

CLONARD MONASTERY
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OPENING THE 6.15pm MASS TO THE PUBLIC

From **Monday, April 19th** the **6.15pm Mass** will be open to the public.
Community Evening Prayer will be celebrated at **5.45pm** and not at 6.45pm



We thank you for last week's Collection which came to £2,033.00.
And for the further **donations** we've received online and by post.

PLEASE ENSURE YOU

- use hand-sanitisers
- observe 2 metres social distancing
- wear a face covering
- only sit in designated seats



Webcam and Public Masses in Clonard

MASSSES via the WEBCAM

PUBLIC MASSES in CLONARD

7.00am	9.30am	11.00am	12.30pm	Sunday April 18	7.00am	9.30am	11.00am	12.30pm
7.00am	9.30am	6.15pm		Monday April 19	7.00am	9.30am	6.15pm	
7.00am	9.30am	6.15pm		Tuesday April 20	7.00am	9.30am	6.15pm	
7.00am	9.30am	6.15pm		Wednesday April 21	7.00am	9.30am	6.15pm	
7.00am	9.30am	6.15pm	9.00pm	Thursday April 22 [Novena Masses]	7.00am	9.30am	6.15pm	
7.00am	9.30am	6.15pm		Friday April 23	7.00am	9.30am	6.15pm	
7.00am	9.30am	7.30pm [Vigil Mass]		Saturday April 24	7.00am	9.30am	7.30pm [Vigil Mass]	

GOD'S WORD IN APRIL 2021

3rd Sunday of Easter

Acts 3:13-15, 17-19; Ps 4; 1 Jn 2:1-5; Lk 24:35-48

Risen Lord

In today's Gospel Jesus appears to the Jerusalem community. It comes immediately after the story about how two disciples met Jesus on the road to Emmaus, and how it was only when he broke bread at table with them that they recognised him as Risen Lord. They raced back to Jerusalem to tell the others and that's where we pick up today's story.

Luke's account of the appearance of the Risen Jesus has close parallels with John's Gospel that we read last Sunday. These parallels are: Jesus' greeting of peace, his invitation to touch him, and the disciples' doubt.

In Luke's story (as in John's) Jesus greets his disciples with "peace." Fear and doubt set in immediately. They doubt what they are experiencing and think it is a ghost. Yet they say nothing. Jesus' response is first to question their doubting attitude and then to alleviate it by proving he is no ghost.

Jesus' first proof is to show them his hands and feet. Luke is clear that the Risen Lord has a living, physical body. Jesus' invitation to examine his hands and feet is to verify that his body is physically real.

But this first proof doesn't work. The disciples still do not believe and remain in their wondering doubt. Jesus' second proof is to eat grilled fish in front of them. Luke wants to make an important point: these disciples are eyewitnesses to the Resurrection and are those who ate and drank with him after he rose from the dead.

Jesus now gets the disciples both to look back in time and to look to the future. In looking back, he interprets the scriptures in relation to his death and resurrection. He reminds them of everything he had told them while he was with them. He had told them that he would die. He had told them that everything in the scriptures about him would be fulfilled. He refers to "the law of Moses, the prophets and the psalms." These are the three sections of the Hebrew scriptures with which Luke's readers would be familiar. In short, Jesus tells the disciples that everything in all of the scriptures has been fulfilled in his death and resurrection. Not only are his death and resurrection the fulfilment of the scriptures, so too is the preaching of repentance to all nations in his name.

The text ends with Jesus declaring that the disciples are witnesses. They are most suitable for this role because they can give testimony to the suffering, death and resurrection of Jesus and proclaim the significance of Jesus with a living faith.

Courtesy of REALITY magazine



