

# The Meaning of Sunday as the Lord's Day

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The meaning of Sunday as the Lord's day as found in:

- a. the early Church
- b. the *Sacrosanctum Concilium*, constitution on the sacred liturgy
- c. the *Dies Domini*, an apostolic letter of the Holy Father John Paul II
- d. the pastoral document *Eucaristia, Comunione e Comunità* by the Italian episcopate

Sunday, the day in which we turn our thoughts to our Lord Creator and Father, has its specific, long and interesting history. Let us have a look at the story of this important day in the Christian week.

## *Sunday in the early Church*

The origins of Sunday can be found in the New Testament. Although this was not meant to be a history book, its writings give us a lot of information about Sunday in the early Church. Perhaps we should start by indicating the role of Sunday in the narratives of the resurrection of Jesus Christ: 'Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken away from the entrance' (John 20,1).

The above words are considered as precious witness and model to those writers who needed a point of departure for their writings about the centrality of Sunday.<sup>1</sup> Sunday was not only the day when Jesus rose from the dead but it was also the day when Jesus' most important apparitions took place. One such episode was when Jesus appeared to the apostles in the absence of Thomas and once again, when he appeared to them this time in Thomas' presence. In fact, the Gospel says that Jesus came again 'eight days later'. If we consider this statement well, we know that this is not possible since there are only seven days in a week. However such a statement shows the eschatological dimension of Sunday, which is an image of eternity.

1. Various authors, *Anamnesis. L'anno liturgico: Storia, teologia e celebrazione*, Genova 1988, 71-91.

Another important book which speaks about the relevance of Sunday is the *Didache*. In this book we find a description of a liturgical gathering 'on the Sunday of the Lord' (14,1). It mentions the breaking of bread and the Eucharist as the confession of sins so that the sacrifice will be pure. We also find the Apocryphal *Acts of Peter*. These were written about a century later and shed light on the preaching and the collect which took place on Sunday. In the third century, the *Didascalia* gives us a more interesting description of the cult in Syria. The Sunday liturgy demanded reconciliation to be well celebrated. Sunday liturgy was so important that it required an internal preparation. The people had to be spiritually well prepared and to be aware of what they were celebrating. The assembly has to be considered as if it were Christ himself; the Christian had to participate in the communal liturgy; he had to pay attention to the hearing of the Word and to sustain himself with the bread of life. God's gift given to the Christian on Sunday had to produce Christian joy. In fact in the early Church, there was great emphasis on Sunday as a day of joy.

One of the holy fathers of the Church, Saint Ignatius of Antioch, felt so inspired by the strength of the day of the Lord that he wrote: 'Se dunque coloro che vivevano secondo l'antico ordine di cose si sono aperti ad una speranza nuova, non più celebrando il sabato, ma vivendo nell'osservanza del giorno del Signore, in cui anche la nostra vita si è innalzata grazie a lui e alla sua morte.'<sup>2</sup>

When informing Emperor Trajan about the new Christian sects which were growing in the Roman Empire, the Roman historian Pliny the young wrote that these Christians worshipped Christ and considered him almost as great as God, and that they used to meet to share meals. Sunday was therefore already taking its form. It was at the same time that the Bishop Ignatius of Antioch has given orders so that every Sunday the Eucharist will start to be celebrated in some church in Asia Minor. Around a generation later, that is around thirty-three years later, Justinian speaks of a reunion on the day of the Sun, in other words, on Sunday.

Another important person in the history of the early Church is Hippolyte – he gives us a beautiful image of the Church in the beginning of the third century. It is an established Church with a lot of interesting liturgical customs. He mentions that the ordination of bishops should take place on Sundays. From the information about the Sunday of the early Christians, we can draw the following conclusions:

2. Ibid, 75

1. Sunday is the day on which the Christian assembly gathers. This is the idea handed down to us by Saint Ignatius, Saint Justinian, and Tertullian.
2. Since the community gets together on Sunday, Sunday is the day when the community should enjoy more free time. This is written by Tertullian and is also found in the *Didascalía*.
3. Sunday is the day on which we remember the first day of God's creation; it is also the day of Christ's resurrection and the day of Pentecost. This is declared by Saint Justinian and Saint Clement, Barnabas and Tertullian, Saint Cyprian, Origen and Hippolytus.
4. Sunday is also the day of Christian initiation.
5. It is the day on which we 'hear the Lord's word' and we take part in the Eucharist.
6. It is the day of the ordination of bishops.
7. It is the day of reconciliation when Christians turn back to the Lord.
8. From these definitions, we can understand that Sunday is a day of joy for the true Christian.

