

THIRD SUNDAY OF EASTER

RESURRECTION SONG .

INTRODUCTION

- On the third Sunday of Easter the liturgy, through the readings, invites us to see how a follower of Jesus lives the resurrection. This coming Sunday we will have two readings from Luke, one from Acts, and the other from the Gospel.
- Raymond Brown in his book *A Risen Christ in Easter Time*, explains that Luke puts the two volumes of his work within a geographical framework.
 - The narrative begins in the Temple of Jerusalem (Lk 1,5-8. When Zechariah, John Baptist's father offered the incense) and the narrative ends in Rome (Acts 28,28) with an evangelization oriented towards the gentiles.
 - The connection between both, the story of Jesus of Nazareth and the story of the Holy Spirit who guides the Church is "all the things that have happened in Jerusalem" which are the passion, death, resurrection and sending of the Holy Spirit.
 - The passion and death Lk 22-23 are narrated in the first volume of Luke's work: the *Gospel*
 - The sending of the Holy Spirit (Acts 2) is found in the second volume of the work: *The Acts of the Apostles*.
 - But the resurrection, being so central for our faith, is narrated twice. We find the apparitions of the Risen Lord at the end of the Gospel and at the beginning of the Acts.(Lk 24; Acts 1,3-9)
 - The Gospel begins in the Temple of Jerusalem (1, 5-8) and ends also in the Temple of Jerusalem (24,53)
 - Acts begins in Jerusalem and ends in Rome (28,28); from there the Gospel will be preached to the whole world.

In the Old Testament the prophet Isaiah describes how the nations invite themselves to go up to Jerusalem to receive instruction from the Lord, because from Zion will come the Law and from Jerusalem the Word of the Lord. (Is 2,1-3). According to the Work of Luke, the Good News of Jesus, begin in Jerusalem and from Jerusalem they are preached to all the world.

FIRST READING – Acts 2, 14. 22-28

- ★ In the book of Acts we find this text after the coming of the Holy Spirit in Pentecost.
- ★ However, the liturgy of our Church offers this text on the third Sunday of Easter because, in his proclamation, Peter announces the Paschal Mystery of Christ, which we celebrate during Easter Season.
- ★ The first verse introduces the proclamation
- ★ Verses 22-24 are the kerygma or first proclamation of the Gospel of Christ.
- ★ Peter is presented here as a prophet in the style of the Old Testament prophets. He denounces "you crucified him" and announces "but God raised him up."
- ★ Luke puts in the mouth of Peter the words of psalm 16 to clarify or prove the resurrection.

SECOND READING 1Pt 1,17-21

We continue to read the First Letter of Peter which we began on the Second Sunday of Easter.

- The Father judges us according to our own behavior.
- Peter invites us to live during our earthly life, as a sojourn in a strange land, remembering that we have been liberated from our old ways of life, not by money, but by the blood of the lamb.
- During the first Passover celebrated in Egypt before leaving the country; the blood of the lamb, that had been sacrificed, and was going to be eaten during the Passover meal, smeared on the doors would be a sign for the angel to spare the household members. Peter uses this image to remind us that the true lamb whose blood saves and redeems us is the blood of Christ the true lamb, sacrificed on the cross, and raised from the dead by the Father .

GOSPEL LK 24,13-35.

- ✚ This passage is the image or representation of the journey of faith of the disciple of Jesus.
- ✚ And also of the Eucharistic celebration (Word and Body of the Lord)
- ✚ It presents to us the journey of faith based on Scriptures, which the Lord clarifies for us on the way (vv.17; 25-23)
- ✚ Journey of faith that has its ups and downs (vv. 21-24)
- ✚ Their heart was enkindled as the Lord was speaking to them, but they were not aware of it, until the breaking of the bread (v.33)
- ✚ Faithful to the precept of hospitality that God had given in the law, they invite the foreigner to stay for the night since it was already dark. (v.29)
- ✚ The action of Jesus together with the fire that had been enkindled in them on the way, through the words of the traveler, prepared their hearts to recognize him in the “breaking of the bread.” (v.30)
- ✚ When the man on the road joined them, they were tired and sad; now after discovering that the man on the road was Jesus, the same Jesus whom the women saw they got the strength to go back to Jerusalem.
- ✚ When they arrived all the others told them that the Lord was risen indeed, because Peter had seen him.
- ✚ Let us reflect and meditate:
 - When we come to the Eucharistic Celebration, do we allow the Lord to enkindle our heart with his love?
 - Do we listen to his Word with the same attention that we had the first time we listen to it? .
 - Do we receive the Bread of the Eucharist, his body and blood, with the same enthusiasm and joy of the first time.
- Do we ask the Lord to explain to us the meaning of what is going on in our life, in our family, in our community, in our society, in our world? Do we listen to what he says?

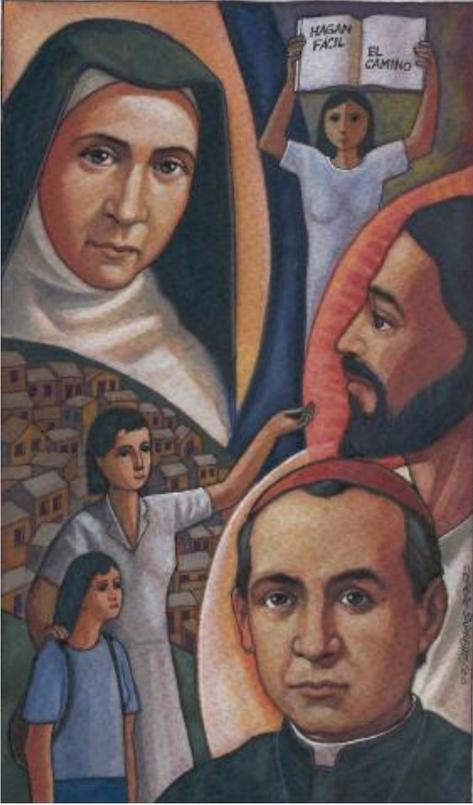
Let us reflect on these questions, and try to answer them, to be able to share these answers with the group.

PSALM 16 TO END THE MEETING

1. Keep me, O God,
for in you I take refuge;
I say to the Lord: “My Lord are you.”
O Lord, my allotted portion and my cup,
You it is who hold fast my lot.
2. I bless the Lord who counsels me;
Even in the night my heart exhorts me
I set the Lord ever before me;
With him at my right hand I shall not be disturbed
1. Therefore my heart is glad and my soul rejoices
My body, too, abides in confidence
Because you will not abandon my soul to the nether world
Nor will you suffer your faithful one to undergo corruption.
2. You will show me the path of life
Fullness of joy in your presence
The delights at you right hand forever.

Glory ...

CLARETIAN CORNER



Beside what I saw in these sacred letters, an interior voice in the depths of my soul, was explaining me their meaning and the way to practice them(...)To my understanding I saw everything in Christ Crucified who, as he was teaching me the divine letters, was explaining me their meaning. (She describes here what happened to her in the Initial Experience when the Lord engraved in her heart the meaning of the Gospel which she calls Sacred Writings.)
Venerable María Antonia París, Foundress of the Claretian Missionary Sisters , *Autobiography 6*).

The realization of how much good I have derived through reading good and pious books has prompted me to distribute them generously, in the hope that they will bring my neighbors, whom I love, the same happy results they brought to me. May all men know how good and lovable and loving God is. My God, make all creatures come to know, love, and serve You with full faith and fervor. All you creatures, love your God, for He is good and his mercy is endless.

St. Anthony Mary Claret, Founder of the Claretian Missionary Sisters, *Autobiography 42*.