

SUNDAY MASS

ENTRANCE ANTIPHON:

Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia.

FIRST READING: Acts 3:13-15, 17-19.

RESPONSORIAL PSALM: Psalm 4.

RESPONSE:

Lift up the light of your face on us, O Lord.

1. I called, the God of justice gave me answer; from anguish you released me, have mercy and hear me! **R**
2. Know that the Lord works wonders for his faithful one; the Lord will hear me whenever I call him. **R**
3. 'What can bring us happiness?' many say. Lift up the light of your face on us, O Lord. **R**
4. In peace I will lie down and fall asleep, for you alone, O Lord, make me dwell in safety. **R**

SECOND READING: 1 John 2:1-5.

GOSPEL ACCLAMATION:

Alleluia, alleluia. Lord Jesus, open the Scriptures to us; make our hearts burn with love when you speak to us. Alleluia.

GOSPEL: Luke 24:35-48.

COMMUNION ANTIPHON:

The disciples recognised the Lord Jesus in the breaking of the bread, alleluia.

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THE WEEK AHEAD

Live the Word

Mon 15 Apr Liturgy of the Day

Acts 6:8-15; Psalm 119; John 6:22-29

Look at your priorities in life. Where is your focus? What concerns you the most every day? It's easy to keep our eyes on the superficial aspects of life. Living primarily for the deeper and eternal reality is often hard to do.

Tue 16 Apr Liturgy of the Day

Acts 7:51-8:1; Psalm 31; John 6:30-35

Reflect, throughout this week, upon your approach to Holy Communion. The Eucharist is Christ himself. It's a gift that has the potential to not only sustain us in every way but also to draw us into deeper union with God.

Wed 17 Apr Liturgy of the Day

Acts 8:1-8; Psalm 66; John 6:35-40

'Presence' is a reciprocal term. Our God is present to us at all times. However, when you attend Mass or spend time in adoration are you present to God? Practice being 'present in the presence'.

Thu 18 Apr Liturgy of the Day

Acts 8:26-40; Psalm 66; John 6:44-51

How would you have reacted to this statement of Jesus, "and the bread that I will give is my flesh for the life of the world," if you had heard it spoken at that time?

Fri 19 Apr Liturgy of the Day

Acts 9:1-20; Psalm 117; John 6:52-59

Sometimes we need to consider the consequences of our actions as a way of motivating us to greater fidelity. Does the Eucharist change the way we do things? If not, why not?

Sat 20 Apr (St Marcellinus, B)

Acts 9:31-42; Psalm 116; John 6:60-69

Belief in the Eucharist is only possible through a faith that comes from a deep interior relationship with God. Reflect on who it is you are consuming. Does the Eucharist inspire you to become Christ to others?

Sun 21 Apr 4TH SUNDAY OF EASTER

Acts 4:8-12; Psalm 118; John 10:11-18

It may be hard for us to understand, but *all people* have respect and dignity in the eyes of God. There is a latent goodness residing in the hardest of hearts and the meanest of spirits.

(KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)
B=Bishop

Catholic Link

EASTER SPIRITUALITY

3rd Sunday of Easter • Year B
Divine Office: Week III • 14 April 2024



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Today's Gospel, as with most instances of the post-resurrection appearances of Jesus, has him uttering a greeting that would have been music to the ears of his fearful and confused disciples: "Peace! Shalom!" Luke and John include the gesture of Jesus showing his wounded hands and side immediately after the greeting, not only to assure them that it was he indeed, but to remind them that the price of peace was his crucifixion and death. Easter peace is a peace the world cannot give for it is born of the Paschal Mystery – the death and resurrection of Jesus.

No one has emphasised this more than Pope Francis in the ten years of his papacy. Working tirelessly for world peace, he comes back again and again to the qualitative difference of the peace that only Christ can give. Two years ago, in 2022, he said:

The peace Jesus gives to us at Easter is not the peace that follows the strategies of the world, which believes it can obtain it through force, by conquest and with various forms of imposition. This peace, in reality, is only an interval between wars: we are well aware of this. The peace of the Lord follows the way of meekness and the cross.

For Pope Francis, true peace is not the fruit of some compromise, but rather is born of self-giving – as the wounds of the Risen Christ show. Through his own non-violence, Jesus rejects the temptation of a false peace based on power, which only leads to hatred and much bitterness in the soul. Instead, Jesus

shows that the things that make for peace are the Gospel weapons of prayer, tenderness, forgiveness and freely given love for one's every neighbour. This is how God's peace is brought into the world.

And, says the pope, it starts from the heart of every believer, of every follower of Christ, who welcomes his Easter greeting of peace and chooses to live by it. The peace of Christ is a verb, not a noun. It is an aspect of Easter faith in action. It demands of every Christian the beatitude – the blessing – of working for peace: "Blessed are the peacemakers, for they shall be God's children" (Matthew 5:9).

God knows we have never needed this Easter virtue, this spirituality of Easter, more than we do now as nation takes up war against nation, as one group of people takes up arms against another, as peace is held in the balance by despots and power-mongers. It is never too late for followers of Christ to assert the peace that he alone can give.

Empowered by the greeting of the Risen Christ, "Peace be with you!" (Jn 20:19-21), we too can pass over, says Pope Francis,

from the 'worldly god' to the Christian God, from the greed that we carry within us to the charity that sets us free, from the expectation of a peace brought by force to the commitment to bear real witness to the peace of Jesus. Brothers and sisters, let us place ourselves before the Crucified and Risen One, the wellspring of our peace, and ask him for peace of heart and peace in the world.