The above eight points help us understand what was the meaning of Sunday for the early Christians. The present meaning of Sunday is a continuation and a result of what it meant to them since its message has remained unchanged.

In Apostolic times and in the early Church, Sunday was also called the Lord's Day. This day was given special attention by the Church because of its importance to the Christian mystery, in other words, the Paschal mystery. Sunday always reminds us of the day when Jesus Christ rose from the dead. In fact, Sunday is considered as the weekly Easter when we celebrate the victory of Jesus Christ on death and sin and thus giving life to a new creation.<sup>3</sup>

### ***Sunday according to the constitution Sacrosanctum Concilium***

The constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, does not speak directly about Sunday but it illustrates its importance in the life of Christians, when speaking about liturgy and its various aspects. In this constitution, the most clear reference, although perhaps not the most evident, to Sunday is found in chapter five: 'Holy Mother Church is conscious that she must celebrate the saving

3. 2 Cor 5, 17

work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter' (SC 102).

This paragraph from *Sacrosanctum Concilium* brings together the weekly Sunday with the so called great Sunday, that is, Easter Sunday. The Sundays of the year are like small parts of this Easter Sunday which we celebrate solemnly once a year, so as to commemorate the resurrection of Christ from the dead. This mystery, as Saint Paul himself writes, gives meaning to our existence.

We cannot study this constitution and the importance it gives to Sunday without quoting another paragraph which speaks precisely about Sunday: 'By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eight day; with good reason, this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful are bound to come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection and the glorification of the Lord Jesus, and may thank God who 'has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope' (1 Pet 1, 3). Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year' (SC 106).

The centrality of Sunday cannot be expressed in words. In fact, this constitution resulting from the second Vatican Council, tries to convey in a nutshell the strong meaning of this special day which is so important to the liturgy of the Church. The above paragraph gives in brief an explanation of the meaning of Sunday by referring explicitly to apostolic times, to the very beginning of liturgical life in the Church. *Sacrosanctum Concilium* mentions the points which should be taken into consideration since they are of greatest importance. The Council does not only make reference to Mass but it also defines our role during its celebration. It solicits us to take an active part and it highlights the two most important parts of mass, especially Sunday mass: the Word and the Eucharist. On Sunday, the Church invites us to listen to the word of the Lord by bringing to our attention two readings, a

psalm and the gospel and it helps us reflect on it. Therefore the homily should be well prepared and the celebrant should try to explain the message of the gospel. It should also help the community to reflect on this inspired word.

The second point mentioned in the *Sacrosanctum Concilium* is the liturgy of the Eucharist, which follows that of the Word. The Eucharist is a commemoration; a renewal of Calvary with the difference that there is no shedding of blood. The Eucharist is the heart of the life of the Church and it should be given great importance. It should not only be minutely prepared but also lived faithfully. The strength of this sacrament during the Sunday mass should help the Christian to live the coming week in the spirit of Christ which this sacrament instills in him.

### ***The apostolic letter Dies Domini of the Holy Father John Paul II***

The apostolic letter *Dies Domini* of the Holy Father John Paul II analyses the importance of Sunday, its meaning and its theology. This apostolic letter consists of an introduction, five main chapters explaining the meanings of Sunday according to different perspectives, and a conclusion. In the first chapter entitled *Dies Domini* we find a study of Sunday as the most important day of the week. In the second chapter called *Dies Christi*, the Holy Father looks at Sunday from a different perspective. In chapter three, Sunday is called *Dies Ecclesiae* or the Day of the Church. In the last two chapters called respectively *Dies Hominis* and *Dies Dierum*, Sunday is seen as the day of all mankind and of all ages. In this letter, we find continuous references to the scriptures, to the writings of the fathers and doctors of the Church, to encyclicals and other apostolic exhortations of the Church, to documents of the second Vatican Council and to the official catechism of the Catholic Church.

