**Easter 3 B**  **Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| The ***kerygma*** is the key and point of the readings today. Communicate this simple sentence in a homily and the personal and communal encounter with Christ is almost complete, but for discipleship. This discipleship consist in a life of repentance, forgiveness, and reconciliation. This is altogether the good news. New covenant wine and precious blood are also part of the ***kerygma*** of the Church. |

**FIRST READING: Acts 3, 13-15**

This is the second of Peter’s ***kerygmas*** (the first one, Pentecost) occurring at Solomon’s Portico of the Temple as a result of Peter curing the crippled beggar. The incident leads immediately to Peter’s arrest and next day appearance before the Sanhedrin. Our reading text is only the first half of the full proclamation. How is it that a simple 14 verses can get a person arrested? It’s a shame vs. 12 is left out.

**Vss. 13-14: CCC 597** This citation discusses the issue of responsibility for the judgment and death sentence of Jesus. Bottom line: God is the judge of sin; therefore, we cannot pretend to judge. The trial was very complex. Huge studies in Jewish and Roman jurisprudence have carefully considered the matter.

**Vs. 13: CCC 599** Here the stress is on the plan of God, which still leaves the free will of participants.

**Vs. 14: CCC 438, 601** Jesus’ messianic anointing by the Father with the Holy Spirit is gradually revealed in the gospel account. The Church then announces this in its core ***kerygma***. Jesus is God’s Servant, already revealed in Isaiah’s Suffering Servant model. Jesus himself opens this scripture to his disciples.

**Vs. 15: CCC 612, 626, 632, 635** Jesus accepts the Cup of the New Covenant from the Father at Gethsemani. Like Christ, we, too, are destined for participation in the New Covenant. Any power over sin and death comes from the redemptive act of doing the Father’s will. Both the body and soul of Christ remain one person of the Word. It is an error to think that his body and soul are somehow separate persoms. To be raised from the dead meant in the earliest tradition that Jesus was among the dead but as Savior proclaiming the resurrection. The final citation describes Jesus’ descent among the dead “in search of Adam” in poetic and liturgical language.

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| **KNOW YOUR**  **FAITH** | Locate the ***kerygma*** speeches in the first 12 chapters of Acts. Discuss.  Who is responsible for the death of Jesus? |
| **LIVE YOUR**  **FAITH** | What is God’s plan and will for you?  What is it about this proclamation of Peter that could provoke you to anger? |
| **SHARE YOUR FAITH** | What ought to be our attitudes and behaviors with our Jewish brothers and sisters?  Have you ever proclaimed the gospel in the public civic forum? |
| **WORSHIP** | What does this text suggest it means to participate in the new covenant?  What does the word “gospel” signify and mean? |

**First Reading**

**RESPONSORIAL: Psalm 4, 2. 4. 7-8. 9**

One readily sees how this psalm interprets the divine response to the faithful Son, Jesus. The servant of God cries out, and God hears and answers. The greatest of all threats is death, yet God secures our lives. The one image is the new grain and wine of an abundant harvest, obviously an allusion to Eucharist. The end makes the whole psalm sound like a night prayer.

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| **KNOW YOUR**  **FAITH** | We all cry out to God when we’re in trouble. God answers us. Share a personal story when you remember that this happened to you.  How do we know by faith that God not only helps us but puts joy in our hearts? |
| **LIVE YOUR**  **FAITH** | In the midst of trials and struggles of life, how do you keep serene and joyful?  Count the wonderful blessings God has given in your life. |
| **SHARE YOUR FAITH** | Share your form of night prayers.  Share a time when someone has surprised you by asking you to pray with them. |
| **WORSHIP** | At the end of the Eucharist there is a final blessing. What is your experience of receiving this blessing into your heart?  Explain the Mass as a cry to God for mercy and name the most wonderful thing at the Mass. |

**Responsorial Psalm**

**SECOND READING: I John 2, 1-5a**

One of the rare instances where the New Testament uses the Greek technical language for ritual, temple sacrifice. Unlike the English word “propitiation”, which signifies a kind of “*do ut des*” religion, a gift given to manipulate the divine other; “expiation” signifies a freely given offering in worship of God, literally in English, “out of piety.” Here one needs a sense of the Greek word for religion, “*eusebeia*,” (a word very rarely used in the NT) which could be literally and awkwardly translated as “a well done shrinking back from”, in other capturing the sense of jaw dropping awe and fear one would have at an experience of the real divine presence, unless of course one were completely jaded or calloused.

