



# Bringing Home the Word

Third Sunday of Lent (B)

March 3, 2024

## The Long Arm of the Law

*Sr. Dianne Bergant, CSA*

Eventually, you're going to get caught. That is how most people understand law—as something that hems them in and, if disregarded, will catch them in the end. But that is not how Israel understood its law. Today's verses from Psalm 19 insist that the law refreshes the soul, rejoices the heart, enlightens the eye, is more precious than gold, and is sweeter than honey. The people cherished the law because it outlined for them how they were to live as God's Chosen People. Those who want to run a marathon, learn to fly a plane, or join a club, are eager to take on the directives that will enable them to accomplish their

goal. That is how Israel viewed the law outlined in today's first reading. It's as if God said, "If you want to be my people, this is the way you should live."

Whenever the law of Israel seems to be criticized (as is often the case in St. Paul's writings), it is not really the law itself but the inappropriate attitude toward it that is censured. As important and precious as the law might be, it is only a means to an end. It is not the end itself, any more than the instructions for flying a plane are. From the Bible's point of view, the long arm of the law is meant to direct and support us, not intimidate us. †

### A Word from Pope Francis

Does the Lord feel at home in my life? Do we allow Him to "cleanse" our hearts and to drive out the idols, those attitudes of cupidity, jealousy, worldliness, envy, hatred, those habits of gossiping and tearing down others? Do I allow Him to cleanse all the behaviors that are against God, against our neighbor, and against ourselves...?

ANGELUS, ROME, MARCH 8, 2015



## Sunday Readings

**Exodus 20:1–17 or  
Exodus 20:1-3, 7–8, 12–17**

You shall not have other gods besides me.

**1 Corinthians 1:22–25**

Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified.

**John 2:13–25**

[Jesus said,] "Take these out of here, and stop making my Father's house a marketplace."

*The people cherished  
the law because  
it outlined for them  
how they were to live  
as God's Chosen People.*



### REFLECTION QUESTIONS

QUESTIONS  
REFLECTION

- Of the Ten Commandments, which are the most difficult for you?
- Which Commandments help you live with integrity?

# Our Balancing Act Needs God in the Mix

Kay Murdy

In the 1950s, the *Ed Sullivan Show* was a Sunday-night institution in our family. Although he had no performing ability himself, Sullivan understood showmanship and had a keen eye for talent for his “really big shew.” Using the principles of the vaudeville stage for the new medium of television, Sullivan would juxtapose the extreme ends of the entertainment spectrum: the classical pianist or ballerina alongside novelty acts, such as the guy who kept plates spinning on long poles without them falling off.

In our complex life today, each of us has many plates to keep in the air all at once. We have one for our family and another for our job, sports, and recreation. We have our church responsibilities amid a myriad of others that keep us in a dizzy spin. In addition,



we try to keep God somewhere in the mix. Unfortunately, that's not a life in balance.

The way to keep our equilibrium is to balance God's purposes, which Jesus summarized in the two greatest commandments—love of God and love

of neighbor as ourselves. *The Baltimore Catechism* asks how we can accomplish this: “What must we do to love God, our neighbor, and ourselves?” The answer: “To love God, our neighbor, and ourselves we must keep the commandments of God and of the Church, and perform the spiritual and corporal works of mercy” (190). It goes on to define what these seven “bodily” works are: to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the imprisoned, to shelter the homeless, to visit the sick, and to bury the dead (191).

Lent is a time to seek balance in our spiritual lives through the love of God, by prayer and worship and by reaching out to our neighbors in need. The trick is to keep the two in balance. †

Source: *Daybreaks: Daily Reflections for Lent and Easter*, 2013

## Wisdom from Catholic UPDATE

From “The Ten Commandments: Sounds of Love from Sinai”

By Alfred McBride, OPraem

Moses heard the sounds of love as well as the cadences of the law when he went to Sinai. Divine love created us as a people of faith and provided us with ten core values that show us how to love. Covenant is the key to the richest understanding of the Commandments. Covenant is a love bond between God and us. Love liberates the human person. The Ten Commandments propose ten statements of liberty from attitudes and behaviors that undermine love. Far more than being restrictive laws, the Ten Commandments are liberating values and loving directives for our moral lives. †

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*So that we may live lives of integrity, free to be generous, compassionate, and loving, we pray—  
Lord, let us be like you.*

