

Tuesday in the 2nd Week of Easter

21 April 2020

THE INTRODUCTORY RITES

Entrance Antiphon

Rev 19:7, 6

Let us rejoice and be glad and give glory to God,
for the Lord our God the Almighty reigns, alleluia.

Greeting

✠ In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Grace to you and peace from God our Father
and the Lord Jesus Christ.

And also with you.

Penitential Act

Let us acknowledge our sins,
and so prepare to celebrate the sacred mysteries.

A brief pause for silence follows.

Lord Jesus, you raise the dead to life in the Spirit:
Lord, have mercy.

Lord, have mercy.

Lord Jesus, you bring pardon and peace to the sinner:
Christ, have mercy.

Christ, have mercy.

Lord Jesus, you bring light to those in darkness:
Lord, have mercy.

Lord, have mercy.

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. **Amen.**

Lord, have mercy. **Lord, have mercy.**

Christ, have mercy. **Christ, have mercy.**

Lord, have mercy. **Lord, have mercy.**

Hymn of Praise

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

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

**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

Let us pray.

Enable us, we pray, almighty God,
to proclaim the power of the risen Lord,
that we, who have received the pledge of his gift,
may come to possess all he gives
when it is fully revealed.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever. **Amen.**

THE LITURGY OF THE WORD

First Reading

Acts 4:32-37

A reading from the Acts of the Apostles.

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the Apostles bore witness to the resurrection of the Lord Jesus, and great favour was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the Apostles, and they were distributed to each according to need.

Thus Joseph, also named by the Apostles Barnabas (which is translated “son of encouragement”), a Levite, a Cypriot by birth, sold a piece of property that he owned, then brought the money and put it at the feet of the Apostles.

Responsorial Psalm

Ps 91:1-2, 5. R̄. v.1

R̄. The Lord is king, with majesty enrobed.

The Lord is king, with majesty enrobed;
the Lord has robed himself with might,
he has girded himself with power. **R̄.**

The world you made firm, not to be moved;
your throne has stood firm from of old.
From all eternity, O Lord, you are God. **R̄.**

Truly your decrees are to be trusted.
Holiness is fitting to your house,
O Lord, until the end of time. **R.**

Gospel Acclamation

Jn 3:15

Alleluia, alleluia!

The Son of Man must be lifted up
so that everyone who believes in him
may have eternal life.

Alleluia!

Gospel

John 3:7b-15

The Lord be with you.

And also with you.

✠ A reading from the holy Gospel according to John.

Glory to you, Lord Jesus Christ.

Jesus said to Nicodemus: “‘You must be born from above.’ The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.” Nicodemus answered and said to him, “How can this happen?” Jesus answered and said to him, “You are the teacher of Israel and you do not understand this? Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.”

Pause to reflect on the Word.

Reflection

William Barclay (1907-1978)

There are two kinds of misunderstanding. There is the misunderstanding of those who misunderstand because they have not yet reached a stage of knowledge and of experience at which they are able to grasp the truth. When a person is in that state our duty is to do all that we can to explain things to them so that they will be able to grasp the knowledge which is being offered to them. There is also the misunderstanding of those who are unwilling to understand; there is a failure to see which comes from the refusal to see. Some choose to deliberately shut their mind to truth which they do not wish to accept.

Nicodemus was like that. The teaching about a new birth from God should not have been strange to him. Ezekiel, for instance, had spoken repeatedly about the new heart that must be created in a man. "Cast away from you all the transgressions, which you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel?" (Ezekiel 18:31). "A new heart I will give you, and a new spirit I will put within you" (Ezekiel 36:26). Nicodemus was an expert in scripture and again and again the prophets had spoken of that very experience of which Jesus was speaking. If one does not wish to be reborn, they will deliberately misunderstand what rebirth means. If one does not wish to be changed, they will deliberately shut their eyes and their mind and their heart to the power which can change them. In the last analysis what is the matter

with so many of us is simply the fact that, when Jesus Christ comes with his offer to change us and re-create us, we more or less say: “No thank you: I am quite satisfied with myself as I am, and I don't want to be changed.”

Nicodemus was driven back on another defence. In effect he said: “This rebirth about which you talk may be possible; but I can't understand how it works.” The answer of Jesus depends for its point on the fact that the Greek word for spirit, *pneuma*, has two meanings. It is the word for spirit, but it is also the regular word for wind. (The same is true of the Hebrew word *ruach*; it too means both spirit and wind.) So Jesus said to Nicodemus: “The wind (*pneuma*) blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes.” You may not understand how and why the wind blows; but you can see what it does. You may not understand where a gale came from or where it is going to, but you can see the trail of flattened fields and uprooted trees that it leaves behind it. There are many things about the wind you may not understand; but its effect is plain for all to see. He went on, “so it is with everyone who is born of the Spirit (*pneuma*)”. You may not know how the Spirit works; but you can see the effect of the Spirit in human lives.”

