

Insights in Liturgy

SOS for Sunday

By FATHER BENEDICT EHMANN

Six days out of seven the Lord gives us for work, for shopping, for barter and business. One day out of seven he asks that we give back to Him, to worship Him, to gather in holy community, to remember Jesus, to find time for works of Christian love.

The Old Testament Lord's day was the Sabbath, seventh day of the week. In our New Testament time, it is Sunday, first day of the week. This transfer was made by the authority of the apostles; turn to the Book of Revelations, Chapter 1,

Verse 10: see there that Sunday is already, early in the Church's life, the Lord's day.

The Gospels tell us that Jesus rose from the grave on the day after the Sabbath, the first day of the week (Mark 16, 2), that he appeared to the apostles, ate with them, breathed His Spirit and conferred his authority on them — all on the first day of the week.

The Old Testament Sabbath was to celebrate the finishing of the six days' work of creation. The New Testament Sunday is to celebrate the beginning of

the "new creation" in the risen Jesus.

Therefore, Sunday is holy, with God's consecration upon it, and all commercializing of it is a desecration, Jesus' prayer on the cross must be invoked: "Father, forgive them, they do not know what they are doing" (Luke, 23, 24). Undoubtedly, many Sunday shoppers are Christ's followers. They have been hypnotized by the prevailing ungodly environment and lured by the crowds who look on Sunday as just another day. Jesus' reproach fits them: "O you of little faith" (Matthew 6,30).

We have to admit, however, that simply saying, "Don't make Sunday a business day" is only a negative. We need to be positive. Sunday should not be a "blue" day with nothing much to do. It should be a day "de colores."

On top of the list, we put "going to church" — "church" looked at not as a building but as the family of God's people, gathered to make Eucharist, to meet Jesus in His word, in His sacrifice and communion, to praise the Lord in song and acclamation, to draw nourishment for the week of coming labor.

Afterward, at home, around the family table, for the most festive meal of the week, we refresh body and spirit with good food and drink and conversation. What else? Well, we can't program people but here are some suggestions: Visit other folks, especially the sick and lonely, and, of course, our relatives to whom we have a duty to be faithful; meditate and commune with God in prayer, as we delve into the Bible and other spiritual books; catch up on correspondence; go on outings and picnics; recreate in games and sports, and, yes, even watch television and read the newspaper, without letting them monopolize the day.

So, keep the Sunday for God. Make it holy the way a modern Jewish prophet, Rabbi Abraham Heschel, bids us: "He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life. He must say farewell to manual work ... Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self." (The Sabbath, Page 13, the Noonday Press, New York City, to whom thanks for permission to quote.)

When Jesus asked Peter if he loved Him, and Peter answered that he did, they were talking about two different kinds of love. Twice Jesus asked Peter if he loved Him (and He used the Greek word *agape*). Twice Peter answered he was attached to His Master (and he used the Greek word *philein*). Peter did not profess the love Jesus requested. *Agape* demands more than *philein*.

Agape has to do with the mind and will. It is not simply an emotion that rises unbidden from our hearts. It is a deliberate choice, made independently of all our feelings.

Philein, on the contrary, is more limited. It is a love given only to those near and dear to one, like relatives or friends.

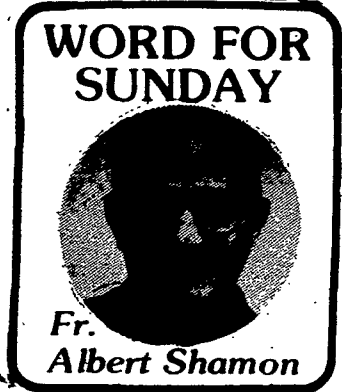
Jesus desired from Peter a love that went beyond friends, that would include everybody — even enemies. So the third time, Jesus tested Peter on his own terms. He used the word for love that Peter had used — *philein*. "Are you really attached to me?" asked Jesus. Peter was taken aback. Could Jesus be questioning his attachment?

No, Jesus was only saying to Peter, "All right. You say you are attached to Me. Then prove it in the exercise of the primacy — prove it by *agape*, by a love that is all-embracing, that feeds my lambs and my sheep, regardless of who they might be."

By His death, Jesus had inaugurated the reign of love (*agape*). Christ wished His Church, led by Peter, to become the visible sign of this love of the Lord.

The primacy is not a sort of recompense for the love displayed by Peter. Rather it is an institution which is meant to manifest Christ's love for all men.

Peter's love for all and Christians' love for all are meant to be the sign of Christ's love for all and to draw all to the love of Christ.



Sunday's Readings: (R3) Jn. 21:1-19. (R1) Acts 5:27-32, 40-41. (R2) Rev. 5:11-14.

On the Sundays of Easter, the first reading is always from the Acts of the Apostles. The second reading is always from Revelation.

In the Acts (R1) Peter, despite official prohibitions, bravely preaches Jesus is risen. Being before the Sanhedrin, Peter defends himself in a legal fashion. He substantiates his assertions by two witnesses: himself and the Holy Spirit. Like Jesus and His apostles, the Church too is constantly assailed by a sinful world. Yet she remains undaunted, convinced that her witness will be confirmed by the Holy Spirit.