The Redemptorists

## WEEKDAY READINGS

March 4–9

**Monday**, Lenten Weekday:  
2 Kgs 5:1–15ab / Lk 4:24–30

**Tuesday**, Lenten Weekday:  
Dn 3:25, 34–43 / Mt 18:21–35

**Wednesday**, Lenten Weekday:  
Dt 4:1, 5–9 / Mt 5:17–19

**Thursday**, Lenten Weekday:  
Jer 7:23–28 / Lk 11:14–23

**Friday**, Lenten Weekday:  
Hos 14:2–10 / Mk 12:28–34

**Saturday**, Lenten Weekday:  
Hos 6:1–6 / Lk 18:9–14

Bringing Home  
the Word



March 3, 2024

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# Bringing Home the Word

**Fourth Sunday of Lent (B)**

**March 10, 2024**

## You Decide

*Sr. Dianne Bergant, CSA*

**W**e normally take great pride in making our own decisions. When we did this as children, it was a sign we were growing up; as adolescents, it was a proclamation of independence. Now as adults, when making decisions, we demonstrate we are self-directed. The problem doesn't seem to lie in decision-making itself, but in the options given to us. And there is the rub. Often these options are not of our choosing. This can cause decision-making to be very difficult.

## Sunday Readings

**2 Chronicles 36:14–16, 19–23**

But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy.

**Ephesians 2:4–10**

By grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast.

**John 3:14–21**

[Jesus said,] "Whoever lives the truth comes to the light, so that his works may be clearly seen as done in God."

Today's Gospel is all about making decisions. Options are placed before us. We either choose Jesus and the extraordinary way of life he has outlined for us, or we go along with the movements of society. This could include making money at any cost, denying hospitality to those who knock on our door, or harboring an attitude of superiority over others. We either choose to live in the light with the insights our faith provides, or we simply accept the values that bombard us each day through the media, namely: Me first. What's mine is mine. What's in it for me? Not in my back yard.

If we look carefully, we will realize the way of life Jesus promotes is based on the dignity of each person, who is made in the image and likeness of God. Actions that dismiss, demean, damage, or destroy human life are contrary to the teaching, life, and example of Jesus. Accepting his way brings forth a new society called "the reign of God." Rejecting it will likely keep society as is. Which will it be? You decide. †

***We either choose Jesus and the extraordinary way of life that he has outlined for us, or we go along with the movements of society.***

## A Word from Pope Francis

The coming of Jesus into the world leads to a choice: whoever chooses darkness will face a judgment of condemnation; whoever chooses light will have a judgment of salvation....This is what we are called to do with greater dedication during Lent: to welcome the light into our conscience, to open our hearts to God's infinite love....

ANGELUS, ROME, MARCH 14, 2021



## REFLECTION QUESTIONS

### QUESTIONS FOR REFLECTION

- Have you ever compromised your religious values in order to get by in life?
- Might God be asking you to choose something new?

# Sacrificers Are Fed By Their Own Sacrifice

John Shea

When I was a young child, my grandfather used to play a game with me as old as the dawn of time. He would take a cookie in his hand and show it to me. He proceeded to put both hands behind his back and then bring them to the front. Both hands were closed into fists.

"If you can guess what hand the cookie is in, you can have it," he would say. I would walk around his hands trying to catch a glimpse of the cookie. But his hands were large, and the cookie was well-tucked inside. Finally, I would venture a guess and tap a hand. Both hands would open and turn over, flat as plates.



On each hand was half a cookie. The scoundrel had broken the cookie in half behind his back.

I would say, "Pop, you cheated!" But by that time he had eaten one of the halves. With his mouth full, he would say to me, "You had better hurry."

I think we break both bread and life like that, half for us and half for others. Jesus ate the bread he broke and fed himself on his own life. Sacrificers are fed by their own sacrifice. This is a secret we seldom acknowledge. There is more love when we give it away rather than keep it, more love for those who give it and more love for those who receive it. In the world of Spirit, what is shared does not divide. It becomes more abundant. †

Source: *Daybreaks: Daily Reflections for Lent and Easter*, 2008

## Wisdom from Catholic UPDATE

From "Understanding Sin Today" by Richard M. Gula, SS

We talk about sin differently today because the relational model of the moral life has replaced the legal model. One thing that hasn't changed, though, is our concept of God's love and mercy. We do not believe God wants us to be weighed down with a distorted sense of guilt and responsibility. Rather, we believe we are invited to participate more fully in the creative power of God. He accomplishes this by calling us to reconciliation, to reconnect with our best selves, with others, with the world, and with himself. The sacrament of reconciliation is an opportunity and invitation to heal the brokenness in our lives and to set relationships right. †

