

First Reading: Acts 5:27-32.40-41
Response: **"I will praise you Lord for you have rescued me"** (Ps.29:2)
Responsorial Psalm: Ps.29:2,4-6,11-13.
Second Reading: Apocalypse 5:11-14
Gospel: John 21:1-19

He is there. The stranger on the shore, when you are facing trials in the world, when you are at the altar, he is everywhere. The Risen Lord has made himself part of our lives. The question is, are we willing to be part of his life?

In the early Church, we see the apostles standing trial for their commitment to Christ. It is clear what is their priority. **"Obedience to God comes before obedience to men"** (Acts 5:29). **What are your priorities? Can we tell the world that God comes first?**

They have seen the Risen Lord, walked and talked with him, and ready to pay the price of their faith, to die for him even as he had died for them. **"We are witnesses of all this, we and the Holy Spirit"** (Acts 5:32). The Holy Spirit also witnesses with them.

The psalmist also proclaims his witness, **"I will praise you Lord for you have rescued me"** (Ps.29:2). This sounds like an Easter psalm because of the experience of God's saving acts **"O Lord, you have raised my soul from the dead, restored me to life"** (Ps.29:4).

The psalm sings of how **"The Lord came to my help"** (Ps.29:11), and so the believer ends with a thanksgiving: **"O Lord my God, I will thank you for ever"** (Ps.29:13).

The second reading is a reading of Easter, showing the Risen Lord, crucified and glorified as **"the Lamb that was sacrificed and is worthy"** (Apoc. 5:12), and **"the One who is sitting on the throne"** (Apoc. 5:13) and is mighty.

Jesus, the Lamb that was slain, is Lord of all. Before him **"the elders prostrated themselves to worship"** (Apoc.5:14). He is at the centre of the divine Liturgy we celebrate, now and for ever. To him **"all praise, honour, glory and power for ever and ever"** (Apoc.5:14).

The Risen Lord takes us with him to heaven and brings heaven to earth. He brings humanity back to Eden. He stands on the earthy shore of our lives and beckons us. We join him in heaven in the sacred liturgy. See how he **"Took the bread and gave it to them"** (Jn.21:13)

Read the **Gospel** and share the wealth of apostolic experience in it. (Jn.21:1-19).

The **Eucharist** is an experience where heaven and earth are joined together in worship.

Finish the Eucharistic meal by feeding and **Teaching** others.

Witness to the question Jesus asks: **"Do you love me?"** (Jn.21:15). If we say we do, he tells us to **"Feed my sheep"** (Jn.21:16).

FOR THE CHILDREN

Share the Gospel of the day with the children. (Jn.21:1-19).

Discuss how Jesus takes bread and wine, what he does, and how he gives it to us. (Liturgy)

The Gospel Teaching is that the Risen Lord is here and he still feeds and cares for us.

Jesus asks us "Do you love me." Think of things to do for him if we say "Yes." (Witness)

FOR TEENAGERS (Shared Christian Praxis)

Name the Present Action: *What are the experiences of the Lord in your life?*

Your Story and Vision: *How much is Christ a stranger on the shore of your life?*

Church's Story and Vision: *Give Church's teaching on Risen Lord and Eucharist.*

Yours and Church's Vision: *How can we answer the Lord and do his bidding?*

RCIA

Continue your Christian journey with the Lord and let the Eucharistic celebration play a central role in your life.

LIFE EXPERIENCE

One of the most inspiring books I read was 'The Lamb's Supper' by Scott Hahn. When we go to Mass, he says, we go to heaven. Here is the sealing of the New Covenant. This is the cup of my blood, the blood of the new and everlasting covenant. Here is where the Church received "hidden manna, where the prayers of the saints join the prayers of angels in heaven. This is where the new Jerusalem touches earth. We are experiencing the *parousia*, *the coming of the Lord*, *the presence of the Risen Lord*. Parousia literally means the 'presence' of God, the *Shekinah*. Here is the Real Presence, biblically, liturgically (in his Sacrament), and in his People. The Lamb's supper is a communion of saints, and much more to be discovered in Hahn's journey through the Eucharist.⁽ⁱ⁾

(i) HAHN Scott. "The Lamb's Supper: The Mass as Heaven on Earth". Dartman Longman & Todd. London. 2005.

LITTLE ANGELINA

This could refer to Little Angelina's class:

Mary had a little Lamb,
his fleece was white as snow.
And everywhere that Mary went,
the Lamb was sure to go.
He followed her to school each day,
twasn't even in the rule.
He made the children laugh and play,
to have a Lamb at school.
And then the rules all changed one day,
illegal it became;
To bring the Lamb of God to school,
or even speak his Name.
Every day got worse and worse,
and days turned into years.
Instead of hearing children laugh,
we heard gunshots and tears.
What must we do to stop the crime,
that's in our school today?
Let's let the Lamb come back to school,
and teach our kids to pray.

Is this what will become of our government schools?

IMPORTANT WORD: *Αγάπη (Agape)*

Jesus asked Peter twice, do you love me, using the Greek word **ἀγάπη**, *agape*, which means love in the deepest sense, sacrificial love. Peter answers "Lord, you know I love you" but the Greek word he uses is **φιλω**, *philo*, which is love in the sense of friendship, affection, sentimental or brotherly love. Jesus uses Peter's word *philo* when he asks him for the third time "Do you love me?" i.e. "are you at least my friend?" Peter wants to love Jesus the best he can but he knows from experience that he has failed him. Can he trust himself with such love? Jesus comes to where Peter is and leads him on. Later will be *Agape*, true love, when Peter will prove it by dying for Christ as Christ had died for him.

Watchword: “*It is the Lord*” (Jn.21:7)

Hebrew: **זֶה הוּא הַאֲדוֹן**

Greek: **Ὁ Κύριος ἐστίν**

Latin: **Dominus est!**

Portuguese: **E o Senhor.**

Spanish: **Es el Señor!**

French: **C'est le Seigneur!**

German: **Es ist der Herr!**

Afrikaans: **Dit is die Here.**

Zulu: **YiNkosi!**

Xhosa: **YiNkosi!**

Sotho: **Ke Morena!**

Irish: **Is e an Tiarna e.**

Zeh hu' ha'Adon.

Ho Kurios estin.