The passage from Revelation is a vision of the risen Christ in heaven. He is the object of adoration, because in His resurrection all creation and all life find meaning.

The Gospel pericope is an appendix to John's gospel, written probably by one of his disciples. It describes Jesus' appearance by the Sea of Tiberias, the breaking of bread and the testing of Simon Peter's love. Signs and symbols abound in this text and play a very important part. For instance—

Fishermen symbolize the ministry of the apostles, who will be fishers of men, but whose success will depend on Jesus who shows where to cast the net.

The 153 fish symbolize the catholicity of the Church, its openness to all mankind, for the Greek zoologists of John's day knew only of 153 kinds of fish.

The net not torn signifies that despite the diversity and variety of people in the Church, its unity would not be fractured.

The triple question to Peter about his love was simply a chance to repair his triple denial and boastful claim to be more loyal to Jesus than the rest of the apostles.



Planning Mercy Appeal

The fund drive for new infirmary facilities at the Mercy Motherhouse will continue until April 28. On April 24, the Southern Tier phase of the drive will open in Elmira. Committees have been formed throughout the diocese with a goal of \$325,000. Above, leaders of the Monroe County committee check returns. From left, Mrs. Doris Growney; Mrs. Julie Fitzsimmons, the campaign chairperson, and Mrs. Jennie Gugno.

Quartet Concert To Benefit Chile

The Cleveland Quartet will perform in a special benefit concert for Chilean relief on Saturday, April 23 at 8:15 p.m. in Kilbourn Hall.

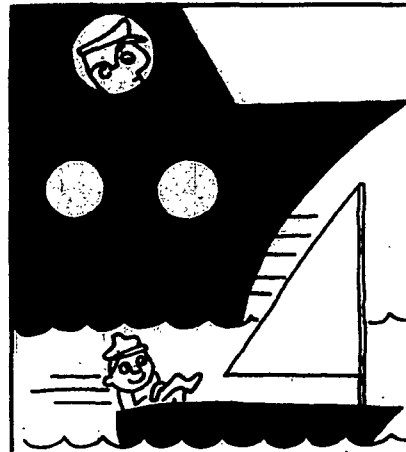
Bishop Robert J. Spears Jr., Episcopal Bishop of Rochester and honorary chairman of the event, has urged support of the concert as a means of extending aid to the people of Chile. "Funds from this concert will provide food, medical care and legal assistance to persons (in Chile) in great need of all of these," he said.

The Quartet's program will include selections from their own repertory as well as works by Hayden and Ravel. Tickets are available through the Park Avenue Book Shop, Record Theater in Midtown Plaza, Wilson Commons, and the Eastman School's cashier's window.

Rev. William Wipfler, executive director of the

Latin American Department of the National Council of Churches, will speak briefly during the evening's intermission, on the current situation in Chile and how funds from the Concert will be used to aid people there.

Gerould's Pharmacies
S. Main St. and Church & Hoffman
Elmira
Delivery Service
733-6696



Weather You Skipper a Yacht or a Dinghy

... sail with one of our Boat Insurance Programs Maximum Protection at Competitive Prices

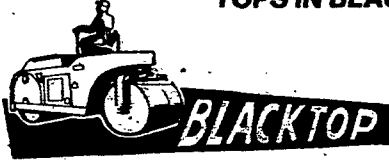
GIVE US A CALL FOR DETAILS
We insure Motorcycles too!!

671-7767 ... 766 Ridge Rd., W. Webster
Joyce Fishberg AGENCY INC.

Business in the Diocese

Fred Costello, highly popular Rochester-based entertainer, last week released a new album of his music, *Carryin' On*. The album features a mix of Jazz, Soul, Bossa Nova and Ballads, and includes two Costello compositions, *Garden of the Gods* and *Half a Man*. Vocalist on the album is Bob DiNieri. Costello and his wife Cathie are parishioners of St. Thomas More Church. *Carryin On* is available through Fred Costello Studios at 2198 Monroe Ave. Rochester.

TANDOI PAVING CO.



"TOPS IN BLACKTOP"
• RESIDENTIAL
• COMMERCIAL
• Asphalt Driveways
• Resurfacing
• Excavating
• Parking Areas
FREE ESTIMATES
647-2448 248 STENSON ST. ROCHESTER

BE-MAR INC.

Roller Skating For Schools
Any Afternoon or Evening
... Our 20th Year ...
4815 Clover, Honeoye Falls
Call Collect (716) 624-1828

When You Buy Charmglow .. You Buy The Finest



You Can Grill, Barbeque Roast & Bake with

Charmglow
\$192

Models in natural and LP gas Model TNK Price includes Delivery, assembly and normal installation in Monroe County

We Have Permanent Coals & Accessories For All Gas & Electric Grills

K&M INSTALLATION CORP.

306 NORTON ST. 2 blocks west of Silver Stadium at the R.R. tracks 544-5770
We're Your Gas Grill Specialist
SALES-SERVICE-PARTS-INSTALLATION
Visit Our Showroom Mon. thru Sat. 9 to 5:30