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## PRAYER

*So that in all that we say  
and do, we may choose  
to witness to God's love  
for all life, we pray—  
Lord, let us be like you.*

The Redemptorists

## WEEKDAY READINGS

March 11–16

**Monday**, Lenten Weekday:  
Is 65:17–21 / Jn 4:43–54

**Tuesday**, Lenten Weekday:  
Ez 47:1–9, 12 / Jn 5:1–16

**Wednesday**, Lenten Weekday:  
Is 49:8–15 / Jn 5:17–30

**Thursday**, Lenten Weekday:  
Ex 32:7–14 / Jn 5:31–47

**Friday**, Lenten Weekday:  
Wis 2:1a, 12–22 / Jn 7:1–2, 10, 25–30

**Saturday**, Lenten Weekday:  
Jer 11:18–20 / Jn 7:40–53

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March 10, 2024

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# Bringing Home the Word

**Fifth Sunday of Lent (B)**

**March 17, 2024**

## Do I Have to Die?

*Sr. Dianne Bergant, CSA*

**W**ho has not asked this question, at least to oneself? It's a valid question, because at the core of every living person is the desire to live. Jesus also must have asked this question. Today's Gospel account implies this in John 12:27, "I am troubled now." Despite his passion for living, Jesus was more passionate about the transformation that would take place later.

The example of the grain that must die if a harvest of wheat is to be produced is a perfect metaphor to make this point. Just as the grain is insignificant compared

with the possible harvest, so—our faith assures us—there is no comparison between this life and the wondrous transformation that awaits us. And yes, in order to move from this life to that splendid future, we will have to die, just like the grain.

Our Lenten meditations will focus on the suffering and death of Jesus. However, to concentrate solely on suffering and death is like examining the death of the grain without any thought of its transformation and the bountiful harvest that will come. We must not minimize Jesus' suffering. However, it was precisely by means of his having been lifted up on the cross in suffering and death that he was lifted up in glory and exaltation. This is why we claim that death is not the end of life, but the gateway to new life. So as difficult as it might be to leave the life we love, like Jesus, we must die in order to enter new life. †



***Our faith assures us that  
there is no comparison  
between this life and the  
wondrous transformation  
that awaits us.***

## Sunday Readings

### **Jeremiah 31:31–34**

I will place my law within them  
and write it upon their hearts;  
I will be their God, and they shall  
be my people.

### **Hebrews 5:7–9**

[Christ Jesus] offered prayers  
and supplications with loud cries  
and tears.

### **John 12:20–33**

[Jesus said,] "Yet what should I say?  
'Father, save me from this hour'?  
But it was for this purpose that I  
came to this hour."

## A Word from Pope Francis

Many people...would like to "see Jesus," to meet him, to know him.... We too must respond with the witness of a life that is given in service, a life that takes upon itself the style of God—closeness, compassion and tenderness.... It means sowing seeds of love, not with fleeting words but through concrete, simple and courageous examples....

ANGELUS, ROME, MARCH 21, 2021



## REFLECTION QUESTIONS



- Can you give God your little problems to prepare to do likewise with bigger matters?
- What can you do to avoid regret when this life ends?



# The Importance of Being “Nobody”

Nathan D. Mitchel

Emily Dickinson begins one of her poems by declaring, “I’m nobody!” She then asks her readers, “Are you nobody too?” Dickinson’s words are not simply a manifesto against self-importance. She considers being “nobody” as a blessing, not a diminishment.

As many modern Scripture scholars point out, Jesus also was a “nobody from nowhere,” a marginal Jewish layperson from Galilee, an unimportant—even suspect—region. One reason, perhaps, why we know so little about what Jesus said and did from the time he was twelve until he was a mature adult is simply that his contemporaries didn’t see anything special or extraordinary about him. Saint Paul also was a “nobody” who argued vigorously against fat-cat “super apostles” who were more eloquent, more



impressive, and better looking than he was (see 2 Corinthians 11). Weakness, Paul claimed, was the surest sign God had chosen him for ministry among those other “have-nots,” the Gentiles.