**Vss. 1-2: CCC 1460** Penance assigned in the sacrament of reconciliation addresses and corresponds to the gravity of the sins committed; however, in no way outside the help of Christ is there an efficacy in this penance, as if we humans could do something on our own.

**Vs. 1: CCC 519, 692, 2634** Christ lived and died “for us men and for our salvation.” He continues this saving work in intercessory prayer before the Father and abides in his presence in the Church. The Holy Spirit is pre-eminently the advocate/paraclete/comfort and the Spirit of Truth. Jesus himself leads the Church in intercessory prayer, which is a prayer of Jesus himself to the Father.

**Vs. 2: CCC 605, 606** Christ died for all; God’s will is that none should be lost. This is the will of the Father, which the second citation explores in depth.

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| **KNOW YOUR**  **FAITH** | Why does the Church assign a penance in the sacrament of reconciliation?  Who can be saved? |
| **LIVE YOUR**  **FAITH** | What does “religion” mean to you?  What has been the most life changing religious experience you’ve ever had? |
| **SHARE YOUR FAITH** | How would you go about sharing your personal conversion experience of your encounter with Jesus with an unbeliever?  What happens when you share a personal experience of jaw-dropping beauty with others? |
| **WORSHIP** | Who is both the presider and receiver of the intercessory prayers at Mass?  Share your experience of penance if you wish or are able. |

**Second Reading**

**GOSPEL: Luke 24, 35-48 Post-Emmaus Resurrection Appearance in Jerusalem**

Our text does not give the opening resurrection proclamation by the Emmaus travelers to the disciples or the complete ending of the commissioning by Jesus which closes with the final three verses of Luke’s gospel, the ascension event. In this text both the Emmaus disciples open the scripture and Jesus also does so in his resurrection appearance address to the disciples, who are still apparently hiding in the upper room with locked doors. Tangible signs of his real body are given: touching, seeing, eating. Jesus’ teaching implies a complete review of the scriptural tradition. He explains Mosiac law, the prophets, and the psalms (hymns from the temple and the priesthood) thereby completing and bringing to fulfillment the entire tradition in himself which he then bestows on them, the Apostolic Church. Finally, endowed with the overshadowing presence of the Holy Spirit, the Church is commissioned and entrusted with the gospel message. The emphasis in this commission is on the core ***kerygma*** and on the repentance for the forgiveness of sins. The text is particularly dense and complex for the homilist.

**Vs. 36: CCC 443** The sonship of Jesus is distinct. By faith, beginning with Peter, the Church sees and believes that Jesus is the Son of God.

**Vs. 44: CCC 673** The fulfillment of God’s divine plan for human history will yet occur. This end could occur at any moment, hence the readiness of the community of disciples.

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| **KNOW YOUR**  **FAITH** | What are the essential faith statements a person makes to be a disciple?  Explain forgivness, resonciliation, and repentance as hallmarks of the community of disciples. |
| **LIVE YOUR**  **FAITH** | Be able to state the kerygma in a single sentence.  Locate your life on the time line of the kerygma. Share. |
| **SHARE YOUR FAITH** | Recount to the person seated next to you the Passion and Resurrection events in a very short manner.  Explain briefly the core commission of the Church and connect it with your personal life mission of witness to the gospel. |
| **WORSHIP** | How does the homily “open our minds to understand the scriptures”?  What do you expect or need the homily at the Mass to do for you? Or how do you engage the homily during the Mass? |

**Gospel**

**Next Sunday: Easter 4 B: Acts 4, 8-12; Ps 118; I John 3, 1-2; John 20, 11-18**