In the chapter *Dies Domini*, the Holy Father speaks of the celebration of the Creator's Work. He gives the biblical background of Sunday, chosen by the Lord himself as the day which should be dedicated to him. Sunday is especially a celebration of the Paschal mystery which is the main feast of the Church and the centre of its whole Liturgy. It is the feast of a 'new creation.' Sunday is the day which reminds us that there is only Jesus Christ in the centre of the cosmos and in the heart of our existence. It is through him that God made all things; not one thing in all creation was made without him; He is the word of the Lord made flesh; the Wisdom of the Father and God himself. This gives Sunday its meaning. We cannot omit a reference to Genesis when he explains the meaning of Sunday. God himself wants a day of rest, his special day. The Pope calls it *Shabbat*, a word which in

Hebrew means Sabbath, because for the Hebrews, it is Sabbath which is the Lord's day. To this day, the Hebrews celebrate it as the day of the Lord and hold it in high esteem: 'On the seventh day God finished his work which he had done' (Gen 2,2). In his letter, the Pope states that in these words we find an anthropomorphism charged with a wealth of meaning. We must pay special attention to the words referring to God's rest because we often interpret it as a kind of divine inactivity. It is only in human language that we can use the word 'rest' which does not exist at all in God's language.

The seventh day during which God rested should not generate antagonism amongst those who would not like to respect Sunday and its dignity, but it should strengthen our faith in the God of love and draw us nearer to him. The Sabbath precept, says Pope John Paul II is '**an indelible expression of our relationship with God.**' In Christian tradition where Sunday has taken the place of Sabbath, Saturday should prepare and lead us to Sunday. We should be eager to hear the word of the Lord and thus remember this precious day.

In the second chapter of *Dies Domini* which speaks of Sunday as *Dies Christi*, the Pope refers to Sunday as 'the day of the risen Lord' and 'the gift of the Holy Spirit.' Sunday is a festive day. It is the day which reminds us of Christ's resurrection from the dead; it is the day which reminds us that we are called to be the workers for the gift given to us by the Holy Spirit, the God who sanctifies. The Pope calls Sunday 'the weekly Easter', the first day of the week, the day of the new creation and especially the eighth day which is an image of eternity. The Pope widens our human vision by leading us to eternity, because if we understand well the meaning of Sunday, we will find out that it has a divine dimension. Here we can find not only the most important but also the hidden aspect of Sunday.

The third chapter of this letter speaks of Sunday from the perspective of the church. The Pope calls Sunday *Dies Ecclesiae* and therefore speaks of the celebration of the Eucharist which gives Sunday its character. We should ask an important question: what makes Sunday so important? Why do we make so much emphasis on Sunday? Sunday is so important because it doesn't remind us only of the presence of the Risen Lord but because in him the Eucharistic assembly takes place. The Eucharist is a gathering during which we give thanks to God the Father for giving us his Son who laid down his life for us on the cross. The Pope says that although the Sunday Eucharist is no different from the Eucharist celebrated on other days, and although we cannot separate it from the liturgical and sacramental life

as a whole, Sunday remains that special day on which the Christian community is invited to get together in the name of the Lord and to open itself to communion with the universal Church. The letter states:

‘But because of its special solemnity and the obligatory presence of the community, and because it is celebrated ‘on the day when Christ conquered death and gave us a share in his immortal life’, the Sunday Eucharist expresses with greater emphasis its inherent ecclesial dimension.’<sup>4</sup>

When explaining the meaning of Sunday, the Pope also calls it ‘the day of the Church’ and looks at the *Dies Domini* as the *Dies Ecclesiae*. So the day of the Lord becomes the day of the Church and the day of God’s people in the world. The strength of the Church is seen fully especially in this particular moment of the Sunday mass, when all the people sharing the same faith come to the house of the Lord to pray and celebrate mass which is the kernel of the liturgical life of the Church. The Pope calls the Church a pilgrim people who is on a weekly pilgrimage which reaches its fullness on Sunday. The remembrance of the glory of the risen Christ and the solemn celebration of every Sunday make of this day the day when the Church ‘anticipates in some sense the eschatological reality of the heavenly Jerusalem.’<sup>5</sup> In simpler words, Sunday is an earthly preparation for what we shall be doing in eternity, when we see God face to face. This is the Church’s destiny; this is the ultimate aim for which it was founded: so that one Sunday after another, it gets nearer to the last day of the Lord. This is the eschatological aspect of Sunday. The feasts of Christmas and Easter also have the aim of reminding us of the coming of Jesus Christ. Everything revolves round this eschatological aspect.