In a culture that overvalues celebrities, salutes success, and often demonizes the poor and the weak, we Christians are called to witness to the importance of being nobody. Looking at our lives today, we might ask: How—here, now, in my community—am I being invited to become a voice for the voiceless, an advocate for the abandoned, a companion for the ill and elderly, a source of hope for the hopeless? At the table with his friends the night before he died, Jesus, that “nobody from nowhere,” declared that bread broken and shared had become his body. He revealed to us the “eucharistic law” that prevails throughout the universe: each of us is meant to become food for the hungry, bread for the life of the world. †

Source: *Daybreaks: Daily Reflections for Lent and Easter, 2010*

## Wisdom from Catholic UPDATE

From “The Wisdom of Sister Thea Bowman”

Life for a while and then death. It’s as simple as that. When I first found out I had cancer, I didn’t know what to pray for. I didn’t know if I should pray for healing or life or death. Then, I found peace in praying for what my folks call “God’s perfect will.” As it evolved, my prayer has become, “Lord, let me live until I die.” By that I mean I want to live, love, and serve fully until death comes. If that prayer is answered, if I am able to live until I die, how long really doesn’t matter. †

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## PRAYER

*So that we may live fully  
and become the person  
God created us to be,  
we pray—Lord, let us be  
like you.*

The Redemptorists

## WEEKDAY READINGS

March 18–23

**Monday**, Lenten Weekday: Dn 13:1–9, 15–17, 19–30, 33–62 or 13:41c–62 / Jn 8:1–11

**Tuesday**, St. Joseph, Spouse of the Blessed Virgin Mary: 2 Sm 7:4–5a, 12–14a, 16 / Rom 4:13, 16–18, 22 / Mt 1:16, 18–21, 24a or Lk 2:41–51a

**Wednesday**, Lenten Weekday: Dn 3:14–20, 91–92, 95 / Jn 8:31–42

**Thursday**, Lenten Weekday: Gn 17:3–9 / Jn 8:51–59

**Friday**, Lenten Weekday: Jer 20:10–13 / Jn 10:31–42

**Saturday**, Lenten Weekday: Ez 37:21–28 / Jn 11:45–56

Bringing Home  
the Word



March 17, 2024

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# Bringing Home the Word

*Palm Sunday of the Passion of the Lord (B)*

**March 24, 2024**

## Empty Praise? No!

*Sr. Dianne Bergant, CSA*

**H**ow could anyone think that the joyous cry “Hosanna!” would be viewed as empty praise? Though the word has come down to us from the Greek Gospels, it probably has Hebrew roots as a form of the verb “to save” (see Psalm 118:25). Thus, it is more than an exuberant cry; it is a plea for salvation. How could this possibly be empty praise? The answer to that question is found in human fickleness. So often, we—not simply the people of Jerusalem, but all of humanity—wholeheartedly offer someone our support, only to turn

our backs on that person when the going gets tough. We know from experience how this works.

This is precisely what today’s readings describe. The Gospel reading for the procession with palms describes an enthusiastic group of people showing Jesus great respect and crying out, “Hosanna!” Later we hear, “Crucify him!” Were these the same people? Does it matter? Presumably these were people who were in Jerusalem to celebrate Passover, the feast of their deliverance from Egyptian bondage. Now they are caught in another oppressive political system—Roman occupation. Are these heartless people? Or are they like us, often afraid to take an unpopular stand, lest we lose face or, even worse, suffer serious consequences? And so, Jesus stands alone before those who have planned to silence him. Might he have considered the earlier “Hosanna” empty praise? Probably not. Jesus does not hold our fickleness against us. †

***Hosanna is more than  
an exuberant cry;  
it is a plea for salvation.***



## Sunday Readings

**Mark 11:1–10 or John 12:12–16**

Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord!

**Isaiah 50:4–7; Philippians 2:6–11**

Rather, he emptied himself... becoming obedient to...death, even death on a cross.

**Mark 14:1—15:47 or 15:1–39**

[Jesus prayed,] “Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.”

## A Word from Pope Francis

Jesus, in his abandonment, asks us to open our eyes and hearts to all who find themselves abandoned.... Let us ask for the grace to see and acknowledge the Lord who continues to cry out in them. May we not allow his voice to go unheard amid the deafening silence of indifference.

HOMILY, ROME, APRIL 2, 2023



## REFLECTION QUESTIONS



- If you have failed to support someone, can you ask them to forgive you?
- Can you forgive someone who has betrayed you?

