



Fifth Sunday of Easter
May 3, 2015

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, lives her unity and communion with Jesus fruitfully by faith in Him which is to love and serve the people.

On this Fifth Sunday of Easter, the Church invites us to live fruitfully our unity and communion with Jesus by believing in Him, that is to say, to love and serve the people. In this spirit let us continue to reflect on the Church as Discipleship in Community, this time as Church of the Poor, articulated by the PCP-II. Listen to what PCP-II has to say:

“C.5 The Church of the Poor

What then is the ‘Church of the Poor’?

(129) The “Church of the Poor” will mean that the pastors and other Church leaders will give preferential attention and time to those who are poor, and will generously share of their own resources in order to alleviate their poverty and make them recognize the love of the Lord for them despite their poverty. Pastors and other Church leaders should, by way for instance of pastoral immersion, be directly knowledgeable of the life situation of the poor among

their flock.

(130) The ‘Church of the Poor’ is one that will be in solidarity with the poor. It will collaborate with the poor themselves and with others to lift up the poor from their poverty. ‘The Church encompasses with her love all those who are afflicted by human misery and she recognizes in those who are poor and who suffer the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ.’”

Besides celebrating masses and the other sacraments in the parish church and village chapels, what other instances can you remember where your pastor and Church leaders did immerse themselves in the life situation of their parishioners? When helping the poor in your parish community, do you collaborate only with those who help the poor as public officials and civil societies, or do you partner with the poor themselves in their project and with their allies like the non-government organizations and people’s movements for radical, meaningful social change? Is the issue of communist infiltration, red-baiting and Left-orientation still a criterion for you in helping the poor? Would you rather let the poor suffer and die slowly for as long as they do not become “red”, Leftists and Communists? ■

Entrance Antiphon (Cf. Ps 98(97):1-2)

O sing a new song to the Lord, for he has worked wonders; in the sight of the nations he has shown his deliverance, alleluia.

Introductory Rites

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.

Introduction and Welcome

P: Dear brothers and sisters, let us continue to relish our Easter joy and peace which only the Risen Lord can give. In a very special way, today we ask the Risen Lord to make our hearts open to Him and to the people: our communion with Jesus and unity with the people, especially the poor, spell our communion with the Father. Let us turn to the Holy Spirit then whose impulse has made this human and divine union possible.

Penitential Act

P: Brethren (brothers and sisters), to prepare ourselves to celebrate worthily these great sacred mysteries, let us now acknowledge our sins, and ask 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: 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 9:26-31

L: A reading from the Acts of the Apostles.

When Saul arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. Then Barnabas took charge of him and brought him to the apostles, and he reported to them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. He moved about freely with them in Jerusalem, and spoke out boldly in the name of the

Lord. He also spoke and debated with the Hellenists, but they tried to kill him. And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

The church throughout all Judea, Galilee, and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Acts 9:26-31:

Luke wants to highlight not so much the veracity of the “historical” details of Saul’s travel, but his own perspective: Saul/Paul is in Jerusalem to affirm the unity and communion of the Church that is slowly becoming universal. Saul/Paul, the new convert, recognizes the authority of the apostles and the pillars of Jerusalem to confirm his missionary task. Behind this unity and communion and developing universal Church is the power and light of the Holy Spirit confronting the constant threat of persecution and death.

Responsorial Psalm: Ps 22:26-27, 28, 30, 31-32

R: I will praise you, Lord, in the assembly of your people. or: R. Alleluia.

I will fulfill my vows before those who fear the LORD. The lowly shall eat their fill; they who seek the LORD shall praise him: “May your hearts live forever!”

R: I will praise you, Lord, in the assembly of your people. or: R. Alleluia.

All the ends of the earth shall remember and turn to the LORD; all the families of the nations shall bow down before him.

R: I will praise you, Lord, in the assembly of your people. or: R. Alleluia.

To him alone shall bow down all who sleep in the earth; before him shall bend all who go down into the dust.

R: I will praise you, Lord, in the assembly

of your people. or: R. Alleluia.

And to him my soul shall live; my descendants shall serve him. Let the coming generation be told of the LORD that they may proclaim to a people yet to be born the justice he has shown.

R: I will praise you, Lord, in the assembly of your people. or: R. Alleluia.

Commentary on Ps 22:

This is a psalm of individual lament. Vv. 26-27 are part of the second part of the psalm that expresses gratitude. Vv. 28-32 belong to the third part: a hymn to the Lord, the Universal King. The first part of the psalm laments of God’s abandonment and the possibility of death to the psalmist. The second part changes the musical tone: because of God’s intervention, the psalmist is saved and now expresses his/her gratitude to God, the king of all. The third part expresses a profound worship: everyone and all generations must bow and kneel before the Lord of Justice.

