



Hosanna



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SUNDAY LITURGY

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FIFTH SUNDAY OF EASTER

Year A

INTRODUCTION

Jesus says, "I am the way, the truth and the life". Jesus is the source and sustainer of life. He has the authority over life on earth and in heaven. St. John says that in the beginning there existed the Divine Word, and the word was God. Through the Word everything came in to being. Today, we have to believe that our life has an origin from the divine word. Living a good life is the honor that we pay to Jesus who is the origin and source of our life.

ENTRANCE ANTIPHON

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. (Ps 97:1-2)

COLLECT

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, for ever and ever.

FIRST READING

The first reading gives us the narration of how the ministry of diaconate is originated in the Church.

There was an accusation in the early church that the widows were not taken care of. For the service of these simple ones, the church instituted the order of diaconate.

A reading from the Acts of the Apostles 6:1-7

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Responsorial Psalm (32)

**R/. May your love be upon us,
O Lord, as we place all our hope in
you.**

Ring out your joy to the Lord,
O you just; for praise is fitting for
loyal hearts. Give thanks to the Lord
upon the harp, with a ten-stringed lute
sing him songs.

**R/. May your love be upon us,
O Lord, as we place all our hope in
you.**

From the word of the Lord is faithful
and all his works to be trusted. The
Lord loves justice and right and fills
the earth with his love.

**R/. May your love be upon us,
O Lord, as we place all our hope in
you.**

The Lord looks on those who revere
him, on those who hope in his love, to
rescue their soul from death, to keep
them alive in famine.

**R/. May your love be upon us,
O Lord, as we place all our hope in
you.**

SECOND READING

*The second reading speaks about how
a rejected stone became a corner stone.
The faithful are invited to be the living
stones in the church. The living stones
would mean that a living community
built by the members of the church.*

**A reading from the First Letter of
St Peter 2:4-9**

Come to him, to that living stone,
rejected by men but in God's sight
chosen and precious; and like
living stones be yourselves built into a
spiritual house, to be a holy
priesthood, to offer spiritual sacrifices
acceptable to God through Jesus Christ.
For it stands in scripture: "Behold, I am
laying in Zion a stone, a cornerstone
chosen and precious, and he who
believes in him will not be put to
shame."

To you therefore who believe, he is
precious, but for those who do not

believe, "The very stone which the
builders rejected has become the head
of the corner," and "A stone that will
make men stumble, a rock that will
make them fall"; for they stumble
because they disobey the word, as
they were destined to do. But you are a
chosen race, a royal priesthood, a holy
nation, God's own people, that you
may declare the wonderful deeds of
him who called you out of darkness
into his marvellous light.

ALLELUIA (Jn 14:6)

R. Alleluia, alleluia.

Alleluia, alleluia! "I am the way, and
the truth, and the life; no one comes to
the Father, but by me." Alleluia!

R. Alleluia, alleluia.

GOSPEL READING

**A reading from the Holy Gospel
according to St John 14:1-12**

Jesus said to his disciples, "Let not
your hearts be troubled; believe
in God, believe also in me. In my
Father's house are many rooms; if it
were not so, would I have told you that
I go to prepare a place for you? And
when I go and prepare a place for you,
I will come again and will take you to
myself, that where I am you may be
also. And you know the way where
I am going." Thomas said to him,
"Lord, 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, but by me. If you had
known me, you would have known my
Father also; henceforth you know him
and have seen him." Philip said to him,
"Lord, show us the Father, and we
shall be satisfied." Jesus said to him,
"Have I been with you so long, and yet
you do not know me, Philip? He who
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 in me? The
words that I say to you I do not speak
on my own authority; but the Father

who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

HOMILY

NICENE CREED

PRAYER OF THE FAITHFUL

Celebrant: Dear friends, Jesus is our way, the truth and the life. We find the fulfillment of our lives in Jesus. He walks with us all the time and knows our needs and wants. Therefore, let us present him our prayers and the prayers of the church.