In the fourth chapter, Sunday is the *Dies Hominis*, the day in which men get together to rejoice as one Church in holy solidarity. In the second chapter we already find reference to Sunday as the eighth day of the week. This is a symbolic name for Sunday because we all know that there are only seven days in a week. It is called the eighth day because of its eternal dimension. Sunday brings with it the fulfilment of Christ’s joy and of the Sabbath. When writing about Sunday, Paul VI expressed his wish that this day might show to the world the joy which Christians feel and which

4. John Paul II, Apostolic letter *Dies Domini*, Chapter III

5. *Ibid.*

should bear strong witness to the joy experienced by the apostles when they saw the Lord on Easter Sunday.<sup>6</sup> Sunday is also the fulfilment of Sabbath because as from Saturday evening, the Church prepares us to get in the spirit of the Liturgy which we will be celebrating on Sunday. For the Jews, Sabbath was the day when they gathered to pray and they sanctified this day. They still call it *Shabbat* and hold it in high esteem. What the Lord ordered Moses to do on Sabbath is now done on Sunday. It is the third commandment which binds us Christians to respect Sunday.

Sunday is also the day of rest. For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire make it possible to keep this day as a day of rest.<sup>7</sup> Sunday gatherings were also moments of fraternal sharing with the very poor. Saint Paul bears witness to this in the first letter to the Corinthians. After the agape, it was customary to give to the poor who were present bread and other goods.<sup>8</sup> Saint James found it strange that wealthy people with gold rings and in fine clothing should get all the attention whereas the poor did not even have food and were put aside.

The last chapter of the apostolic letter bears the title *Dies Dierum*. This means that Sunday is the primordial feast which reveals the meaning of time. The Church which makes use of even the most insignificant things to spread the message of the Gospel uses time to spread this news. It therefore tries to sanctify time in the best way possible. This is one of the reasons why the Church celebrates solemnly the Jubilees as it did in the Year 2000. Time which intrinsically doesn't have any value becomes a tool for the Church who wants to bring all men to sanctity. This helps us understand better the need to sanctify Sunday. Jesus Christ who is the Alpha and Omega of time, constitutes the centre of time. Time without this centrality of Christ is void of meaning. It is Christ who gives sense and direction to time:

'In Christianity time has a fundamental importance. Within the dimension of time the world was created; within it the history of salvation unfolds, finding its culmination in the 'fullness of time' of the Incarnation, and its goal in the

6. A reference in the *Dies Domini* to Paul VI, Apostolic exhortation, *Gaudate in Domino*, Chapter II.

7. According to the edict of the 3<sup>rd</sup> July 321 of Emperor Constantine, Sunday began to be observed as a day of rest by the Christians.

8. Saint Justinian writes about this in his *Apology* where he says that those who had plenty of wealth used to give some of it, out of their own free will, to the poor. Thanks to this small contribution of all the rich, help could be given to everyone.



glorious return of the Son of God at the end of time. In Jesus Christ, the Word was made flesh, time becomes a dimension of God, who is eternal.<sup>9</sup>

In other parts of *Tertio Millenio Adveniente* which was written in preparation for the Jubilee of the year 2000, the Pope stresses the need to sanctify time. If we look at the years Christ himself spent on earth in the light of the New Testament, which gives us the main points concerning the Son of God made man, we can see that these years in the centre of time. Historically, years are counted in relation to the birth of Christ on earth. Christ has such a great importance in history that his figure and time are almost synonymous.

