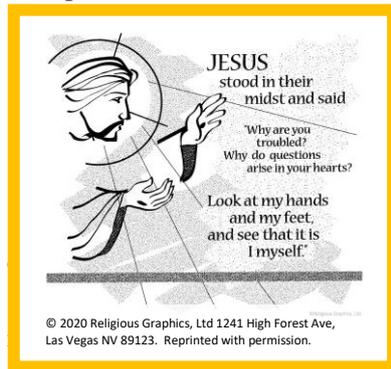


# Observing the Lord's Day

## Easter 3 (21B)

18 April 2021, Father Slowiak. Edited from printed and audio sources.



Bishop Callahan has distributed a diocesan policy for the gradual reopening of parishes to celebrate the Sacrament of Eucharist on Sunday. We are authorized to gather 25% of the church capacity (about 80) with members of the same household sitting together, others at social distancing. The wings of the church are open. Phone to have your name added to the 25% list. We have opened the 8:00 celebration am on Sunday.

We understand face coverings/masks to be an element of prudence, a sign of respect for the common good.

We will continue to stream the Sunday 10:00 am celebration. I invite parish and families at 4:30 or 8:00 or 10:00 am (or a family time) to gather and observe the Lord's Day with the weekly Communal Prayer.

L = Leader (Certainly rotate within a family and the role of the Leader); A = Assembly

### Opening Rite

L Come, O Faithful, and take light from the Light that never fades; come and glorify Christ Jesus who was raised from the tomb. Christ our Savior, the angels in heaven sing a hymn of praise to Your resurrection. As for us who dwell on earth, make us worthy to glorify You with a clear spirit. -founded on Byzantine Daily Worship, Joseph Raya, Archbishop of Ada, Haifa, Nazareth and all Galilee, 1968.

L In the name of . . .

A the Father and of the Son and of the Holy Spirit. Amen.

L God over all that exists by Your hand, You have glorified the Son Jesus and made Him the atoning sacrifice for our sins and the source of reconciliation for human kind. Coming to know more clearly over time the Lord Jesus in the breaking of the bread and sharing the cup, so make us witnesses of a renewed communal humanity. Amen. - based on the Prayers for Sunday and Seasons, Peter Scagnelli, Liturgy Training Publications, 1996/

### The Texts

Our Bibles or the website of the United States Conference of Catholic Bishops <http://uscgb.org> then, Bible, Today's Reading for the texts

Acts of the Apostles 3:13-19. (See Acts 3-4:22) The context is Peter and John in Jerusalem following the cure, by Peter, of a man who was crippled, a testimony to Jews who had assembled.

1 John 2:1-5. There are three letters from 90 AD or later and addressed to a community that has recently experienced a division because of the teaching regarding Jesus whose sacrificial life healed the consequences of sin and religious practice.

Luke 24:35-48. In this pericope, Luke has some of the same imagery that we heard from John (90-110 AD) last week . . . disciples of Jesus afraid that Jewish religious leaders will seek them and make living difficult. Luke (60-70 AD) disciples fear they are seeing a ghost and we consider he is addressing a community whose are uneasy because the understating of the Messiah as one who suffered and died is not what they expected but made clear in gathering after the Third Day at table with the risen Christ Jesus.

### A Reflection

We understand that chapter 24 of the gospel of Luke's people to be a response to "We cannot see the risen Christ Jesus, we cannot hear His voice; we cannot touch Him." Luke brings us to the nature of what we know as the Sacrament of Eucharist, a meal of communion where those gathered are nourished, yes, Jesus is the nourishment . . . and as a preaches writes, *we touch and are*

*touched by Jesus; we eat and we become one with Him, one with one another and one with all those who throughout human history have ever been fed, . . . .* Those of the assembly who around the altar-table are nourished by the presence of the Word of God (Jesus) and the bread and cup of Eucharist.

As stories are shared around family tables that grow a family identity, our growth, having been fed and nourish on Jesus, the Son of God, we grow an identity as the body of Christ Jesus that is present and seen in daily living and thus Jesus is seen . . . . or not?

Response based on Psalm 148

L May all that breathes praise the Lord.

Give praise to the Lord from the heavens; give praise to Him in the heights.

A To You belongs praise, O God!

L Give praise to Him, all you his angels; give praise to Him, all you his powers.

A To You belongs praise, O God!

L Praise Him in his mighty deeds, praise Him for the fullness of His majesty!

O Christ Jesus, we sing a hymn of praise to Your passion and we glorify Your resurrection.

A To You belongs praise, O God!

L Praise Him with the blast of the horn, praise Him with the harp!

O Good One who suffered crucifixion-for our sake, destroyed death and rose from the dead: establish Your peace in our life, for You alone are Almighty.

Praise Him with tumbrel and chorus; praise Him with strings and pipes!

A To You belongs praise, O God!

L Christ Jesus who by your resurrection despoiled darkness and rose us from death, make us worthy to praise You and glorify You with pure hearts.

Praise Him with resounding cymbals; praise Him with cymbals of glory!

May all that breathes praise the Lord.

A To You belongs praise, O God!

L Christ Jesus, we sing a hymn of praise to You and glorify Your holy Incarnation, You were born of the Virgin without being separated from the Father; You suffered in the body and accepted crucifixion of Your free will. Glory to You, O risen Lord Christ Jesus.

A To You belongs praise, O God! -founded on Byzantine Daily Worship, Joseph Raya, Archbishop of Ada, Haifa, Nazareth and all Galilee, 1968.

### Sitting at the Table with Christ Jesus (A spiritual communion)

Lord Jesus, it was not that You defeated death, triumphed over evil, and established Your kingdom; it was that You came back to us. Through we betrayed You, had forsaken You and fled from You when You most needed us, You did not forsake us. You came back to us, ministered to our doubts, and healed our fears.

Lord Jesus, in communion with us, it was not only that You were raised from the dead, but that You rose to embrace us into the Father's love, our original calling.

### Closing

A In the name of the Father . . .

