



**Solemnity of the Ascension of the Lord –
Catholic Communication Sunday
June 1, 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 and Glory of our Lord Jesus in Heaven be always 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, fulfills the legacy of the ascension of the Lord as the life and mission of the Church on earth by being the platform of the life, experiences and struggles of the poor in history!

With joyful hearts, we gratefully celebrate today the Ascension of the Lord: Jesus now sits at the right hand of the Father. His being lifted up into glory began when he was lifted up on the cross. Now he decisively exercises the fullness of his glory and power as priest, prophet and king as he intercedes for us, freeing us in truth and drawing us continuously to the Father through him.

Today is also Catholic Communication Sunday. So we ask the Lord in heaven to empower us on earth to participate more fully in the loving communion of the Trinity by our reaching out to one another in love, truth and solidarity for freedom, justice and peace.

We do these things with a deepening reflection of the gift of the Kingdom of God. PCP-II says:

“4. The Kingdom: A Task and a Promise

(42) Though the Kingdom is God’s gift,

we must receive it actively. ‘Repent and believe in the gospel,’ Jesus calls out. We must have a change of mind and heart, mend our ways and return to God. We must seek the Kingdom of God and His justice as the supreme priority. We must be prepared to give up everything that might compromise this pursuit of the Kingdom. It demands our vigilance and the use of our talents. Hence, the Kingdom of God is a task, a project.

(43) It is promised to those who do the will of the Father, to those who serve ‘the least’ of Christ’s brothers and sisters, the hungry, the sick, the thirsty, the naked and the homeless, the sick, those languishing in prison. It is promised to the meek and the pure of heart, to those who hunger and thirst for justice. This promise is of a Kingdom yet to come in its fullness. We must pray for its coming; strive for its coming. And when that Kingdom comes, death, the last enemy, will be vanquished, and all will submit themselves to Christ who will turn everything to his Father so that God may be all in all.”

Ah, yes, we are convinced of the supreme superiority of God’s Kingdom and His justice. What is it that compromises our commitment to this supreme cause of our life? Can we give it up? How? Indeed, how do we pray and strive for its coming? ■

Introduction and Welcome

P: Dear brothers and sisters: let us continue to celebrate our life with joy and thanksgiving here on earth because our Lord Jesus continues to care for us most decisively in heaven. He continues to communicate to us in love. He is freeing us in truth. He draws us to the Father in justice and solidarity. Let us communicate and reach out to each other in the spirit of the Ascension.

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: Gladden us with the holy joys, almighty God, and make us rejoice with devout thanksgiving, for the Ascension of Christ your Son is our exaltation, and, where the head has gone before in glory, the Body is called to follow in hope. 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 1:1-11

L: A reading from the Acts of the Apostles.

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes

upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Acts 1:1-11:

The text has three parts, namely: (1) the introduction, (2) the promise of the Holy Spirit, and (3) The Ascension of Jesus.

The introduction talks of the history of the nascent Church. The people of God were being born again in the life and works of Jesus. The book is addressed to us: the Greek “Theophilus” means “friend of God” – and we are friends of God whom Luke wants to reach out to. The promise of the Holy Spirit is prepared for by two stages. The first stage consists in the 40 days the Risen Lord spent with the apostles and the community – recalling the number 40 in the Old Testament: “times of trials, of doubts, of discernment and of faith” (Alonso-Schoekel). The second stage is to remain in Jerusalem, praying, until their baptism with the Holy Spirit. The Ascension of the Lord is the other side of the presence of Jesus with us, after the mirror of his presence in the post-resurrection apparitions. The “clouds” in heaven that took Jesus from the sight of the apostles means another

“way of his being present with us” by the Holy Spirit. The men dressed in white affirmed Jesus’ answer to their question: Lord, will you now restore the Kingdom of Israel. The apostles will now have to go back to Jerusalem, and there start again the difficult and perilous work of their own initial evangelization.

Responsorial Psalm: Ps 47:2-3, 6-7, 8-9

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or*

R: *Alleluia.*

All you peoples, clap your hands, shout to God with cries of gladness, For the LORD, the Most High, the awesome, is the great king over all the earth.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or*

R: *Alleluia.*

God mounts his throne amid shouts of joy; the LORD, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or*

R: *Alleluia.*

For king of all the earth is God; sing hymns of praise. God reigns over the nations, God sits upon his holy throne.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or*

R: *Alleluia.*

Commentary on Ps 47:

This psalm sings of the divine presence in two layers. On the one hand, there is the terrestrial layer of the people who welcomes and rejoices in the glory of the Divine. On the other hand, there is the divine layer, where God himself mounts His throne of glory and power. His royal Divinity provokes the people’s response of joyful acceptance and royal welcome.

Second Reading: Eph 1:17-23

L: A reading from the Letter of Paul to the Ephesians.

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Eph 1:17-23:

Paul now is praying for the Ephesians, and for us who read this letter. He prays that we may receive the gift of “extraordinary knowledge” that is essentially based on faith, inspired by the Spirit. Our senses of seeing, of hoping, our loving, our doing – everything about us - have now attained a special degree, thanks to the impulse of the faith and the enlightenment of the Spirit. The sovereignty of Jesus Christ is absolute: without denying what other mysterious and occult powers that are perceived by human experience, still, Jesus Christ lords over them all. In the Church, we experience the fullness of our new personality: Christ is our head, we are his

body connected to one another. Without us, his body, Christ the head cannot be complete!