In its fifth and last chapter, the letter *Dies Domini* speaks of Sunday and of its liturgical meaning. It links Sunday to the feast of Easter and it calls Sunday 'the weekly Easter.' The Pope also mentions the Jewish liturgy which although unintentionally, anticipated and prepared the Christian liturgy, at least where Sunday is concerned. Both Easter and Pentecost were originally two great feasts in the Jewish liturgical calendar:

'With the passing of time, Easter and the two other feasts that is Pentecost and the Festival of Shelters, started to be called the pilgrimage feasts. This has its origin in the clear and strong law found in the book of Deuteronomy: 'All the men of your nation are to come to worship the Lord three times a year at the one place of worship: at Passover, Harvest Festival, and the Festival of Shelters (Deut 16,16). Because of this holy precept, huge crowds of people flocked each year to Jerusalem for the Passover festival.'<sup>10</sup>

The Pope also refers to the *Sacrosantum Concilium* where we find reference to the liturgy of the Church which, in order to proclaim the most important mystery of Easter which is the kernel of its life, makes use of feasts in honour of the Virgin Mary and other saints. By celebrating the passage of these saints from earth to

9. John Paul II. Apostolic letter *Tertio Millenio Adveniente*, 10
10. Sciberras, Lawrenz. *Il-Festi Liturġiċi tal-Lhud*, Malta 1993, 11. In this book, the author explains the meaning of the Passover and the Harvest festival in the Hebrew context. It is from these two festivals that Easter and Pentecost originated in the liturgy of the Church founded by Jesus Christ. Whereas for the Hebrew Passover, a lamb was killed, in the New Testament, the Lamb has been replaced by Jesus Christ, the Lamb of God who lay down his life for the forgiveness of sins. The Harvest festival is now replaced by the feast of Pentecost which commemorates the descent of the Holy Spirit on the apostles and the founding of the Church.

heaven, the *dies natalis*, the Church proclaims the Paschal mystery achieved in these saints who have suffered and been glorified with Christ, victorious over death and sin.

The Pope concludes this apostolic letter by bringing together the various significances of Sunday. Moved by the Holy Spirit, the Church celebrates Sunday in the best way suitable to the day of the Risen Lord.

### ***Sunday in the pastoral document Eucaristia, Comunione e Comunità***

Another document which deals with the importance of Sunday is the pastoral document *Eucaristia, Comunione e Comunità* published by the Italian episcopate. We find different themes in this document. First of all, the document speaks of various aspects of the Eucharist. The Italian bishops regard the Eucharist as the living presence of Christ which eventually leads us to meeting him for eternity. This document is divided in two main parts. The first part, consisting of six chapters, speaks of the name of Christ and of his blood which was shed to redeem us. The second part speaks of revising our life and of the commitment of the community. This also has six chapters. It is the third chapter of this last part which speaks of the relationship between Sunday and the Eucharist. The chapter starts with a quotation from the Acts of the Apostles: 'On Saturday evening we gathered together for the fellowship meal' (Acts 20,7).

The document says that should we go back to biblical and patristic sources, we will get into a deep richness of memory, presence and prophecy. Sunday is the most important day of the whole week. On this day we remember the great victory of our Lord on sin and death. Saint Justinian himself reminds us that on this day, Jesus Christ won over death, in the same way that on the same day, in the beginning of creation, God won over chaos and darkness. That is why Sunday is a symbol of glory, joy and serenity. On this main day, the Christian community finds the meaning which Sabbath held for the Jews. This is the day consecrated to the Lord and so during this day we should worship him.

'This is the day that the Lord has made, let us rejoice and be glad in it' sings the Liturgy. Before being the day Christians dedicated to the Lord, Sunday is the day God himself dedicated to his people, to make them wealthier. It is the Lord's initiative before ours, because he loved us even before we existed. It is at a later stage that the Church is called to take part in this union with God.

As the Holy Father John Paul II stressed in his letter *Dies Domini*, the Italian episcopate also states that Sunday is the day of the Church, the day which is dedicated to it and to its mission on earth. For the Church, Sunday is a busy day. The priest has to celebrate mass well and he has to be well prepared. He has to prepare the homily so that he does not only deliver the message of the Gospel which is the most important element of the Sunday homily, but he also prepares the congregation spiritually for the coming week. In spite of its short length, the Sunday homily could be a great means of spiritual renewal.

