



Third Sunday of Easter

May 4, 2014

Introductory Rites

Greeting

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: *Amen.*

P: The Peace of the Risen Lord be with you.

C: *And with your spirit.*

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Church of the Poor, through the Basic Ecclesial Communities, will know God more deeply through the joyful newness of life she leads, enlightened by the Sacred Scriptures, actualized in action and celebrated in the Eucharist and the sacraments.

As we continue to relish our Easter joy because of the new life our Risen Lord has given us, let us also continue to reflect on the context of our shared mission of Evangelization. PCP-II talks about the religious context of our mission of evangelization, thus:

(29) “So we turn inward once more to ourselves as Church. And we ask: Where are we today in the face of our present realities – as bishops and priests, as religious, as laity? What does our corporate faith have to say – and do – to the Philippines and the world now?”

(30) As clergy, already woefully inadequate in numbers to give our people the service that is theirs by right, we are not always clear where our leadership in the Church must

go, how it must be exercised. As religious, we are troubled by the insufficiency of our witnessing to the message of consecrated life in the hard conditions of living of our people today. As laity, though becoming more and more conscious of our vital place in the Church, we flounder about, not knowing exactly what the changed times require of us.

(31) We are all heirs of our past. We all are burdened with its faults and failures, its mistakes, its missed opportunities. But we are also blessed with its rich heritage and strength of faith. We have been gifted with the resiliency of our forebears. And more and more of our people are opting of late for vocations and careers of service, in and out of the Church. So we can move forward. If we want to move forward.”

This is a very humble stance that the Church in the Philippines has taken about herself. We pray that we can rigorously pursue our own renewal and our living witness to the God we believe in. ■

Introduction and Welcome

P: Dear brothers and sisters, let us continue to relish our Easter joy and the newness of life gifted to us by our Risen Lord. Let us be men and women from the varied walks of life and ages, perhaps buried to sin, but always invited by God to rediscover his love and compassion anew!

Penitential Act

P: Brethren (brothers and sisters), let us prepare ourselves now to celebrate worthily these great sacred mysteries, by acknowledging our sins and by asking God for pardon and strength:

P: I confess...

C: to almighty God...to pray for me to the Lord our God.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

C: Amen.

P: Lord, have mercy.

C: Lord, have mercy.

P: Christ, have mercy.

C: Christ, have mercy.

P: Lord, have mercy.

C: Lord have mercy.

Gloria

Glory to God in the highest
Glory to God in the Highest!

And on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, Almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the

glory of God the Father. Amen.

Collect

P: Let us pray: May your people exult forever, O God, in renewed youthfulness of spirit, so that, rejoicing now in the restored glory of our adoption, we may look forward in confident hope to the rejoicing of the day of resurrection. Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Acts 2:14, 22-23

L: A reading from the Acts of the Apostles.

Then Peter stood up with the Eleven, raised his voice, and proclaimed: "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazarene was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: I saw the Lord ever before me, with him at my right hand I shall not be disturbed. Therefore my heart has been glad and my tongue has exulted; my flesh, too, will dwell in hope, because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption. You have made known to me the paths of life; you will fill me with joy in your presence.

"My brothers, one can confidently say to you about the patriarch David that he

died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

L: The Word of the Lord.
C: *Thanks be to God.*

Commentary on Acts 2:14,22-23:

This is Peter’s testimony concerning Jesus. Recounted on the day of Pentecost, this testimony links the impact of the descent of the Holy Spirit from the people’s understanding of different languages to the newness of life they must lead in common. The Risen Christ is the reason why people of different languages are able to understand each other and why they lead a new way of living that prays, that lives life in common with the poor, and that celebrates the Eucharist. This Risen Christ suffered, died and resurrected on this earth. He is the Messiah that fulfils Israel’s expectation. We who received him in baptism and have walked in the path of life that he showed will share with him the joy of his presence and the hope of partaking in his eternal life.

Responsorial Psalm: Ps 16:1-2, 5, 7-8, 9-10, 11

R: (11a) Lord, you will show us the path of life. or R: Alleluia.

Keep me, O God, for in you I take refuge; I say to the LORD, “My Lord are you.” O LORD, my allotted portion and my cup, you it is who hold fast my lot.

R: (11a) Lord, you will show us the path of life. or R: Alleluia.

I bless the LORD who counsels me; even in the night my heart exhorts me. I set the LORD ever before me; with him at my right hand I shall not be disturbed.

R: (11a) Lord, you will show us the path of life. or R: Alleluia.

Therefore my heart is glad and my soul rejoices, my body, too, abides in confidence; because you will not abandon my soul to the netherworld, nor will you suffer your faithful one to undergo corruption.

R: (11a) Lord, you will show us the path of life. or R: Alleluia.

You will show me the path to life, abounding joy in your presence, the delights at your right hand forever.

R: (11a) Lord, you will show us the path of life. or R: Alleluia.

Commentary on Ps 16:

The psalmist expresses his full trust and confidence in God, the only author of all that is good. The Lord is his counsel and guide; his abiding presence with the psalmist assures the psalmist’s salvation from death. Therefore, the psalmist, aware of God’s guiding presence, erupts with joy.

Second Reading: 1Pt 1:17-21

L: A reading from the First Letter of St. Peter.

Beloved: If you invoke as Father him who judges impartially according to each one’s works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. He was known before the foundation of the world but revealed in the final time for you, who through him believe in God

who raised him from the dead and gave him glory, so that your faith and hope are in God.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1Pt 1:17-21:

Peter has introduced the justice of God as God's prerogative in heaven, and the responsibility of reverent conduct of men and women as they walk through this earth. In light of baptism that the people have received, they ought to live new lives in a manner different from the way of life of old. The gradual revelation of God is through the person and life of Jesus who has always been with God from the very beginning. The foundation of this faith and hope in God is the resurrection of Jesus which is also his glory!