Second Reading: 1 John 3:18-24

L: The second reading is taken from the First Letter of John

Children, let us love not in word or speech but in deed and truth. Now this is how we shall know that we belong to the truth and reassure our hearts before him in whatever our hearts condemn, for God is greater than our hearts and knows everything. Beloved, if our hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit he gave us.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on 1 John 3:18-24

John calls his followers children, to emphasize that the Christian community is still learning the faith in Jesus Christ. This section of John's First Letter focuses on the commandment of love. Love is most real when it is not just professed by words but translated into action and truth. Now this is interesting because the author is relating action to truth, not words to truth: to believe in Jesus is to do his commandment of loving one another. Loving one another in deed and in truth is the believers' communion with the Son. This relationship of communion among humanity with Jesus is perceived and known, only by the power of the Spirit, in the depth of human hearts.

Alleluia Verse: John 15:4a,5b

R: Alleluia, alleluia. Remain in me as I remain in you, says the Lord. Whoever remains in me will bear much fruit.

R: Alleluia, alleluia.

Gospel: John 15:1-8

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to St. John

C: *Glory to you, O Lord.*

Jesus said to his disciples: "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a

branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples."

P: The Gospel of the Lord.

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

Commentary on John 15:1-8

Unity and communion between believers and Jesus produces much fruit. But the believers, in order for them to enter into this unity and communion with Jesus need to be pruned by the Father. Those believers who do not bear fruit are cut off by the Father. Hence, we have a triadic relationship here: Jesus and the Father – the Father and the Believing Community – Jesus and the Believing Community. The point of convergence of these triad is Jesus: he bridges the believing community to the Father, and the Father to the believing community. This intimacy with Jesus – "if you remain in me and my words remain in you" – is a source of real blessings, bearing much fruit. Surprise: the glory of the Father is the fruitful disciples/followers of Jesus.

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives her unity and communion with Jesus fruitfully by faith in Him which is to love and serve the people.

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, lives her unity and communion with Jesus fruitfully by faith in Him which is to love and serve the people.	Review the case of Mary Jane Veloso and updates on human trafficking and their victims. Why do we have 5000 Filipinos leaving the country as OFW? What is the impact of their leaving on their families? Why OFW?	“Pastors and Church leaders should, through pastoral immersion, be directly knowledgeable of the life situation of the poor.” Jesus is the bridge between the community and the Father.

Profession of Faith:

General Intercessions

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, help us believe in deed and truth.

R: Lord, help us believe in deed and truth.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to give witness to her life of unity and communion with Jesus fruitfully by believing in Him which means loving and serving the people. Let us pray to the Lord.

R: Lord, help us believe in deed and truth.

L: For our Holy Father, Pope Francis, 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 “give preferential attention and time to those who are poor, generously share of their own resources in order to eradicate their poverty, make them recognize the love of the Lord for them despite their poverty and collaborate with them and with others to liberate them from their poverty.” Let us pray to the Lord.

R: Lord, help us believe in deed and truth.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may enact laws and build structures that promote mutual care and genuine justice, prevent the plunder of natural resources and the oppression of the poor by corruption, the use of the bureaucracy for patronage and as source of capital and profit; but instead foster international solidarity and liberation by rejecting an economy of exclusion, a new idolatry of money and a financial system that exploits rather than serves the people.

In particular, we pray for all migrant workers who are now languishing in jails in the different parts of the world for various causes, for all those who exploit them in their poverty by victimizing them in the human trafficking and illegal drug activities, that authorities review of their cases, observe due process and abandon the death penalty as punishment. Let us pray to the Lord.

R: Lord, help us believe in deed and truth.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live our lives according to the values of the new life lived in common with the poor and Mother Nature by working for justice

for all migrant workers who are now languishing in jails in the different parts of the world for various causes, by correcting the actions and changing the hearts of all those who exploit them in their poverty, victimize them through illegal human trafficking and illegal drug activities, and by persuading authorities to review all their cases, observe due process and abandon the death penalty as punishment. Let us pray to the Lord.

R: Lord, help us believe in deed and truth.

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 believe in deed and truth.

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

R: Lord, help us believe in deed and truth.

P: Lord, these are the prayers we present to you today. By your Spirit enable us to stay intimately with Jesus, as branches to the vine. Help us to remain joyfully united and in communion with Him, with You and with one another by the power of the Holy Spirit. 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 on this day above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

By the oblation of his Body, he brought the sacrifices of old to fulfillment in the reality of the Cross and, by commending himself to you for our salvation, showed himself the Priest, the Altar, and the Lamb of sacrifice.

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.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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.

Communion Antiphon Cf. John 15:1,5

I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, alleluia.

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 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 and announce the Gospel of the Lord.

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. Or scan this QR code with your Smartphone or tablet.

