



Fifth Sunday of Easter

May 18, 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, continues to be united and enriched by the diversity and conflicts she experiences as the new temple of God whose final destiny is to be with the Father through love and self-giving on earth.

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 vision of a Church Renewed as articulated by PCP-II very seriously. It says:

(34) “Move forward we must. Because that is at the root of our Christian identity. We are followers of Christ, his disciples. Tracing his footsteps in our times – to utter his word to others. To love with his love. To live with his life. This is why we must move forward. To cease following him is to betray our very identity.

(35) And the question then that we must ask is: how? How to live as Christians? As Filipino Catholics? In

our situation of lights and shadows? How?

The answer cannot be abstract. For it leads us back to the person of Christ, Jesus of Nazareth, who was conceived by the power of the Holy Spirit and born of the Virgin Mary. Jesus who preached and worked miracles. Who was crucified under Pontius Pilate, died and, from the dead, rose again. Jesus who now lives at the right hand of the Father – but continues to be in our midst.

(36) How to live as Catholic Christians today? It is to know, to love, to follow Christ in the Church which he founded. This is why we need to contemplate the face – and the heart of Christ. We have to retell his story to ourselves, that we may, more credibly, more authoritatively, tell it to others. This is our belief.”

These are very serious and heavy statements from our Church. And with the same seriousness and urgency, we echo the question for ourselves and for your BEC: How? ■

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 pray for one another that we may be enriched by the diversity in our way of life, thinking and believing. And so experience the extravagance of God's love for us all.

Penitential Act

P: Brethren (brothers and sisters), let us turn to God our heavenly Father, and ask him to forgive us our sins, so that we may be able to celebrate this great mystery worthily.

P: Lord Jesus, forgive us for we have ever so often rebelled against you.

Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, help us in times of doubt, unbelief and hardness of heart. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, show us always the way back to you and to the Father.

Lord, have mercy.

C: Lord, have mercy.

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

C: Amen.

Gloria

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: Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bear much fruit and come to the joys of life eternal. 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 6:1-7

L: A reading from the Acts of the Apostles.

As the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word."

The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the Holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them. The word of God continued to spread, and the number of the disciples in Jerusalem

increased greatly; even a large group of priests were becoming obedient to the faith.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Acts 6:1-7:

The complex situation of the early Christian community is now gradually revealed, after Luke's idealized description earlier. The Hellenists were probably the Greek and the Jewish converts to Christianity who lived in the diaspora, spoke Greek and lived the Greek way of life, and therefore, were critical of the Jewish traditional and conservative way of life. The Hebrews were probably Jewish converts to Christianity, with Aramaic mother tongue, whose way of life was Hebrew and to this group belonged the majority of the apostles. Because of their Jewish origin, their way of living was discriminatory, a baggage hard to unload. That is why the Hellenists complained about the lack of service to their widows. More profoundly, the problem was how to maintain unity in diversity. This was so huge a problem that a general assembly had to be convoked. The solution was to appoint the 7 deacons who were Hellenists, with Greek names! But one of them was Nicholas of Antioch, a pagan by origin, who became a Jewish sympathizer and now a Christian. Would there be equality among them Hellenistang Christians, Jewish Christians and Pagan-turned Jewish and now Christian? With the imposition of hands, a biblical culture continued to be transmitted: the sign of the communication of the Holy Spirit. Thus, the Holy Spirit is not just a monopoly of the hierarchy of the Church nor of any Christian group, but he blows where he wills. The unity and richness of the local church is preserved and

enriched by the experience of conflicts and their resolutions!

Responsorial Psalm: Ps 33:1-2, 4-5, 18-19

R: *(22) Lord, let your mercy be on us, as we place our trust in you. or R: Alleluia.*

Exult, you just, in the LORD; praise from the upright is fitting. Give thanks to the LORD on the harp; with the ten-stringed lyre chant his praises.

R: *(22) Lord, let your mercy be on us, as we place our trust in you. or R: Alleluia.*

Upright is the word of the LORD, and all his works are trustworthy. He loves justice and right; of the kindness of the LORD the earth is full.

R: *(22) Lord, let your mercy be on us, as we place our trust in you. or R: Alleluia.*

See, the eyes of the LORD are upon those who fear him, upon those who hope for his kindness, To deliver them from death and preserve them in spite of famine.

R: *(22) Lord, let your mercy be on us, as we place our trust in you. or R: Alleluia.*

Commentary on Ps 33:

The psalmist is making music in the praise and thanksgiving to God, because God's word is creative and he is trustworthy. God has responded to the psalmist's need for justice and kindness. He asserts that the Lord is liberator from death and hunger, because of his loving kindness on those who love and hope in him.