Jesus said: “we speak of what we know and we testify to what we have seen, but you people do not accept our testimony.” There is a story of a workman who had been a drunken reprobate and was converted. His work-mates did their best to make him feel a fool. “Surely,” they said to him, “you can't believe in miracles and things like that. Surely, for instance, you don't believe that Jesus turned water into wine.” “I don't know,” the man answered, “whether he turned water into wine when he was in Palestine, but I do know that in my own house and home he has turned beer into furniture!”

Prayers of the People

Pray for the world and the church.

Greeting of Peace

We are the body of Christ.

God's Spirit is with us.

The peace of the Lord be always with you.

And also with you.

THE LITURGY OF THE EUCHARIST

When all is prepared, the Priest says,

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the Father almighty.

**May the Lord accept our sacrifice
for the praise and glory of God's name,
for our good, and the good of all God's holy Church.**

Prayer over the Offerings

Grant, we pray, O Lord,
that we may always find delight in these paschal mysteries,
so that the renewal constantly at work within us
may be the cause of our unending joy.
Through Christ our Lord. **Amen.**

The Eucharistic Prayer

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is right to praise you, faithful God,
always and everywhere,
for with your only begotten Son and life-giving Spirit,
you are the one true God
from everlasting to everlasting.

At the dawn of time you wrought from nothing
a universe of beauty and splendour,
bringing light from darkness
and order from chaos.

You formed us, male and female, in your image,
and endowed us with creative power.

We turned away from you but you did not abandon us.
You called us by name and searched us out,
making a covenant of mercy,
giving the law, and teaching justice by the prophets.

And so we praise you,
joining with your faithful people of every time and place,
singing the eternal song:

**Holy, holy, holy Lord, God of power and might
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the fullness of time was come,
you sent your Son to be born of Mary.

Bright image of your glory,
he learnt obedience to you in all things,
even to death on a cross,
breaking the power of evil,
freeing us from sin, and putting death to flight.

You raised him from death,
exalting him to glory,
and the new day dawned.

On the night he was betrayed
your Son Jesus Christ shared food with his friends,
his companions on the way.

While at table he took bread,
blessed, and broke it,
and giving it to them, said:
'Take, eat; this is my body.'

He took a cup of wine,
and, giving thanks, he gave it to them, and said,
'This is my blood of the covenant
which is poured out for many.
Do this in remembrance of me.'

Therefore, living God, as we obey his command,
we remember his life of obedience to you,
his suffering and death,
his resurrection and exaltation,
and his promise to be with us for ever.
With this bread and this cup
we celebrate his saving death until he comes.
Let us proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Accept, we pray, our sacrifice of praise and thanksgiving,
and send your Holy Spirit
upon us and our celebration
that all who eat and drink at this table
may be strengthened by Christ's body and blood
to serve you in the world.

As one body and one holy people,
may we proclaim the everlasting gospel
of Jesus Christ our Lord,
through whom, with whom, and in whom,
in the unity of the Holy Spirit,
all glory is yours, eternal God, now and for ever. **Amen.**

THE COMMUNION RITE

The Lord's Prayer

Let us pray with confidence to the Father
in the words our Saviour against us:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.**

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

**For the kingdom, the power, and the glory are yours,
now and for ever. Amen.**

The celebrant breaks the bread, saying –

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

While the bread is broken Agnus Dei is sung –

**Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.**

Invitation to Communion

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

Act of Spiritual Communion

St Alphonsus Liguori

My Jesus, I believe that you are present in the most Blessed Sacrament. I love You above all things and I desire to receive You into my soul. Since I cannot now receive You sacramentally, come spiritually into my heart. I embrace You as if You were already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

Communion Antiphon

Cf Lk 24:46, 26.

The Christ had to suffer and rise from the dead,
and so enter into his glory, alleluia.

Prayer after Communion

Hear, O Lord, our prayers,
that this most holy exchange,
by which you have redeemed us,
may bring your help in this present life
and ensure for us eternal gladness.
Through Christ our Lord. **Amen.**

THE CONCLUDING RITES

Blessing and Dismissal

The God of peace,
who brought again from the dead our Lord Jesus,
the great shepherd of the sheep,
through the blood of the everlasting covenant,
make you perfect in every good work to do his will,
working in you what is pleasing in his sight;
and the blessing of God almighty,
the Father, the Son, ✠ and the Holy Spirit,
be among you and remain with you always. **Amen.**

Go in peace.

Thanks be to God.