The true meaning of the Christian feast, in other words, of Sunday, is that man finds himself, understands himself better and embraces the true values of faith and humanity. Without these, he will never create a dialogue with the Lord.

Sunday has its pastoral objectives and challenges. The Paschal character of the Eucharistic celebration on Sunday requires orientating Sunday according to the annual liturgical cycle. Sunday always has to be in reference to the great feast of Easter which is the kernel around which all the liturgy is centred. The four elements which should be evident in the Sunday mass are unity, sanctity, universality and apostolicity. The unity of the Church demands that great attention is given to the fact that the Church is not spread during the Sunday celebrations. Ideally all believers should get together in one place to celebrate the Sunday liturgy. However, we know that this is not possible especially in towns where there is more than one Church or where there are various small churches besides the Parish Church. Another important thing regarding Sunday mass is that there shouldn't be a large number of masses on Sunday. This is because the aim of Sunday is that God's people get together at the same time to praise the Lord and to celebrate the Liturgy. Mass, which is the Lord's banquet, should not be found in multiplicity but, on the contrary, it should be the banquet for which Christians yearn so that they will eventually participate fully in it; we should be longing for Sunday so that during mass we participate actively in it.

If we want to keep the joyous and festive spirit which characterized the day of Christ's resurrection and his presence amongst the apostles, it is necessary not to reduce the Sunday liturgy to a liturgical celebration but we must find expressive forms in our interpersonal, familiar and communitarian relationships. This means that Sunday does not only consist of the mass which is celebrated in Church with the community. Sunday does not exclude anyone from its celebration. Sunday is so important to the life of the Church that everyone should celebrate it in one way

or another. It is important to encourage initiatives on Sunday in favour of the sick, the old people, the disabled and the families of these people who take care of them gently and patiently.<sup>11</sup> It was and still is one of the aims of Sunday to spread the Church's message to everyone. When a happy event occurs in our family, we share it with everyone and we would like everyone to participate in our joy. The same thing happens on Sunday: on this day we gather and rejoice because we remember that Jesus Christ rose from the dead. So we should try to make those around us happy and to spread everywhere the joyful message of resurrection. It therefore makes a lot of sense that the priest or the extraordinary ministers bring the Eucharist to the sick, the old and the housebound on Sunday so that everyone shares in the body and blood of our Lord Jesus Christ.

### *Conclusion*

'Observe the Sabbath and keep it holy. You have six days in which to do your work, but the seventh day is a day of rest dedicated to me. On that day no one is to work' (Ex 20, 8-10).

This quotation from the book of Exodus summarizes the significance of Sunday. The Sabbath commemorates when God after creating, rested on the seventh day and when the Jews came out of Egypt (Deut 5, 15). These two episodes help us understand easily why the Sabbath is so important to the Jewish life. On the one hand we have the importance of the Jewish Sabbath and on the other hand we have Christ who shows us that the Sabbath was made for man and not man for the Sabbath. That is why Christ also allows a miracle to happen on a Sabbath.<sup>12</sup>

The day of the Lord, both in the Scripture when it was the Sabbath and nowadays when we are, so to speak, in the time of the Church, when the day of the Lord is Sunday, the day of the resurrection is either 'the first day of the week' (Mt 28, 1) or the eighth day that is the day whose dimensions take us to eternity. Sunday, with all the episodes it reminds us of and with the vision of the future it gives us, retains its characteristics. It is a day of solidarity with the poor, the sick, the old and with all mankind. It is a day of culture and of all that helps us grow in our Christian life.<sup>13</sup>

11. Documento Pastorale dell'Episcopato Italiano, *Eucaristia, Comunione e Comunità*, Roma 1983, n. 80.

12. Frendo, Gorg. *It-Tagħlim għall-Poplu Nisrani ta' Llum. Il-Katekiżmu tal-Knisja Kattolika*, Malta 1997, 167.

13. *Ibid.*

It is a day which we observe not because the third commandment deems so but because it is the day which helps us think and reflect on what is everlasting, on the true life in which we are participating, on Eternity.

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