

1 MAY 2022 Message

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 5:27-32, 40-41

A reading from the Acts of the Apostles.
The high priest demanded an explanation
of the apostles. "We gave you a formal
warning," he said "not to preach in this
name, and what have you done? You have
filled Jerusalem with your teaching, and
seem determined to fix the guilt of this
man's death on us." In reply Peter and the
apostles said, "Obedience to God comes
before obedience to men; it was the God of
our ancestors who raised up Jesus, but it
was you who had him executed by hanging
on a tree. By his own right hand God has
now raised him up to be leader and saviour,
to give repentance and forgiveness of sins
through him to Israel. We are witnesses to all
this, we and the Holy Spirit whom God has
given to those who obey him." They warned
the apostles not to speak in the name of
Jesus and released them. And so they left the
presence of the Sanhedrin glad to have had
the honour of suffering humiliation for the
sake of the name.

The word of the Lord.
Thanks be to God.

PSALM Psalm 29

Response:
I will praise you, Lord,
you have rescued me.
or
Alleluia!

- I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me. O Lord, you have raised my soul from the dead, restored me to life from those who sink into the grave. (R.)
- Sing psalms to the Lord, you who love him, give thanks to his holy name. His anger lasts but a moment; his favour through life. At night there are tears, but joy comes with dawn. (R.)
- The Lord listened and had pity. The Lord came to my help. For me you have changed my mourning into dancing; O Lord my God, I will thank you for ever. (R.)

SECOND READING Apocalypse 5:11-14

A reading from the book of the Apocalypse.
In my vision, I, John, heard the sound of an immense number of angels gathered round the throne and the animals and the elders; there were ten thousand times ten thousand of them and thousands upon thousands, shouting, "The Lamb that was sacrificed is worthy to be given power, riches, wisdom, strength, honour, glory and blessing." Then I heard all the living things in creation – everything that lives in the air, and on the ground, and under the ground, and in the sea, crying, "To the One who is sitting on the throne and to the Lamb, be all praise, honour, glory and power, for ever and ever." And the four animals said, "Amen"; and the elders prostrated themselves to worship.

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 John 21:1-19

(Shorter form)

A reading from the holy Gospel according to John.

Jesus showed himself again to the disciples. It was by the Sea of Tiberias, and it happened like this: Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee and two more of his disciples were together. Simon Peter said, "I'm going fishing." They replied, "We'll come with you." They went out and got into the boat but caught nothing that night.

It was light by now and there stood Jesus on the shore, though the disciples did not realise that it was Jesus. Jesus called out, "Have you caught anything, friends?" And when they answered, "No", he said, "Throw the net out to starboard and you'll find something." So they dropped the net, and there were so many fish that they could not haul it in. The disciple Jesus loved said to Peter, "It is the Lord." At these words "It is

the Lord", Simon Peter, who had practically nothing on, wrapped his cloak round him and jumped into the water. The other disciples came on in the boat, towing the net and the fish; they were only about a hundred yards from land.

As soon as they came ashore they saw that there was some bread there, and a charcoal fire with fish cooking on it. Jesus said, "Bring some of the fish you have just caught." Simon Peter went aboard and dragged the net to the shore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was not broken. Jesus said to them, "Come and have breakfast." None of the disciples were bold enough to ask, "Who are you?"; they knew quite well it was the Lord. Jesus then stepped forward, took the bread and gave it to them, and the same with the fish. This was the third time that Jesus showed himself to the disciples after rising from the dead.

