

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.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of
our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
God, for ever and ever.
Amen.

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

A reading from the Acts of the Apostles.
Peter said to the people: "You are Israelites,
and it is the God of Abraham, Isaac and
Jacob, the God of our ancestors, who has
glorified his servant Jesus, the same Jesus
you handed over and then disowned in the
presence of Pilate, after Pilate had decided
to release him. It was you who accused the
Holy One, the Just One, you who demanded
the reprieve of a murderer while you killed
the prince of life. God, however, raised him
from the dead, and to that fact we are the
witnesses.

"Now I know, brothers, that neither you
nor your leaders had any idea what you were
really doing; this was the way God carried
out what he had foretold, when he said
through all his prophets that his Christ would
suffer. Now you must repent and turn to God,
so that your sins may be wiped out."

The word of the Lord.
Thanks be to God.

PSALM Psalm 4

Response:
Lift up the light of your face on us, O Lord.
or
Alleluia!

1. When I call, answer me, O God of justice;
from anguish you released me, have
mercy and hear me! (R.)

2. It is the Lord who grants favours to those
whom he loves;
the Lord hears 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. I will lie down in peace and sleep comes
at once,
for you alone, Lord, make me dwell in
safety. (R.)

SECOND READING 1 John 2:1-5

A reading from the first letter of St John.

I am writing this, my children,
to stop you sinning;
but if anyone should sin,
we have our advocate with the Father,
Jesus Christ, who is just;
he is the sacrifice that takes our sins away,
and not only ours,
but the whole world's.
We can be sure that we know God
only by keeping his commandments.
Anyone who says, "I know him",
and does not keep his commandments,
is a liar,
refusing to admit the truth.

But when anyone does obey what he has said,
God's love comes to perfection in him.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Lord Jesus, explain the scriptures to us.
Make our hearts burn within us as you talk
to us.
Alleluia!

GOSPEL Luke 24:35-48

A reading from the holy Gospel according to
Luke.

The disciples told their story of what had
happened on the road and how they had
recognised Jesus at the breaking of bread.

They were still talking about this when
Jesus himself stood among them and said
to them, "Peace be with you!" In a state of
alarm and fright, they thought they were
seeing a ghost. But he said, "Why are you
so agitated, and why are these doubts rising
in your hearts? Look at my hands and feet;
yes, it is I indeed. Touch me and see for
yourselves; a ghost has no flesh and bones
as you can see I have." And as he said this
he showed them his hands and feet. Their joy
was so great that they could not believe it,
and they stood dumbfounded; so he said to
them, "Have you anything here to eat?" And
they offered him a piece of grilled fish, which
he took and ate before their eyes.

Then he told them, "This is what I meant
when I said, while I was still with you, that
everything written about me in the Law of
Moses, in the Prophets and in the Psalms,
has to be fulfilled." He then opened their
minds to understand the scriptures, and he
said to them, "So you see how it is written
that the Christ would suffer and on the third
day rise from the dead, and that, in his name,
repentance for the forgiveness of sins would

be preached to all the nations, beginning
from Jerusalem. You are witnesses to this."
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
(all bow during the next two lines)

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the
Father almighty;
from there he will come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

PRAYER OVER THE OFFERINGS

Receive, O Lord, we pray,
these offerings of your exultant Church,
and, as you have given her cause for such
great gladness,
grant also that the gifts we bring
may bear fruit in perpetual happiness.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

The Christ had to suffer and on the third day
rise from the dead;
in his name repentance and remission of sins
must be preached to all the nations, alleluia.

PRAYER AFTER COMMUNION

Look with kindness upon your people,
O Lord,
and grant, we pray,
that those you were pleased to renew by
eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.
Amen.

THE WORD

Stained glass window in the fifteenth-century Elzenveld Chapel in Antwerp, Belgium,
depicting Jesus and two disciples at Emmaus

Our Gospel passage follows the encounter of the two disciples with the
risen Jesus on the way to Emmaus and his making himself known to them
in a setting with a Eucharistic background.

The episode today echoes last Sunday's reading from John, in which Jesus makes
himself present to the group of disciples in Jerusalem. Cleopas and his possibly female
companion have to return to the holy city, because that is the place where God's plan
of redemption is to be worked out and, as yet, it is not completed: that will come with
Pentecost.

The appearance of Jesus emphasises that he is the same person as was crucified and
laid in the tomb. The detail that he ate the piece of grilled fish "before their eyes" is an
indication that the disciples are authentic witnesses to the resurrection: it is the same
Jesus whom they knew before the crucifixion, but now he is transformed; he is not a ghost
or a resuscitated corpse. The mention of fish recalls the feeding of the five thousand,
which has Eucharistic overtones.

The risen Jesus then "opened their minds to understand the scriptures", another
Eucharistic allusion. The earlier Emmaus episode shows the importance of the Hebrew
scriptures in making sense of the story of Jesus. Here the same message is reinforced,
underlining that the paschal event is part of God's plan.

Luke's Gospel narrative of Jesus is set in the context of a journey with Jerusalem as its
focus: Jesus now tells the disciples that Jerusalem will become the hub from which the
preaching of the Gospel will radiate out to the whole world. But not quite yet: the Holy
Spirit will be the driving force and the Spirit has still to come. ■

DO

Look up the references to the Jewish
scriptures in some Sunday Gospel passage.
See if this helps your understanding of the
reading and, more importantly, of the person
of Jesus.

**REFLECT**

Luke is concerned to show that the
risen Jesus is present when his
disciples gather together to share
a meal in his memory. The essential
elements in this celebration are
setting what happened to Jesus in the
context of the Hebrew scriptures and
the breaking of bread.

In our Sunday readings, the
first reading and the Gospel are
thematically linked: sometimes the
connection is more obvious than on
other occasions, but the fundamental
point remains, that the Gospels can
only be fully understood against the
background of what we usually call
the Old Testament. A homily is an
explanation of the scripture readings:
a sermon is more of a class or lecture
on some specific point of church
teaching. It is an interesting point
from the Emmaus story that Cleopas
and his companion are homilising as
they make their way from Jerusalem
to Emmaus. They are focused on
Jesus and what happened to him,
but, without the Hebrew scriptures,
this remains an insoluble puzzle. The
same message is forcefully conveyed
in today's passage.

There is much more interest now in
Catholic circles in the study of the
Bible: a version with cross-references
in the margin is a great help in making
the links between Gospel passages
and their Hebrew counterparts. ■

LEARN

In the Bible, people never discover God: God
always reveals Godself.

The official teaching of the Catholic Church
places the scriptures in the context of God's
self-revelation as the Word of God.

The liturgy of the word is an essential
element in the celebration of the Eucharist
and of equal importance to the sacramental
part.

SAY

The word of our God
remains for ever.
(Isaiah 40:8)