

**ENTRANCE ANTIPHON** (or a hymn) Like newborn infants you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia.

(Or)

Receive the joy of your glory, giving thanks to God who has called you into the heavenly kingdom, alleluia.

**RESPONSORIAL PSALM** (Ps 117)

**ANTIPHON:** Give thanks to the Lord for he is good, his love is everlasting.

**RESPONSE:** Give thanks to the Lord for he is good, his love is everlasting.

**LECTOR:** Let the sons of Israel say: "His love has no end." Let the sons of Aaron say: "His love has no end." Let those who fear the Lord say: "His love has no end." **R.**

**LECTOR:** I was thrust, thrust down and falling but the Lord was my helper. The Lord is my strength and my song; he was my saviour. There are shouts of joy and victory in the tents of the just. **R.**

**LECTOR:** The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. This day was made by the Lord; we rejoice and are glad. **R.**

**GOSPEL ACCLAMATION** Alleluia, alleluia! You believe in me, Thomas, because you have seen me; happy those who have not seen me, but still believe! Alleluia.

**COMMUNION ANTIPHON** (or a hymn) Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.

**TODAY'S READINGS** Acts 2:42-47; 1 Peter 1:3-9; John 20:19-31

**NEXT WEEK** (3rd Sunday of Easter, Year A) Acts 2:14, 22-33; Ps 15; 1 Peter 1:17-21; Lk 24:13-35

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*Jesus' promise  
to us*



12 April 2026 2nd Sunday Easter Year A

Everything depends on the Resurrection, which is why there is no other Feast in the Church's calendar which is celebrated with such solemnity. Each day of the Octave is treated as another Easter Day.

In the early Church, the Octave Day provided the new converts from the previous weekend with the occasion to join the community for the celebration of the Eucharist, still in their white baptismal robes. Hence, the old title 'Sunday in White' (Dominica in Albis). You can picture the kind of community they were joining when you hear it described in the Acts of the Apostles: how they shared everything in common and met in one another's homes for the Breaking of Bread, the Eucharist.

Down through the centuries there have been many attempts to reignite the fervour and commitment of those early Christian communities. The different religious congregations of men and women, as well as some remarkable lay movements provide plentiful examples. It is fascinating to note how often they in turn needed renewing and calling back to the original vision of their founders and their 'primitive' rules.

As we reflect on the difficulties we face to live simply in our more complicated and ever-increasingly technological world, it might be consoling to realise that for all the first fervour of the early communities, the apostles themselves took time to adjust and understand what Christ was asking of them. At the Last Supper He had tried to prepare them for his own passion and death, as well as for the sufferings they would have to endure.

It is not unreasonable to conclude that when Thomas questioned the Lord about where he was going and how to get there, he was speaking for the rest of the apostles and, indeed, for all of us. As we see in this week's gospel passage Thomas was not with the others when Christ appeared on Easter night and refused to accept their testimony. Hence, he is always labelled the 'Doubting Thomas' and the significance of what happened a week later when the Lord appeared again and invited him to see for himself the scars on his body.

If we were to return to the Last Supper and that moment when Thomas questioned Jesus, we would see he was not the only one with questions. Philip asked Jesus to show them his Father and "then they would be satisfied." How often do we think to ourselves: why doesn't the Lord make it clearer for us?

Faith is God's gift and we need to be humble enough to receive it. When we do, then despite all the doubts and anxieties that beset us, we begin to see the power of Christ's love shining through, recognising that it does overcome all the evil and death itself. We trust that he has gone to prepare a place for us and we begin to recognise those moments when he is quietly reminding us of his promise to be with us always.

Timothy J Buckley CSSR  
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