

Here's a text if you've only a minute ...

May your love be upon us, O Lord,
as we place all our hope in you.

Psalm

You are a chosen race, a royal priesthood, a consecrated nation.

Second Reading

Let us pray in the freedom of the sons and daughters of God.

Father of Our Lord Jesus Christ,
you have revealed to the nations your saving power
and filled all ages with the words of a new song.

Hear the echo of this hymn.

Give us voice to sing your praise
throughout this Easter season of joy.

Old Opening Prayer

This week's texts if you want to explore further:
Acts 6: 1-7; Psalm 32 (33); 1 Peter 2: 4-9; John 14: 1-12

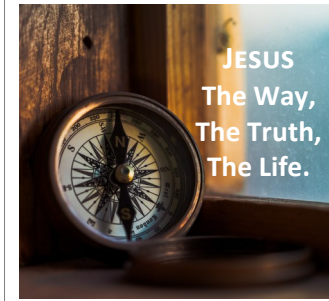


I am
the Way,
the Truth,
and the Life.
No one
comes to
the Father
except
through
Me.

John 14: 6

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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



Fifth Sunday of Easter
Year A, 7th May 2023

'No one can come to the Father,
except through me'

In our readings this week, we continue to follow the infant church,
and with them ponder the words Jesus gave us at the Last Supper.

The **First Reading** shows how the disciples faced the growing
tension between the Greek and Hebrew traditions. After
discernment and prayer, they delegate tasks.

The **Psalm** is one of praise for God's word and his work. It is also a
prayer of trust.

For St Peter, it is clear that Christ is the foundation; the living
cornerstone for all believers. We are to set ourselves close to him.

(Second Reading)

The **Gospel** is from Jesus's discourse to his friends before he
suffered and died. They are words of encouragement. In the light of
the Resurrection, the disciples must have drawn strength from
them. Jesus is with them: the Way, the Truth and the Life.

As we face this week, let us, too, keep our eyes on
Jesus, even when we are concerned by all that is
happening around us. May we strive to follow the Lord
as the Way, in joy and hope.



Opening Prayer

Almighty ever-living God,
constantly accomplish the Paschal Mystery within us,
that those you were pleased to make new in Holy Baptism may,
under your protective care,
bear much fruit and come to the joys of life eternal.

Second Reading 1 Peter 2: 4–9

The Lord is the living stone, rejected by men and women, but chosen by God and precious to him. Set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house. As scripture says: See how I lay in Zion a precious cornerstone that I have chosen, and those who rest their trust on it will not be disappointed. That means that for you who are believers, it is precious; but for unbelievers, the stone rejected by the builders has proved to be the keystone, a stone to stumble over, a rock to bring people down. They stumble over it because they do not believe in the word; it was the fate in store for them.

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

As I prepare to pray, I make a conscious effort to become still, to sit before the risen Lord who loves me.

I rest in his presence.

Eventually I read the text slowly and reverently, a couple of times.

I consider Jesus, a living stone, but rejected by his people.

In what ways do I feel part of his living, spiritual house?

I speak to the Lord about this ...

Jesus is chosen; he is precious: how do these words touch me?

But I, too, am chosen, a royal priest, consecrated.

How do I respond to these words?

What is the Lord asking of me – to praise him, to be an active part of his building, to draw others into his wonderful light ... or ...?

I ponder what this means for me. I listen.

I turn to the Lord, placing my trust in him. Peter says I will not be disappointed. I pray that my trust will grow as I set myself close to Jesus.

I end my prayer in praise of God's faithfulness, and in gratitude for all I have received.

Gospel John 14: 1–12

Jesus said to his disciples; 'Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father's house; if there were not, I should have told you. I am now going to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too. You know the way to the place where I am going.'

Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus said, 'I am the Way, the Truth and the Life. No-one can come to the Father except through me. If you know me, you know my Father too. From this moment you know him and have seen him.'

Philip said, 'Lord, let us see the Father and then we shall be satisfied.' 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me? To have seen me is to have seen the Father, so how can you say, "Let us see the Father"?' Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. You must believe me when I say that I am in the Father and the Father is in me; believe it on evidence of this work, if for no other reason. I tell you most solemnly, whoever believes in me will perform the same works as I do myself; will perform even greater works, because I am going to the Father.'

I take the time to settle to pray, maybe before a candle as a sign of the risen Jesus. I breathe slowly, and ask the Spirit to be with me.

When I am ready, I read the text slowly. I contemplate Jesus, facing his last journey, but teaching and comforting his disciples. I may wish to pray for the strength to follow him along the Way.

Am I like Thomas, wanting to know all the details of the journey in advance? In what way?

Or am I like Philip, wanting a more direct experience of God?

Where do I see God in my life?

I turn to Jesus and ponder his oneness with the Father and his complete trust in him. Maybe I ask the Spirit to show me how the work of the Father and the Son continues, and how I may be evermore part of it.

I take the time to listen. I end my prayer with 'Glory be ...'