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

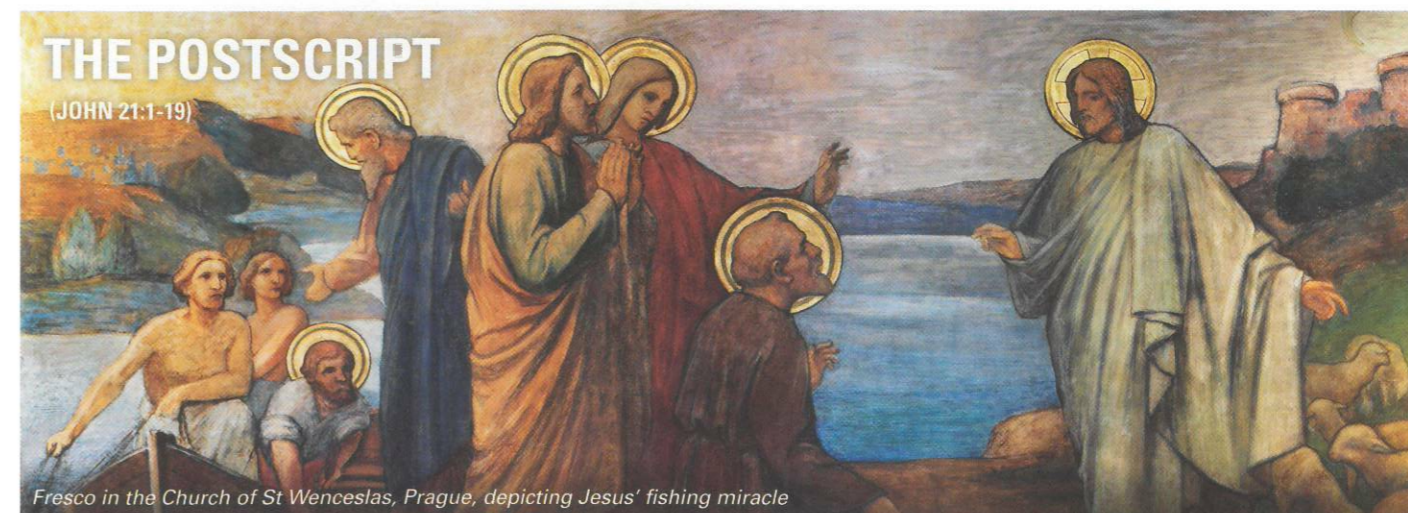
Receive, O Lord, we pray,
these offerings of your exultant Church,
and, as you have given her cause for such
great gladness,
grant also that the gifts we bring
may bear fruit in perpetual happiness.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

Jesus said to his disciples: Come and eat.
And he took bread and gave it to them,
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

Fresco in the Church of St Wenceslas, Prague, depicting Jesus' fishing miracle

The passage today from John's Gospel is known as the "Johannine Appendix". The narrative proper obviously ended with the previous chapter, but the material here is clearly part of the tradition, so is included in the text.

We have the appearance of Jesus to seven male disciples in Galilee and a miraculous catch of fish after obeying Jesus' instructions, in spite of all the previous evidence, the first part culminating in a Eucharistic meal shared by the risen Jesus and his disciples. We find the catch of fish elsewhere in the Gospel story during the ministry of Jesus, and Peter's getting out of the boat and walking across the water, at least to begin with, which is used to teach a lesson to those who hear or read it.

The mention of the "charcoal fire" reminds us of the earlier scene in the palace of the high priest, where Peter is put on the spot and denies knowing Jesus. In the longer form of today's Gospel, he is now offered the chance to redeem himself and cancel out his threefold denial by a threefold declaration of love for Jesus. It may be that Jesus is asking Peter whether Peter loves him more than he loves the other disciples. Once Peter has made that clear, then Jesus gives him the pastoral care of the flock. The mention of sheep and shepherding is an echo of Jesus' teaching about the model (or good) shepherd which we found previously in the Gospel. Jesus is always to be the pattern and ideal of leadership among the disciples. After indicating Peter's fate, Jesus issues once again his command "Follow me", which is a term for being a disciple. ■

REFLECT

One of the points which we might take from our Gospel reading today is the depicting of the risen Jesus present among his disciples in a Eucharistic context. He shares a meal with them, composed of bread and fish, the elements of celebration in the early community.

The thoughtful redeeming of Peter is another point for reflection: his nervous and frightened assertion in the high priest's residence at Jerusalem that he and Jesus are not acquainted is cancelled out by his clear declaring of his love for Jesus, which exceeds his love for anyone else. As a result, he is appointed shepherd of Jesus' flock, leader of the disciples.

It may be worth reflecting on the nature of leadership in the Church today. The model leader is Jesus. His appointed successor is Peter, a flawed individual whose weaknesses are clearly manifest, but who is chosen by Jesus all the same. There is no hint of infallibility about Simon. Nor is there any suggestion that he is in a position of power over anyone else. Jesus' teaching about himself being the good (or model) shepherd emphasises his willingness and preparedness to give his life for the members of the flock. Peter's commission as leader is also linked to sacrifice. That is the cost of his discipleship; perhaps that is the model for our leaders today as well. ■

SAY

And if you say, "Yes, Lord,
I love you,"
then feed my lambs and
feed my sheep

(Gerald Markland)

LEARN

John Chapter 21 is known as the "Johannine Appendix".

This passage is set in Galilee; the other appearances of the risen Jesus take place in Jerusalem.

This section has always been attached to the text of the Gospel.

Peter's rehabilitation is the prelude to his being appointed shepherd of Jesus' flock.

DO

When the priest and ministers come to distribute communion, think how the risen Jesus is present among us when we celebrate the Eucharist together.