Alleluia Verse:

R: Alleluia, alleluia. Go and teach all nations, says the Lord; I am with you always, until the end of the world.

R: Alleluia, alleluia.

Gospel: Matt 28:16-20

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Matthew

C: *Glory to you, O Lord.*

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

P: The Gospel of the Lord.

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

Commentary on Matt 28:16-20

The Church, through the experience of the early Christian community, is now the witness of Jesus, the Resurrected One in his Ascension. Indeed, Jesus the Christ is our Only Teacher whom we ought to listen to. He will be with the Church, in her experience of sufferings and trials, persecution and death, joys and celebrations, throughout her history. God’s fidelity to the Church is a never-ending consolation and comfort. The identity of the Church now is

linked to the identity of the community baptized in the name of the Father, of the Son and of the Holy Spirit. This baptism ushers in the birth of the Church.

With this baptism one is born into the community of disciples. The legacy of the ascension of Jesus Christ into heaven is the life and mission of the Church here on earth.

The universal mission of the disciples is the universal mission of the Church. She now preaches the event of the resurrection as the actual moment of the beginning of the Reign of God. This mission is fundamentally and intrinsically linked to the proclamation of the liberation-salvation of the poor: the words and actions of Jesus in history must never be separated from the proclamation and action of the Church today. The Church today must follow this lead of Jesus, and be in complete solidarity with those who have no one and who have nothing. If the poor spoke through Jesus, so the Church must also be the platform of the poor's proclamation of the life, the experience and the aspirations they keep.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, fulfills the legacy of the ascension of the Lord as the life and mission of the Church on earth by being the platform of the life, experiences and struggles of the poor in history!

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, fulfills the legacy of the ascension of the Lord as the life and mission of the Church on earth by being the platform of the life, experiences and struggles of the poor in history!	In your BEC, who are “the hungry, the thirsty, the naked and the homeless, the sick, those languishing in prison”? Who are “the meek and the pure of heart, those who hunger and thirst for justice”? How did your BEC become a platform of their life, experiences and struggles?	At the right hand of the Father, Jesus Christ continues to communicate and be in communion with us by the gift of the Holy Spirit that explains the will of the Father, strengthens us on our way to the Father, and brings us closer together as Church, Christ's Body.

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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 able to reach out to one another, to communicate his Kingdom of love and truth, solidarity and freedom, justice and peace. For every prayer let our response be: Lord, may we accept your reign over us.

R: *Lord, may we accept your reign over us.*

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to be a platform for the poor and the marginalized to express their hopes and joys, their grief and sufferings, their experiences of oppression and struggles. Let us pray to the Lord.

R: *Lord, may we accept your reign over us.*

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 be the examples of truthfulness and integrity, solidarity and tolerance, freedom and justice. Let us pray to the Lord.

R: *Lord, may we accept your reign over us.*

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may promote and advocate communication right as fundamental human right that belongs to the inalienable rights and dignity of every human being, especially the poor, the marginalized, the oppressed and the violated. Let us pray to the Lord.

R: *Lord, may we accept your reign over us.*

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire and help one another discover and communicate the presence of God's Kingdom in our midst, discern the prudence of our compromises and support in pursuing what is possibly best, especially for those in need, before the eyes of their oppressors. Let us pray to the Lord.

R: *Lord, may we accept your reign over us.*

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, may we accept your reign over us.*

L: For our special intentions, in the

silence of our hearts. *(pause)*... Let us pray to the Lord.

R: Lord, may we accept your reign over us.

P: Lord, these are the prayers we present to you today. We ask you to help us learn from the communication of the divine Trinity that leads to the profound communion of the Three Divine Persons, so that our human communication may also lead us to a profound human communion with you and with all of creation. 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: We offer sacrifice now in supplication, O Lord, to honor the wondrous Ascension of your Son: grant, we pray, that through this most holy exchange, we, too, may rise up to the heavenly realms. 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, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For the Lord Jesus, the King of glory, conqueror of sin and death, ascended today to the highest heavens, as the Angels gazed in wonder.

Mediator between God and man, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state, but that we, his members, might be confident of following where he, our Head and Founder, has gone before.

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.*

Prayer after Communion

P: Let us pray: Almighty ever-living
God, who allow those on earth to
celebrate divine mysteries, grant, we
pray, that Christian hope may draw us
onward to where our nature is united
with you. 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
almighty God bless you, for on this
very day his Only Begotten Son pierced
the heights of heaven and unlocked for
you the way to ascend to where he is.
Through Christ our Lord.

C: Amen.

P: May he grant that, as Christ after his
Resurrection was seen plainly by his
disciples, so when he comes as Judge he
may show himself merciful to you for all
eternity.

C: Amen.

P: And may you, who believe he is
seated with the Father in his majesty,
know with joy the fulfilment of his
promise to stay with you until the end of
time.

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.

C: Thanks be to God. ■

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