



Sunday: Day of the Lord

General Principles

- Since the earliest days of the Church, Sunday has been kept holy as the "day of the Lord".
- Sunday is also the "day of the Church", since we gather with the community.
- It is the "day of the Eucharist" since Sunday Mass is the center of the Church's life.
- Sunday should be a different day than the others and should be a day of worship for the Christian family.

Source Documents

- Jn 20:19-23
- Ex 20:8-11
- *Dies Domini* (Pope St. John Paul II)
- *Catechism of the Catholic Church*, #2168-2195



Source Quotes

"The Lord's Day — as Sunday was called from Apostolic times — has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ's Resurrection. It is Easter which returns week by week, celebrating Christ's victory over sin and death, the fulfilment in him of the first creation and the dawn of the new creation. It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to "the last day", when Christ will come in glory and all things will be made new."

-Pope St. John Paul II, *Dies Domini*, 1

"The celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship 'as a sign of his universal beneficence to all'. Sunday worship fulfills the moral command of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people."

-*Catechism of the Catholic Church*, 2176

"For the Christian, Sunday is above all an Easter celebration, wholly illumined by the glory of the Risen Christ. It is the festival of the 'new creation'."

-*DD*, 8

"On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the 'first day' of the new creation, whose first fruits are the Lord's risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims 'man's eternal rest in God'. In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, 'so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed'). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centered on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor."

-Pope Francis, *Laudato Si*, 237

"In the first place, therefore, Sunday is the day of rest because it is the day "blessed" by God and "made holy" by him, set apart from the other days to be, among all of them, 'the Lord's Day'."

-*DD*, 14

“Given these different dimensions which set it apart, Sunday appears as the supreme day of faith. It is the day when, by the power of the Holy Spirit, who is the Church's living ‘memory’, the first appearance of the Risen Lord becomes an event renewed in the “today” of each of Christ's disciples.”

-DD, 29

“At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them as they were gathered together”

-DD, 33

“Sunday is not only the day of faith, but is also the day of Christian hope. To share in “the Lord's Supper” is to anticipate the eschatological feast of the “marriage of the Lamb”. Celebrating this memorial of Christ, risen and ascended into heaven, the Christian community waits “in joyful hope for the coming of our Saviour, Jesus Christ”. Renewed and nourished by this intense weekly rhythm, Christian hope becomes the leaven and the light of human hope.”

-DD, 38

“Therefore, if we wish to rediscover the full meaning of Sunday, we must rediscover this aspect of the life of faith. Certainly, Christian joy must mark the whole of life, and not just one day of the week. But in virtue of its significance as the day of the Risen Lord, celebrating God's work of creation and “new creation”, Sunday is the day of joy in a very special way, indeed the day most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy.”

-DD, 57

“Since Sunday is the weekly Easter, recalling and making present the day upon which Christ rose from the dead, it is also the day which reveals the meaning of time. It has nothing in common with the cosmic cycles according to which natural religion and human culture tend to impose a structure on time, succumbing perhaps to the myth of eternal return. The Christian Sunday is wholly other! Springing from the Resurrection, it cuts through human time, the months, the years, the centuries, like a directional arrow which points them towards their target:

Christ's Second Coming. Sunday foreshadows the last day, the day of the Parousia, which in a way is already anticipated by Christ's glory in the event of the Resurrection."

-DD, 75