Response: LORD, HEAR OUR PRAYER.

1. Lord, bless our Pope Francis, our Archbishop Bernard Moras, all the bishops, priests and religious that they may be the pointers to Jesus. Let us pray
2. Lord, we present various ministers of the church. Bless them with your mercy that they may strive to bring souls to you. Let us pray
3. Lord, we present all the associations in the church. Bless them to be the dispensers of your love and care. Let us pray
4. Lord we pray for the sick and suffering. Heal them with your merciful hand and strengthen them to find joy in you. Let us pray

Celebrant: Lord and master, bless the prayers of your servants gathered here in this church. We present the intentions of our heart to you. Bless them with your merciful hand. Through Christ our Lord. **Amen.**

PRAYER OVER THE OFFERINGS

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.

PREFACE IV (Easter)

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in 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, everywhere exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

All: *Holy, Holy, Holy*

COMMUNION ANTIPHON

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. (*Jn 15:1, 5*)

PRAYER AFTER COMMUNION

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.

REFLECTION

Jesus is the only way to the father.

To the famous question of St. Thomas, Jesus gives a clear and perfect answer. He says, "I am the way and the truth and the life" (*Jn 14:6*).

Jesus begins his discourse with his disciples saying, "You know the way to the place where I am going". The disciples could not undermine to what Jesus said because he had already prepared them. He had spoken about his death and resurrection very often to the disciples. The disciples did not wish Jesus to go away from them. Probably, the disciples did not take

it seriously when Jesus spoke about his death and resurrection. Therefore, St. Thomas asked, "Lord, we do not know where you are going? So how can we know the way?" It is also possible that the disciples thought Jesus would establish a kingdom here on earth. They were not wrong because they were under the rule of Romans. They suffered under their power and authority. They believed as in the past, God will restore them politically and temporally. To their surprise, Jesus said, "I am going". They thought that how can Jesus go away without establishing the kingdom or putting an end to the political turmoil, economic instability and social peace and security. Therefore, the disciples did not understand what Jesus spoke with them. St. Thomas here exhibits the ignorance of the disciples about the way of Jesus. On the contrary, Jesus knew that he is the only way to the father. Therefore, he makes a phenomenal statement, "I am the way and the truth and the life".

I am the way: you can point the way to the seeker. Or you can walk with the seeker to the proper place. In the first case, the one who shows the way does not become the way but a pointer to the way or his hands points the way. In the second case, the person himself becomes the way. Because, the pointer personally goes with the seeker to reach him to the place. Jesus walks with each one of us to the father. Thus, he becomes a way to the father or our eternal home.

I am the truth: there is a difference between telling the truth and living the truth. Telling the truth is a challenge to all of us. The frequent sin that every man has in himself is a 'lie'. Lie is an escape or refusal to speak the truth. There can be various reasons to say a lie. But lie spoils and hides the truth. Living the truth is different from telling the truth. Jesus is the embodiment of the truth. He is the communicator of the truth and liberator of the truth. Speaking the truth and living the truth is living Jesus. Living Jesus is witnessing and glorifying the father in heaven.

I am the life: life can be understood as physical and spiritual. It can also be understood as life on earth and life in heaven. Physical life is sensed and experienced in every walk of man's life. It needs our attention and care. Without attention, the body may suffer and the life may be handicapped. The physical body is not immortal. It is bound by the space and time. Body is bound by the biological laws. The body has to perish a day.

Spiritual life is not like the physical life. God does not intend man to suffer loss of spiritual life or eternal life. For a Christian life after the death is very important. Everyone have the opportunity to live with the Lord and enjoy the salvation gained by his cross and resurrection. Jesus promised that anyone who eats his body and drinks his blood in faith will live forever. Finally, Jesus said, "I am the life".

- **Rev. Fr. Arockiaswamy Sebastian**

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