

in the life of Jesus, especially when he empties his life on the Cross. Jesus enters into the mystery of death and through rising, makes it a gateway to life, that we may come to the Father. That we may know Him, and like Jesus, we might love Him and serve Him.

#### **Prayer over the Offerings**

Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that through these acts of devotedness we may pass over to the glory of heaven.

#### **Communion Antiphon**

*Father, I pray that they may be one  
as we also are one, alleluia.*

#### **Prayer after Communion**

Hear us, O God our Saviour, and grant us confidence, that through these sacred mysteries there will be accomplished in the body of the whole Church what has already come to pass in Christ her Head.

*Jesus prayed: 'Father, may all be one, even as you, Father, are in me, and I in you, that they also may be one.' The bond of this unity is glory, and that the Holy Spirit is called 'glory' no sensible person will deny if they consider the Lord's words: 'The glory which you have given me, I have given to them.' He truly gave such glory to his disciples, for he said to them: 'Receive the Holy Spirit.'*

*When he clothed himself in human nature, Christ received this glory, which he had from all ages, before the world existed; and when his human nature was thus glorified by the Holy Spirit, the glory of the Spirit could be handed on to Christ's kin, beginning with his disciples.*

*This is the meaning of Christ's words: 'The glory which you have given me I have given to them, that they may be one even as we are one, I in them and they in me, that they may become perfectly one.'*

St Gregory of Nyssa (4<sup>th</sup> Century Bishop)

# **Seventh Sunday of Easter**

**Year A**

**17<sup>th</sup> May 2026**

## **Thanksgiving Prayer of Christ and the Church**

This Sunday is the last of the Sundays of Easter. Easter is the season when the Church celebrates the Resurrection and its meaning for Christian life. At the same time, this seventh Sunday, coming between Ascension Thursday and Pentecost Sunday, focuses wonderfully on the transition between the departure of Jesus' physical presence to his followers and the birth of the Church with the end-time outpouring of the Holy Spirit. Come, Holy Spirit and fill the hearts of your faithful!

#### **Entrance Antiphon**

*O Lord, hear my voice, for I have called to you; of you my heart has spoken:  
Seek his face; hide not your face from me, alleluia.*

#### **Collect**

Graciously hear our supplications, O Lord, so that we, who believe that the Saviour of the human race is with you in your glory, may experience, as he promised, until the end of the world, his abiding presence among us.

#### **ACTS 1: 12-14**

After Jesus was taken up into heaven the Apostles returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers and sisters.

In today's reading from the beginning of the Acts of the Apostles Luke shows us three groups of people who wait together for the coming of the Spirit. The three groups are the eleven apostles who were personally chosen by Jesus, the women from Galilee who were the first to hear the message of the resurrection in the empty tomb, and Mary who was the first person in the gospel to hear God's message about Jesus and who with Joseph, was responsible for the formation of Jesus' early life. Together these three groups gather as community, the basic community of the Church. As community they wait for the coming of the Spirit. How do they wait? We are told that all '*joined in continuous prayer*'. A fine example to us all!

**PSALM: 27(26):1. 4. 7-8.13**

**Response:** *I believe I shall see the LORD'S goodness in the land of the living.*

The LORD is my light and my salvation; whom shall I fear?  
The LORD is the stronghold of my life; whom should I dread?

There is one thing I ask of the LORD, only this do I seek: to live in the house of the LORD all the days of my life, to gaze on the beauty of the LORD, to enquire at his temple.

O LORD, hear my voice when I call; have mercy and answer me.  
Of you my heart has spoken, 'Seek his face.'

**1 PETER 4: 13-16**

Beloved: Rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

**THE WORD OF THE LORD**

In suffering insult for Christ's name the Christian can recognise a sign of the Spirit's presence in his life, a proof that his faith is alive enough to rouse contradiction.

*Alleluia, alleluia! I will not leave you orphans, says the Lord; I will come back to you, and your hearts will be full of joy. Alleluia!*

**JOHN 17: 1-11**

Jesus lifted up his eyes to heaven, and said, 'Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

'I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you.'

**THE GOSPEL OF THE LORD**

Today's gospel from John is the final part of Jesus' farewell discourse (ch's 14 – 17). Set at the Last Supper, knowing that his suffering and death are imminent, Jesus seeks to strengthen his disciple's faith. It's a beautiful passage. He tells them not to be afraid. He reveals himself as the 'true vine', where eternal life is found and he promises that all who believe in him, will receive the gift of His Spirit, which will unite them, not only to himself, but also to his Father who sent him. And this leads to the final section, the first part of which we read today – Jesus's Prayer to his Father. During this Prayer, Jesus' whole life, his life-giving mission is revealed: He has come from the Father, to reveal the Father's glory; that is, His abounding love for each one of us, his children. That love is made present