



THE LORD'S DAY

3rd Sunday of Easter (Year A)

The Watermead Apostolate offers this weekly page as a helpful guide and background to the readings used at the Catholic Mass for each Sunday of the Year.

The reading guides were written by Fr John Daley (RIP) who served as a Catholic priest in various parishes around the UK and world for 53 years.

Fr John co-founded Watermead in 1992 as a voice for people who wished to share understanding of living their faith through their God-given gifts and talents.

'The Lord's Day' incorporates some of those voices in this presentation and also through its many publications ~ books, resources, cards, music, etc.

Further information on what we produce, our story and the mission of our Christian apostolate can be found by visiting www.watermead-apostolate.co.uk

First Reading

Acts 2 : 14, 22-28

At the end of chapter 2 we learn that Peter's powerful speaking brought 3,000 people, in a single day, to ask for baptism. Now we know why Peter speaks in a loud voice in verse 14! It is hard to imagine a human voice speaking loudly enough for such a crowd. Is loudness of voice another characteristic of the gift of tongues on this feast of Pentecost?

As we listen to Peter we wonder if the other apostles have been preaching in different parts of Jerusalem (v.4) or spoken at the same place? Tongues and language and races (vv.1-13) make a confusing picture as Peter's sermon brings together people who have inherited the Lord's promise, made through the prophet Joel, of a day when the spirit would be poured out on all nations. The Jewish people from the diaspora (the wider world outside the Holy Land) symbolise the peoples of the human race listening to the message of salvation.

Peter forgives his fellow Jews for executing Jesus by telling them it was part of God's mysterious plan. The resurrection was always the purpose of Jesus' suffering and death, and the sending of the Holy Spirit on this day of Pentecost is the final revelation of God's love - that all humanity is called to share salvation.

Second Reading

1 Peter 1 : 17-21

Peter is urging self-control (v.13) even as far as the wonderful ideal of being holy as God is holy. That is the first call of the Christian (vv.14-16).

The second call is to be aware of the judgment of God, to live in reverent fear of God - a loving "fear of offending" rather than terror at an immense God (v.17).

The third understanding is to realise the great cost of redemption - the shedding of Christ's blood, the Paschal Lamb of God.

Fourth, the Christian must understand the final age of the ages has begun. The Incarnation marked the beginning of the end (v.20): the manifestation of Christ is the sign of the world's becoming complete.

Finally, the Resurrection is seen as Christ's being raised from the dead - rather than his rising from the dead. We wonder whether the resurrection was seen by the first Christian community as the Father's work or as Jesus' own divine power?

Gospel Reading

Luke 24 : 13-35

Two disciples go to Emmaus on the afternoon of the day of the Resurrection. One of them is Clo(e)pas whose wife, Mary, was at the cross alongside Our Lady when Jesus was dying (John 19:25). Is she the other disciple, or is it one of their sons - James or Simeon (both, later, leaders of the Church in Jerusalem), or even Levi Matthew?

The disciples do not recognise Jesus, even when they stand still (v.17). It is an interior vision that allows Jesus' disciples to see, believe in, the risen Christ. Almost amusingly, they tell the Lord about himself. He listens and then tells *them* about himself, starting from Moses and going through all the prophets. He is preparing them for the breaking of bread.

When Luke tells of the breaking of bread he uses the words of the Eucharist at the Last Supper, the four actions: "took, blessed, broke, gave". It is a wonderful moment, and the eyes of faith of the two disciples are opened: they know they have seen the risen Christ.

In the light of this faith they return to Jerusalem to share their experience with the others - who already believe because of an appearance by Jesus to Simon. (All through the Passion *Simon Peter* is called *Peter*: suddenly he is *Simon* again.)

OUR SENSES OF FAITH

Making oneself heard;
The Christian call has many voices;
We hear from the heart and mind.

People of God

The boy was born addicted, his mother a drug addict. He didn't have a chance. The habit held her and the drugs world was the one he grew up in. At school he was tough and admired - the world he knew was harder than anything the other boys knew.

As a teenager he was still only an addict, no pusher and no dealer, but hard. He met a girl who brought him into the love of her family home. It was a form of redemption by love. He began to accept help, saw ideals in life, and new possibilities. For over a year he tried, but fell back. He is still there.

But his suffering had opened the family to the suffering of other families, and those families began to help each other. Support for those lonely and rejected families has continued to grow. Out of the boy's suffering others have found help. If only they could embrace him again . . .

Every new beginning is a small resurrection, a sign of eternal life with God.

Wisdom from the Saints



"All I ask is that you remember me at the altar of God.

St Monica's words are ours at every farewell - in life and in our dying.

This week I shall . . .
wonder at our faith in eternal life with God.

Questions of Faith

Resurrection. We know Judaism held belief in life after death. We discover in the Book of Wisdom (written about 50 BC) how powerful that belief had become. The disciples would have shared it, but they were not prepared for the fullness of the resurrection to be revealed in Jesus. We know they did not expect to see him again because their belief was in resurrection at the end of the world. The joy and wonder of Easter day for the disciples was that the resurrection was here and now: the Risen Lord was with them! The Holy Spirit is the spirit of the risen Jesus (John 14:15-26 and Romans 8:9-17).