# Hosanna!

Rev. Paul Turner

Our parish maintenance man can fix anything. He analyzes problems and finds creative, inexpensive solutions. The church building is more than ninety years old, so a lot of things need repair. Over the decades, in a parish that has always struggled to pay its bills, our guy has plenty to do. From time to time, I remember to tell him that he does good work. I hope it's helpful feedback, but it's also a cry for help.

The word *Hosanna* works just that way. It's a word we sing at every Mass during the Sanctus. The words "in the highest" come right after it. Many think that "Hosanna" is another way of saying "Praise God," as in "Praise God in the highest." But "Hosanna" doesn't mean that. Alleluia means "Praise God." Hosanna means something like "save us."



It comes from the same Aramaic word that gives us the word Jesus, a name that means "Savior."

When the crowds gathered in Jerusalem on Palm Sunday to greet Jesus upon his entry, they shouted

out this word. They weren't merely communicating how wonderful they thought Jesus was. They were also telling him how needy they were. They needed a savior.

We all do. Sometimes the savior is the guy who can repair the plumbing and install new lights. But we also need someone who can repair what's broken inside us. We carry sin and shame, sadness and misbehavior, faults and flaws. So we cry out to God, who can offer us forgiveness and a new start.

The people who shouted "Hosanna" turned against Jesus a few days later. He surely remembered the real meaning of that word as he hung upon the cross. He did not abandon them. He saved them. We praise him. We need him. He is our Savior. †

Source: *Daybreaks: Daily Reflections for Lent and Easter, 2015*

## Wisdom from Catholic UPDATE

From "Agony in the Garden: Understanding the Passion of Jesus"  
by Ronald Rolheiser.

At the time of Jesus, *agonia* was a technical term for what athletes did when warming up for the Olympic Games. During that warm-up, the Greek athletes would produce a sweat that would warm up their muscles and ready them for combat. That sweat, that lather, was called their *agonia*. Luke tells us that Jesus does an *agonia* to get ready for his passion. In essence, Luke is saying, we don't move from day-to-day life to dying on a cross without some preparation. The Agony in the Garden is the warm-up, the readying, the *agonia* for the passion that follows. †

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*So that this Holy Week we  
may love those who hurt us,  
make peace, and do our part  
in the building of the Kingdom,  
we pray—  
Lord, let us be like you.*

The Redemptorists

## WEEKDAY READINGS

March 25–30

**Monday** of Holy Week:

Is 42:1–7 / Jn 12:1–11

**Tuesday** of Holy Week:

Is 49:1–6 / Jn 13:21–33, 36–38

**Wednesday** of Holy Week:

Is 50:4–9a / Mt 26:14–25

**Holy Thursday:** Ex 12:1–8, 11–14 / 1 Cor 11:23–26 / Jn 13:1–15

**Good Friday:** Is 52:13–53:12 / Heb 4:14–16; 5:7–9 / Jn 18:1–19:42

**Holy Saturday:** Gn 1:1–2:2 or 1:1, 26–31a / Gn 22:1–18 or 22:1–2, 9a, 10–13, 15–18 / Ex 14:15–15:1 / Is 54:5–14 / Is 55:1–11 / Bar 3:9–15, 32–4:4 / Ez 36:16–17a, 18–28 / Rom 6:3–11 / Mk 16:1–7

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# Bringing Home the Word

**Easter Sunday (B)**  
**March 31, 2024**

## Seeing Is Believing

*Sr. Dianne Bergant, CSA*

**C**lever phrase. But is it accurate? Believing means that we sometimes accept as true something for which we have no positive proof. We might base our belief on the word of someone we consider reliable, but we ourselves have no undeniable evidence. We may use this phrase in everyday conversation and know what we really mean, but when it comes to the resurrection of Jesus, the phrase “seeing is believing” really doesn’t fit well.

