



Sixth Sunday of Easter

May 25, 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, gives witness to real obedience out of love and not because of the law, when her leaders and the faithful are in solidarity with one another for the common cause of the Kingdom of God!

As we continue to relish our Easter joy because of the new life and mission our Risen Lord has given us, let us also continue to reflect on PCP-II's vision of a Church Renewed. The basis of this vision is Jesus Christ. He preached the Kingdom of God. PCP-II describes it this way:

"2. To Proclaim the Kingdom of God as a Gift

(39) The good news to the poor was the Kingdom of God. Jesus proclaimed the Kingdom as a gift of God. It is a seed quietly sown. The seed of the reign of God, he whom Jesus addresses intimately as 'Abba', Father, and who is revealed as 'sensitive to the needs and sufferings of every human being. He is a Father filled with love and compassion, who grants forgiveness and freely bestows the favours asked of him.' All are invited to the Kingdom on no merit of theirs. God's Kingdom is the gift of salvation. It is the offer of pardon to sinners. It is eternal life. The Kingdom is, a banquet, a table-fellowship, a joyful communion with the Lord and with one's fellow human beings.

When the reign of God breaks into our world, the devil's dominion of sin and death begins to break up.

3. Made Present in Jesus

(40) But the Kingdom of God has already broken into our world. By the word and work of Jesus; in the person of Jesus.

When Jesus proclaims His Father's word, the Kingdom comes. When he expels demons, the Kingdom of God comes. His table-fellowship with sinners anticipates the eternal banquet of the Kingdom.

(41) His dying and rising is the decisive victory of the Kingdom of God in the world. He is lifted up from the earth and draws all to himself as Lord of those in heaven, on earth, and under the earth. In Jesus, the power of God's reign irrupts, bursts into our history. Indeed, 'The Kingdom of God ... is before all else a person with the face and name of Jesus of Nazareth, the image of the invisible God'."

It is profoundly important for us to reflect on the identity of Jesus as the Suffering Servant who liberates and his message of the Kingdom of God. Personally, individually, as a family and as a BEC, especially with your priests and religious with you, reflect on and discuss together what this identity of Jesus and his message of the kingdom mean to you now. How are these present in your BEC? ■

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 inspire and support each other live up to the ideals of God's Kingdom rather than the idols of the market and its power on earth.

Penitential Act

P: Brethren (brothers and sisters), let us now ask God to forgive us our sins, so that we can become worthy to celebrate these great mysteries.

P: Lord, we have sinned against you and against one another. Lord, have mercy.

C: Lord, have mercy.

P: Lord, grant us your forgiveness. Christ, have mercy.

C: Christ, have mercy.

P: Lord, help us to find you and the gift of the Kingdom of God. 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: Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honor of the risen Lord, and that what we relive in remembrance we may always hold to in what we do. 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 8:5-8, 14-17

L: A reading from the Acts of the Apostles.

Philip went down to the city of Samaria and proclaimed the Christ to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed or crippled people were cured. There was great joy in that city.

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Acts 8:5-8, 14-17:

The context of this passage from Acts is the selective persecution of Christians. Those Hellenist Christians were persecuted and they had to leave. Luke wants us to see that in escaping the persecution, the Hellenist Christians became the Holy Spirit's companions and instruments in the spreading of the good news! Philip, one of the seven Hellenist Christians chosen to care for the widows, was sent to Samaria, at this time probably semi-pagan, probably almost an apostate and infested with syncretist religions. His success in spreading the Word provoked the solidarity of the leading figures in the Church. In the spirit of solidarity, Peter and John left Jerusalem to join Philip and to confirm his missionary activity and the community he established. The Holy Spirit is the source of unity, of joy and of Christian life.

Responsorial Psalm: Ps 66:1-3, 4-5, 6-7, 16, 20

R: (22) *Lord, let your mercy be on R: (1) Let all the earth cry out to God with joy. or R: Alleluia.*

Shout joyfully to God, all the earth, sing praise to the glory of his name; proclaim his glorious praise. Say to God, "How tremendous are your deeds!"

R: *Let all the earth cry out to God with joy. or R: Alleluia.*

"Let all on earth worship and sing praise to you, sing praise to your name!"

Come and see the works of God, his tremendous deeds among the children of Adam.

R: *Let all the earth cry out to God with joy. or R: Alleluia.*

He has changed the sea into dry land; through the river they passed on foot; therefore let us rejoice in him. He rules by his might forever.

R: *Let all the earth cry out to God with joy. or R: Alleluia.*

Hear now, all you who fear God, while I declare what he has done for me. Blessed be God who refused me not my prayer or his kindness!

R: *Let all the earth cry out to God with joy. or R: Alleluia.*

Commentary on Ps 66:

This is a psalm of exultant praise and thanksgiving. Here the mighty deeds of God in creation and in human history are recounted. And now the psalmist appropriates them as his personal experience of God's listening to his prayer, of God's response of kindness and saving deeds.