Alleluia Verse:

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R: Alleluia, alleluia.

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Gospel: Luke 24:13-35

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Luke

C: *Glory to you, O Lord.*

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them,

named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."

And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over."

So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the

eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.*

Commentary on Luke 24:13-35

This is popularly called the Road to Emmaus. There is a contrast in this journey that Jesus and two of his disciples take. Jesus’ journey has ended up fulfilling the saving will of the Father but the journey of the two disciples ended up in deception, sadness and frustration. Listen to this frustration: “But we were hoping that he would be the one to redeem Israel!” For the disciples at this time, the life of suffering in the service of others, of love that dies for the sake of the beloved, of the victory of the resurrection of Jesus over death was not yet their real alternative road. In order for this alternative lifestyle to sink in, Jesus did two things: (a) explanation of the Scripture until every bit of it is understood, and (b) the doing of the Scripture as an essential element of understanding it – in action. That is why Jesus invited them to a meal, which summarized the redemptive and redeeming community of love and self-giving. While this was experienced by the two disciples, and later by the community of disciples, Luke is saying to us: this is our road too and our real alternative journey with Jesus in our time: understanding Scripture is mutually inseparable from the practice of redemptive and redeeming community of love and self-giving, even if we were to suffer and die in the process, for the cause of justice, peace and integrity of creation!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, will know God more deeply through the joyful newness of life she leads, enlightened by the Sacred Scriptures, actualized in action and celebrated in the Eucharist and the sacraments.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
The Church of the Poor, through the Basic Ecclesial Communities, will know God more deeply through the joyful newness of life she leads, enlightened by the Sacred Scriptures, actualized in action and celebrated in the Eucharist and the sacraments.	Name the indicators of the joyful newness of life found in your BEC. Why are they new and joyful? What are their biblical inspirations? How are they actualized effectively? How are they reflected in the celebration of the sacraments and the Eucharist?	In Jesus, the Reign of God is proclaimed by word and deed. The Church has received this great heritage: She leads us to Jesus and his Kingdom by the Word of God in Sacred Scripture and inseparably by the community practice of redemptive love and justice.

Profession of Faith

A: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our

salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayers of the Faithful:

P: Dear sisters and brothers, let us now joyfully ask our Father for the graces we need as his children. For every prayer let our response be: Lord, give us the joy of the newness of life.

R: Lord, give us the joy of the newness of life.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to proclaim the Easter gift of newness of life with joy, prayerful gratitude and effective actions of solidarity. Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

L: For our Holy Father, Pope Francis I, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the care and administration of the church as People of God: that they may continue to set up pastoral programs that promote prayerful reading and study of the word of God, of the social conditions of humanity and effective responsive actions of love and solidarity celebrated in the Eucharist and

the sacraments. Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may promote peace-building based on justice, mutuality and reconciliation among nations, and peace-negotiations and fundamental conflict resolutions in countries torn by wars and the violence of injustice. Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may cultivate values that promote and defend life from the womb to natural death, family and family life in all its forms, friendship and neighborliness, social concern and involvement. Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

L: For our beloved dead: that in the forgiveness of their sins, they may find eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

L: For our special intentions, in the silence of our hearts. *(pause)*... Let us pray to the Lord.

R: Lord, give us the joy of the newness of life.

P: Lord, thank you for loving us and for gifting us with the capacity to love you in return. We are your people in need, and so we ask you to grant us the blessings that only you can give. We ask this through same Christ our Lord. Risen
R: Amen.

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: Blessed be God forever.

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P: Receive, O Lord, we pray, these offerings of your exultant Church, and, as you have given her cause for such great gladness, grant also that the gifts we bring may bear fruit in perpetual happiness. Through Christ our Lord.

C: Amen.

Prayer of the Eucharist

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

P: It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but on this day above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

He never ceases to offer himself for us but defends us and ever pleads our cause before you; he is the sacrificial Victim who dies no more, the Lamb once slain, who lives forever.

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your

glory, as they acclaim:

A: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Acclamation

P: The mystery of faith.

When we eat this Bread and drink this Cup we proclaim your Death, O Lord, until you come again.

(Concluding the Eucharistic Prayer, the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

C: Amen.

Communion Rite

The Lord's Prayer

Doxology

C: For yours is the kingdom, and the power, and the glory forever and ever.

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: Amen.

P: The peace of the Lord be with you always.

C: And with your spirit.

P: Let us offer each other the sign of peace.

Breaking of the Bread

A: Lamb of God, you take away the sins of the world ... grant us peace.

Communion

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

A: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Prayer after Communion

P: Let us pray: Grant, we pray, almighty God, that our reception of this paschal Sacrament may have a continuing effect in our minds and hearts. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down for the blessing: May God, who by the Resurrection of his Only Begotten Son was pleased to confer on you the gift of redemption and of adoption, give you gladness by his blessing.

C: Amen.

P: May he, by whose redeeming work you have received the gift of everlasting freedom, make you heirs to an eternal inheritance.

C: Amen.

P: And may you, who have already risen with Christ in Baptism through faith, by living in a right manner on earth, be united with him in the homeland of heaven.

C: Amen.

P: And may the blessings of almighty God, + the Father, and the Son, and the Holy Spirit, come down upon you and remain with you forever.

C: Amen.

Dismissal

P: Go in peace, glorifying the Lord by your life, alleluia, alleluia.

C: Thanks be to God, alleluia, alleluia. ■

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Join Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday's Gospel on YouTube.

Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.



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