In today’s first reading, Peter states that Jesus was visible to some of his followers. What does this mean? It’s clear from most of the Easter narratives

that many people had a profound, life-transforming experience of the risen Jesus. They may not have realized this at first, but they were convinced of it when he allowed them to recognize him. Was it a visual experience? Was it auditory as Paul describes (Acts 9:4)? Or was it touch as Thomas demanded (John 20:25)? Every mystic describes a revelation of Christ as an experience of one or more senses. Saint Bernadette saw our Lady; St. Francis heard a voice. This isn’t to say that the revelations weren’t real. It is to say that our senses are our only way of experiencing it or talking about it. We are, after all, only human. Maybe when referring to the resurrection we should modify this phrase: believing is seeing or hearing or feeling or being somehow convinced that he is really here. And this can be true for all of us. †

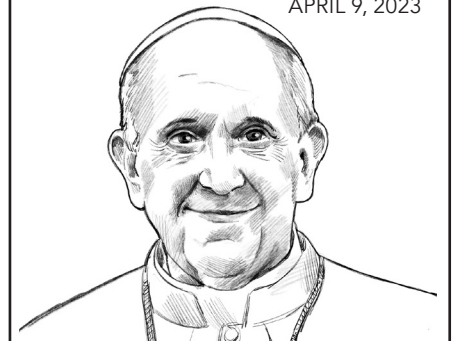


*It’s clear from most of the Easter narratives that many people had a profound, life-transforming experience of the risen Jesus.*

## A Word from Pope Francis

Brothers, sisters, may we rediscover the enjoyment of the journey, quicken the heartbeat of hope and experience a foretaste of the beauty of heaven! Today, let us summon the energy to advance in goodness towards Goodness itself, which never disappoints.... Today let us believe and profess: “Christ is truly risen from the dead!”

URBI ET ORBI MESSAGE, ROME,  
APRIL 9, 2023



## Sunday Readings

**Acts 10:34a, 37–43**

[Peter said,] “He commissioned us to preach to the people and testify that he is the one appointed by God as judge.”

**Colossians 3:1–4 or  
1 Corinthians 5:6b–8**

Think of what is above,  
not of what is on earth.

**John 20:1–9**

Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed.

## REFLECTION QUESTIONS



- Have you ever had a moment of profound religious insight?
- The risen Christ is with us still; have you experienced him?

# Daily Resurrections

Ron Rolheiser, OFM

What the resurrection of Jesus promises is that things can always be new again. It's never too late to start over. Nothing is irrevocable. No betrayal is final. No sin is unforgivable. Every form of death can be overcome. There isn't any loss that can't be redeemed. Every day is virgin. The resurrection assures us that God never gives up on us, even if we give up on ourselves, and that we can regain lost innocence and move beyond bitterness. When Jesus breathes out forgiveness on those who betray him and God raises bodies from the dead, we can begin to believe that in the end, all will be well, including our own lives. However, the challenge of living this out is not just that of believing that Jesus rose physically from the grave, but also,



and perhaps even more importantly, to believe that no matter our age, mistakes, betrayals, wounds, and deaths, we can begin each day afresh. No matter what we've done, our future

is forever pregnant with wonderful new possibility. Resurrection is not just about rising for one singular day after death, but it is also about daily rising from the many mini-graves within which we so often find ourselves.

We are human and cannot avoid falling—into depression, bitterness, sin, betrayal, cynicism, and the tiredness that comes with age. Like Jesus, we too will have our crucifixions. More than one grave awaits us. Yet our faith in the resurrection invites us to live beyond these. As John Shea so aptly put it: "What the resurrection teaches us is not how to live—but how to live again, and again, and again!" †

Source: *Daybreaks: Daily Reflections for Lent and Easter*, 2004

## Wisdom from Catholic UPDATE

From "We Believe in the Resurrection" by Thomas H. Groome

If ours is an Easter faith, then surely all is "changed, changed utterly." Now no oppression can hold us bound, no evil can finally triumph, no cross is too heavy to carry, no trouble can rob us of hope, no sin can enslave us, no dependency is beyond recovery, no hurt is beyond healing. If we truly believe that "Christ is risen, risen indeed," then, "neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38–39). †

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*Lord Jesus, make us people of the light and rise in us that we may be an Easter people, witnessing to your glory, we pray—Amen! Alleluia!*

The Redemptorists

## WEEKDAY READINGS

April 1–6

**Monday**, Octave of Easter:  
Acts 2:14, 22–33 / Mt 28:8–15

**Tuesday**, Octave of Easter:  
Acts 2:36–41 / Jn 20:11–18

**Wednesday**, Octave of Easter:  
Acts 3:1–10 / Lk 24:13–35

**Thursday**, Octave of Easter:  
Acts 3:11–26 / Lk 24:35–48

**Friday**, Octave of Easter:  
Acts 4:1–12 / Jn 21:1–14

**Saturday**, Octave of Easter:  
Acts 4:13–21 / Mk 16:9–15

Bringing Home  
the Word 

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