Second Reading: 1 Pt 3:15-18

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

Beloved: Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. For it is better to suffer for doing good, if that be the will of God, than for doing evil.

For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Pt 3:15-18:

Peter returns to his favorite theme: suffering for the faith. In the marginalization, contempt and persecution that the Christian community experiences, Peter exhorts

them to stand their ground: do not be afraid to stay with Christ in your hearts. It is possible that your witness in the midst of persecution and contempt would be the occasion of grace for the persecutors themselves: so that they may have hope in your hope! To suffer for doing good is always preferable to doing evil! At the root of this inspired exhortation of Peter is the example of Jesus himself: his death and resurrection has brought salvation to all.

Alleluia Verse:

R: Alleluia, alleluia. Whoever loves me will keep my word, says the Lord, and my Father will love him and we will come to him.

R: Alleluia, alleluia.

Gospel: John 14:15-21

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: “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, whom the world cannot accept, because it neither sees nor knows him. But you know him, because he remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you.

Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him.”

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.* **4**

Commentary on John 14:15-21

John brings out the profound spirit of the commandments: love is the foundation of obedience. We do not obey because it is commanded of us by the law; rather, our obedience is our expression of loving. It is in this spirit of loving obedience and obedient love that Jesus gives his first promise: his gift of the Spirit is his new way of being present among those he has claimed to be his own – the obedient lovers, the loving faithful. That is why, in the future, when he would be gone, we in history, in the Church, would not be left behind like orphans. For his Spirit is with us, the Church in history, uniting, strengthening and guiding this community in our life-struggles towards our destiny. This is the first phase of preparing the Church for the struggles ahead, against the world and the forces in the world that cannot perceive the movement of the Spirit. In this struggle, the Father and the Son and the believers are made one. Distinct from the world’s way of living, doing the commandments of Jesus as an expression of love constitutes the alternative way of living: a communion with God and with one another.

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, gives witness to real obedience out of love and not because of the law, when her leaders and the faithful are in solidarity with one another for the common cause of the Kingdom of God!

| Summary of the Sunday Reading Message | Concrete description of the poor people and their situation | Reflection/ Points for reflection/ Call/ Challenge |
|--|---|--|
| <p>The Church of the Poor, through the Basic Ecclesial Communities, gives witness to real obedience out of love and not because of the law, when her leaders and the faithful are in solidarity with one another for the common cause of the Kingdom of God!</p> | <p>In your BEC, are there coercive rules and regulations that use the sacrament or its deprivation as punishment? Do your priests and the leaders of your Church join you in your BEC reflections on life? Is there joy and peace and unity in your BEC despite the presence of contradictions and misunderstandings?</p> | <p>Between the clarity of the law and the demands of love and compassion, Christians obey love and compassion at the risk of suffering, imprisonment and death. One's firmness in the faith, even in suffering, imprisonment and death, is grace to persecutors.</p> |

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 be firm in the faith in our obedience out of love rather than because of the law. For every prayer let our response be: Lord, help us to be men and women of hope in your Kingdom.

R: Lord, help us to be men and women of hope in your Kingdom.

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 the ways of obedience as a fruit of love, rather than out of fear due to the coercive powers of the law. Let us pray to the Lord.

R: Lord, help us to be men and women of hope in your Kingdom.

L: For our Holy Father, Pope Francis
 5 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 defend the freedom of conscience of each man and woman on behalf of the gift of the Kingdom, against the laws that favor the rich and the powerful. Let us pray to the Lord.

R: Lord, help us to be men and women of hope in your Kingdom.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may promote and protect the rights and welfare of all prisoners convicted of any crime, and work for the release of all political prisoners and prisoners of conscience. Let us pray to the Lord.

R: Lord, help us to be men and women of hope in your Kingdom.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire and help each other discover the presence of God's Kingdom in our midst, reject the individualism and greed that surround it and change the powers and laws that corrupt it. Let us pray to the Lord.

R: Lord, help us to be men and women of hope in your Kingdom.

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, help us to be men and women of hope in your Kingdom.

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

R: Lord, help us to be men and women of hope in your Kingdom.

P: Lord, these are the prayers we present to you today. We ask you to strengthen our faith, hope and love as we give witness to your Kingdom in the world. 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: May our prayers rise up to you, O Lord, together with the sacrificial offerings, so that, purified by your graciousness, we may be conformed to the mysteries of your mighty love. 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: Almighty ever-living God, who restore us to eternal life in the Resurrection of Christ, increase in us, we pray, the fruits of this paschal Sacrament and pour into our hearts the strength of this saving food. 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: Bestow pardon and peace, O Lord, we pray, upon your faithful, that they may be cleansed from every offense and serve you with untroubled hearts. 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.

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