

FIRST READING – C EASTER 3

A reading from the Acts of the Apostles.

Pause – and look up at the assembly

In those days,
the high priest questioned the Apostles, saying,
“We gave you strict orders not to teach in this name,
yet here you have filled Jerusalem with your teaching
and you are determined to bring this man’s blood on us.”
But Peter and the Apostles answered,
“We must obey God rather than human beings.
The God of our ancestors raised up Jesus,
whom you had killed by hanging him on a tree.
God exalted him at his right hand
as Leader and Saviour
that he might give repentance to Israel
and forgiveness of sins.
And we are witnesses to these things,
and so is the Holy Spirit
whom God has given to those who obey him.”
Then the council ordered the Apostles not to speak in the name of Jesus,
and let them go.
As they left the council,
they rejoiced that they were considered worthy
to suffer dishonour for the sake of the name.

Pause for **THREE** seconds
then look up at the people
and say SLOWLY:



The WORD of the LORD.

Thanks be to God.

SECOND READING – C EASTER 3

A reading from the book of Revelation.

Pause – and look up at the assembly

I, John, looked,
and I heard the voice of many Angels surrounding the throne
and the living creatures and the elders;
they numbered myriads of myriads
and thousands of thousands,
singing with full voice,
“Worthy is the Lamb that was slaughtered
to receive power and wealth and wisdom and might
and honour and glory and blessing!”
Then I heard every creature in heaven and on earth
and under the earth and in the sea,
and all that is in them, singing,
“To the one seated on the throne and to the Lamb
be blessing and honour and glory and might
forever and ever!”
And the four living creatures said, “Amen!”
And the elders fell down and worshipped.

Pause for **THREE** seconds
then look up at the people
and say SLOWLY:



The WORD of the LORD.

Thanks be to God.

GOSPEL READING – C EASTER 3

The Lord be with you.

And with your spirit.

A reading from the holy gospel according to John.

Glory to you, O Lord.

Jesus showed himself again to the disciples
by the Sea of Tiberias;
and he showed himself in this way.
Gathered there together were Simon Peter,
Thomas called the Twin, Nathanael of Cana in Galilee,
the sons of Zebedee, and two others of his disciples.
Simon Peter said to them, "I am going fishing."
They said to him, "We will go with you."
They went out and got into the boat,
but that night they caught nothing.
Just after daybreak, Jesus stood on the beach;
but the disciples did not know that it was Jesus.
Jesus said to them,
"Children, you have no fish, have you?"
They answered him, "No."
He said to them,
"Cast the net to the right side of the boat,
and you will find some."
So they cast it, and now they were not able to haul it in
because there were so many fish.
That disciple whom Jesus loved said to Peter,
"It is the Lord!"
When Simon Peter heard that it was the Lord,
he put on some clothes, for he was naked,
and jumped into the sea.
But the other disciples came in the boat, dragging the net full of fish,
for they were not far from the land,
only about ninety metres off.
When they had gone ashore, they saw a charcoal fire there,
with fish on it, and bread.
Jesus said to them,
"Bring some of the fish that you have just caught."
So Simon Peter went aboard and hauled the net ashore,
full of large fish, a hundred fifty-three of them;
and though there were so many, the net was not torn.



GOSPEL READING [CTD.] – C EASTER 3

Jesus said to them, “Come and have breakfast.”
Now none of the disciples dared to ask him,
“Who are you?”
because they knew it was the Lord.
Jesus came and took the bread and gave it to them,
and did the same with the fish.
This was now the third time that Jesus appeared to the disciples
after he was raised from the dead.
When they had finished breakfast,
Jesus said to Simon Peter,
“Simon son of John, do you love me more than these?”
He said to him, “Yes, Lord; you know that I love you.”
Jesus said to him, “Feed my lambs.”
A second time he said to him,
“Simon son of John, do you love me?”
He said to him, “Yes, Lord; you know that I love you.”
Jesus said to him, “Tend my sheep.”
He said to him the third time,
“Simon son of John, do you love me?”
Peter felt hurt because he said to him the third time,
“Do you love me?”
And he said to him,
“Lord, you know everything; you know that I love you.”
Jesus said to him, “Feed my sheep.
Very truly, I tell you,
when you were younger,
you used to fasten your own belt and to go wherever you wished.
But when you grow old, you will stretch out your hands,
and someone else will fasten a belt around you
and take you where you do not wish to go.”
(He said this to indicate the kind of death
by which he would glorify God.)
After this he said to him,
“Follow me.”



SCRIPTURES IN DEPTH

Reading I: Acts 5:27-32, 40b-41

The apostles had been arrested for preaching while under orders to desist. In a tremendous gesture of defiance that has been the inspiration of the Church in all times of persecution, they replied, “We must obey God rather than men,” and they started at once to preach to the Sanhedrin, enabling Luke to give us another fragment of the primitive Christian kerygma.

The most striking feature here is the concept, highlighted in the caption to this reading, of a double witness—the apostles and the Holy Spirit (cf. Jn 15:26). The Spirit and the apostolic word are both necessary.

Without the Spirit, the word becomes a dead formula, no longer speaking meaningfully to the contemporary situation, while without the word, the Spirit becomes uncontrolled enthusiasm divorced from the original witness to the Christ-event.

Responsorial Psalm: 30:2, 4, 5-6, 11-12, 13

The hope of a future resurrection is found only in some of the latest parts of the Old Testament and is absent from the psalms.

When the psalmist speaks of being brought up from Sheol and restored to life, he is using metaphorical language to describe deliverance from earthly troubles (in this case probably illness).

But Christian apologetic, followed by liturgical piety, interpreted the psalm Christologically—the “I” who speaks becomes Christ, and the deliverance becomes his resurrection.

Reading II: Revelation 5:11-14

This is John’s vision of the heavenly liturgy, of which the liturgy of the Church on earth is a reflection (see the Eucharistic preface; in the picture the four living creatures and the elders suggest the participants in the Christian liturgy of the time).

Christ is addressed as “the Lamb who was slain,” that is, the paschal lamb, a tradition going back at least to 1 Cor 5. Is this actually a fragment of the early Christian paschal liturgy?

Gospel: John 21:1-19 or 21:1-14

This story, widely regarded as an appendix to John’s Gospel but apparently composed by members of the Johannine school, is in surprisingly close contact with early tradition.

It probably goes back to the first appearance of the Lord to the Twelve by the Lake of Galilee. Here it is set in the context of a meal.

At some stage this primitive story was combined with the miraculous draught of fishes that figures in Jesus' earthly ministry (Lk 5). Some think that the story there is a retrojection of an appearance story into the earthly life, but the current trend is to regard John 21 as a projection of the earthly miracle in a resurrection context.

The number 153 has symbolic significance, though the evangelist does not explain. Clearly it has some connection with the mission of the Church, which the apostles are commissioned to inaugurate.

In verses 15-19 we encounter another story that goes back to very early tradition, namely, the first appearance to Peter, in which the first of the apostles is entrusted with the pastoral care of Christ's flock (see also Mt 16:17-19 and Lk 22:31-32).

To this early tradition has been added a final paragraph containing a prediction (regarded by New Testament scholars as *ex eventu*) of Peter's martyrdom. This is the earliest reference to that event and its only mention in the New Testament.

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