

Easter 3 – Known in the Breaking of Bread

Zephaniah 3¹⁴⁻²⁰ p947, Psalm 4, Acts 3¹²⁻¹⁹ p1095, I John 3¹⁻⁷ p1226, Luke 24³⁶⁻⁴⁸ p1062

Luke 24³⁵ *And they told what things were done in the way, and how he was known of them in the breaking of bread.*

Last Tuesday morning at Mattins the New Testament reading was from Colossians 1. It is a meditation on Jesus, on Who Jesus is, the cosmic Christ. He is *the image of the invisible God*. He is *the firstborn of every creature...All things were created by him and for him. He is before all things, and by him all things consist*. God created the entire universe, everything that exists, through Jesus and for Jesus. Jesus is as God. He is God. He is the reason why everything exists, the reason why anything at all exists. He creates and sustains everything that there is and everything has its end in Him.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. The whole material universe of time and space exists through, in and for Christ – as do the angels and archangels and the whole company of heaven - but that special part of the Creation, the Christian Church, the fellowship of men, women and children who believe in Him, actually constitutes His Body, the Body of which He is the Head. Everything that is exists through and for Him. Especially, and infinitely more wonderfully, we Christians have in Him eternal life.

Cosmic! But more than cosmic. *We have redemption through his blood*. The eternal Son was made flesh in time and space. At a particular time and in a particular place He endured an agonising death. His Blood flowed from His Wounds onto the soil of Palestine on one particular day in a year roundabout 30AD. In time and space the more than cosmic Christ suffered and redeemed this world of time and space for all eternity and in Him we, you and I, have eternal life, *giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son*.

After Mattins on Tuesday morning, Holy Communion. To proclaim that death in time and space until *He shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end*. To remember what Jesus suffered for me, to remember what He suffered for you, to remember what He suffered for the world. That He should be made known to me in the breaking of bread, the more than cosmic Christ, that the One Who is *the image of the invisible God*, the One of Whom it can be said *All things were created by him and for him*, the one Who *is the head of the Body, the Church*, that He should make Himself known to me and to every Christian communicant in the Breaking of Bread.

How we are drawn to the Eucharist by thoughts such as these, yet how unworthy we must feel ourselves to be to come into His Presence and to receive Him into our mouths and hearts – a *Mysterium tremendum et fascinans*, a Mystery to which we are irresistibly drawn but terrified to approach. Without Him we are nothing, but we cannot come to Him except through His freely offered invitation to atonement and communion. But if we are at one with Him, the image of the invisible God, what sort of people do we have the potential to be?