Second Reading: 1 Pt 2:4-9

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

Beloved: Come to him, a living stone,

rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it says in Scripture: Behold, I am laying a stone in Zion, a cornerstone, chosen and precious, and whoever believes in it shall not be put to shame. Therefore, its value is for you who have faith, but for those without faith: The stone that the builders rejected has become the cornerstone, and a stone that will make people stumble, and a rock that will make them fall. They stumble by disobeying the word, as is their destiny.

You are “a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises” of him who called you out of darkness into his wonderful light.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Pt 2:4-9:

Peter’s makes a beautiful meditation on the “new temple”: the believers in Jesus Christ are the stones that are piled one on top of the other, with Jesus as the living foundational stone. This is in contrast to the inanimate materials that comprise the temple of Jerusalem. For those who refuse to believe, this new living temple of Christians would be a stumbling block. This new temple fulfills the new people of God whose attributes are those of the old people of God: Israel – the chosen race, the royal priesthood, the holy nation, a people set aside by God!

Alleluia Verse:

R: Alleluia, alleluia. I am the way, the truth and the life, says the Lord; no one

comes to the Father, except through me!

R: Alleluia, alleluia.

Gospel: John 14:1-12

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to John

C: *Glory to you, O Lord.*

Jesus said to his disciples: “Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way.”

Thomas said to him, “Master, we do not know where you are going; how can we know the way?”

Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him.” Philip said to him, “Master, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the

works that I do, and will do greater ones than these, because I am going to the Father.”

P: The Gospel of the Lord.

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

Commentary on John 14:1-12

The ultimate destiny of Jesus and his disciples is one and the same: to be at home with the Father. Each one has a room in the Father’s house. Just as Jesus came to show them the way to the Father, so he will come back again to take them with him to their ultimate common destiny. Thus, Jesus is the only sure way to the Father: he provides the general direction to that one common goal: to be on the side of truth and of life determined by Jesus. But each day, everyone must make a decision for oneself on what to do to be on the same road, direction and side of truth and life set by Jesus. In this sense can one do the works of Jesus, and more, each in one’s own time and place in history, with all its possibilities and realities that were not yet present in the time and place of Jesus. The link between Jesus and his disciples and the succeeding generations of disciples lies in this: just as the Father is present in Jesus, so every believer, every disciple ought to also be the presence of Jesus to the other. It is an equation of shared identity and historical transubstantiation. But the way of Jesus, his truth and life are one of self-giving and suffering in total fidelity to the other, to the beloved, even unto death!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, continues to be united and enriched by the diversity and conflicts she experiences as the new temple of God whose final destiny is to be with the Father through love and self-giving on earth.

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, continues to be united and enriched by the diversity and conflicts she experiences as the new temple of God whose final destiny is to be with the Father through love and self-giving on earth.	What are your experiences of cultural, philosophical and theological conflicts in your BEC? How have you remained united and enriched by these experiences? Where is the Holy Spirit blowing you to now?	Our ultimate destiny is to be with Jesus and the Father in eternity. Let us draw strength and courage to love and serve one another by discovering the presence of the Spirit in each other’s diversity and difference. For such is the extravagant love of God for us all.

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 to discern the presence and movement of the Holy Spirit in one another, in the world and in the events of our time. For every prayer let our response be: Lord, draw us closer to you by your love.

R: Lord, draw us closer to you by your love.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to teach us to recognize the presence and movement of the Holy Spirit in every person, in every human way of living, in the things around us and in the events of our time. Let us pray to the Lord.

R: Lord, draw us closer to you by your love.

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 promote unity and diversity, and abolish discrimination and prejudice. Let us pray to the Lord.

R: Lord, draw us closer to you by your love.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may provide homes for all peoples, migrants and immigrants, with the conviction that the whole earth is God's and to be shared for us all. Let us pray to the Lord.

R: Lord, draw us closer to you by your love.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may learn to respect and appreciate one another in our differences, and support each other in our common journey to the Father. Let us pray to the Lord.

R: Lord, draw us closer to you by your love.

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, draw us closer to you by your love.

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

R: Lord, draw us closer to you by your love.

P: Lord, these are the prayers we present to you today. We ask you to accompany us always as we discern the call of the Spirit for all of us outside and inside our Holy Mother, the Church. We ask this through same Christ our Risen Lord.

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: O God, who by the wonderful exchange effected in this sacrifice have made us partakers of the one supreme Godhead, grant, we pray, that, as we have come to know your truth, we may make it ours by a worthy way of life. 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 at this time above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

For, with the old order destroyed, a universe cast down is renewed, and integrity of life is restored to us in Christ.

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.

We proclaim your Death, O Lord, and profess your Resurrection 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: Graciously be present to your people, we pray O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. 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 your heavenly favor, O Lord, we pray, increase in number the people subject to you and make them always obedient to your commands. Through Christ our Lord.

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.

C: *Thanks be to God.* ■

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.

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