

ENTRANCE ANTIPHON (or a hymn) Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia.

RESPONSORIAL PSALM (Ps 4)

ANTIPHON: Lord, let your face shine on us.

RESPONSE: Lord, let your face shine on us.

LECTOR: When I call, answer me, O God of justice; from anguish you released me, have mercy and hear me! **R.**

LECTOR: It is the Lord who grants favours to those whom he loves; the Lord hears me whenever I call him. **R.**

LECTOR: 'What can bring us happiness?' many say. Lift up the light of your face on us, O Lord. **R.**

LECTOR: I will lie down in peace and sleep comes at once, for you alone, Lord, make me dwell in safety. **R.**

GOSPEL ACCLAMATION Alleluia, alleluia! Lord Jesus, make your word plain to us: make our hearts burn with love when you speak. Alleluia!

COMMUNION ANTIPHON (or a hymn) The disciples recognised the Lord Jesus in the breaking of the bread, alleluia.

TODAY'S READINGS Acts 3:13-15, 17-19; 1 John 2:1-5; Luke 24:35-48

NEXT WEEK (4th Sunday of Easter, Year B) Acts 4:8-12; Psalm 117; 1 John 3:1-2; John 10:11-18

A better way to pray

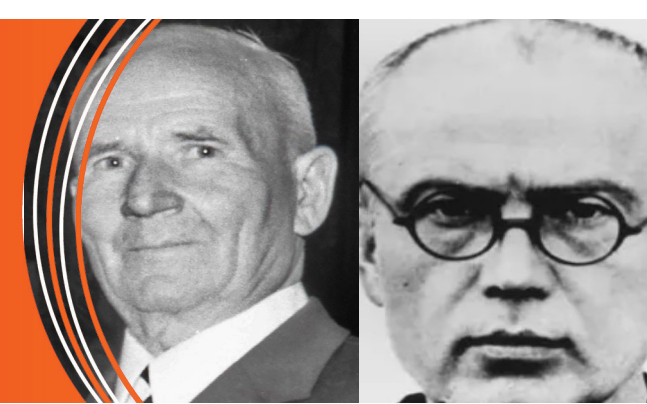
Prayer is Life

Redemptorist priest David Hore CSsR leads our new podcast series, titled Prayer is Life. Topics cover people struggling with prayer, the challenges of praying, the art of listening to God while you are praying and practical tips on how to get the most out of prayer. For details and to listen go to: <https://majellan.media/prayer-is-life-podcast/>



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Called to be prophetic witnesses



Franciszek Gajowniczczek (left) and Maximilian Kolbe 14 April 2024 3rd Sunday Easter, Year B

To his Nazi captors, Polish priest and Conventual Franciscan friar Maximilian Kolbe was prisoner number 16670. But to Franciszek Gajowniczczek, his fellow inmate in Auschwitz, Maximilian was much more and his sacrifice would change his life forever.

In late July 1941, a prisoner escape in Auschwitz prompted the deputy camp commander to order the deaths of 10 men to deter future escape attempts. When Maximilian heard Franciszek, who was one of the ten selected, cry out for his wife and children, he volunteered to take his place. Franciszek was reunited with his wife after the war and lived to be 93. He said that, as long as he lived, he would tell everyone about Maximilian's courageous act of love.

Jesus's dying and rising again, like Maximilian's act of sacrifice and love, was not only a moving act of humanity; it was also a prophetic witness of God's redemptive love.

The gospel reading today describes a vivid post-Resurrection appearance of Jesus. The disciples met Jesus on the road but only recognised him in the breaking of the bread. Then, quite dramatically, they see him standing in their midst and they were both terrified and overjoyed to see him again. He invites them to touch his hands and feet. He eats a piece of fish which they give him.

At Easter, we enter into the mystery of the death and resurrection of Jesus. God, in his

love for us, yearns to draw us into his presence for all eternity. It is a profound paradox that his gift of eternal life and love entailed the ultimate sacrifice of an excruciating death on the cross.

For each of us, taking up our cross also means we are utterly vulnerable to pain, suffering and death. Nevertheless, with the grace of One who has also walked this path, we find strength to do the same. St John of the Cross likened suffering to being like a log in the fire. We are consumed by his love and are forever transformed by the experience. Our suffering becomes transformative if we yield ourselves entirely to God.

Yet, our faith is not only a source of grace in our own individual suffering and death. It is a prophetic witness for all time. Jesus reminds his disciples that everything that was written about him in the Law of Moses, the Prophets and the Psalms has now been fulfilled, and that repentance and forgiveness of sins will be preached to all nations, beginning with Jerusalem.

We are called to rise with Jesus to a new life. In communion with our faith companions and all the saints from ages past, present and future, we are also called to be prophetic witnesses to his redemptive love. Clothed in our baptismal garments, anointed by holy oil, and redeemed by blood, let us proclaim this Easter promise to everyone. He is risen indeed.

Sophie Clements

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