



4 May 2025

3rd Sunday of Easter

Year C

Under the Care of a Loving Shepherd

On this Third Sunday of Easter, our attention is focused on the Risen Christ, who appeared to his disciples, and on his confirming of Simon Peter as the chief shepherd.

This appointment is particularly significant because it happened only a few days after Peter had strongly denied being one of Jesus' disciples. Jesus offered Peter the possibility to redeem himself by answering the challenging question: "Do you LOVE me?" The question, repeated three times, elicited a **triple profession of love** from the humbled disciple. As a result of this, Jesus made him the "deputy chief shepherd" – a role that has been inherited by his successors.

This tells us the basic importance of a sincere love for Jesus, not only for the shepherds of the Church, but also for all the members of his flock. Love is the essence, and nothing can make up for its absence.

Today is a good day for all of us to reflect on what really matters to the one who loves, like Jesus, the Loving Shepherd.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia!

(Cf. Ps 66 [65]:1-2)

Greeting

P – In the name of the Father, and of the Son, and of the Holy Spirit!

All–Amen!

P – The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all!

All–And with your spirit!

Penitential Act

P – Brethren, let us call to mind

our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)

P – Lord Jesus, you led your disciples to make an extraordinary catch of fish. Lord, have mercy!

All–Lord, have mercy!

P – You entrusted your followers to the loving care of Peter. Christ, have mercy!

All–Christ, have mercy!

P – You continue to send to your Church loving and holy shepherds. Lord, have mercy!

All–Lord, have mercy!

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

All–Amen!

Gloria

All–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 (Opening Prayer)

P – May your people exult for ever, O God, in renewed youthfulness of spirit, so that, rejoicing now in the restored glory

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of our adoption, we may look forward in confident hope to the rejoicing of the day of resurrection.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen!

LITURGY OF THE WORD



1st Reading Acts 5:27-32.40-41
Faithfulness to Jesus' mandate to preach the Good News soon placed the Apostles in conflict with the Sanhedrin. But neither threats nor floggings succeeded in silencing the Apostles, as we can learn from today's passage from the Book of Acts.

R —A reading from the Acts of the Apostles

When the captain and the court officers had brought the apostles in and made them stand before the Sanhedrin, the high priest questioned them, "We gave you strict orders, did we not, to stop teaching in that name? Yet you have filled Jerusalem with your teaching and want to bring this man's blood upon us." But Peter and the apostles said in reply, "We must obey God rather than men. The God of our ancestors raised Jesus, though you had him killed by hanging him on a tree. God exalted him at his right hand as leader and savior to grant Israel repentance and forgiveness of sins. We are witnesses of these things, as is the Holy Spirit whom God has given to those who obey him."

The Sanhedrin ordered the apostles to stop speaking in the name of Jesus, and dismissed them. So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the Name.

The Word of the Lord!
All—Thanks be to God!

Responsorial Psalm Ps 30

R —*I will praise you, Lord, for you have rescued me!*

R. M. Velez



* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. O Lord, you brought me up from the netherworld; you preserved me from among those going down into the pit.

R.

* Sing praise to the Lord, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

R.

* Hear, O Lord, and have pity on me; O Lord, be my helper. You changed my mourning into dancing; O Lord, my God, forever will I give you thanks.

R.

2nd Reading Rv 5:11-14

Jesus Christ is the Lamb of God who offered his life for the salvation of mankind. Here is the apostle John's vision of the enthronement of the Lamb in heaven.

R —A reading from the Book of Revelation

I, John, looked and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number, and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing."

Then I heard every creature in heaven and on earth and under the earth and in the

sea, everything in the universe, cry out: "To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever."

The four living creatures answered, "Amen!" and the elders fell down and worshiped.

The Word of the Lord!
All—Thanks be to God!

Gospel Acclamation

All—Alleluia! Alleluia!

Christ is risen, creator of all; he has shown pity on all people.

Alleluia! Alleluia!

Gospel Jn 21:1-19

After his resurrection, Jesus had already appeared several times to his Apostles in Jerusalem. Today we hear of his apparition at the Sea of Tiberias, to remind them of his indispensable role in their work, and to make Peter the head-shepherd of his flock, the Church.

P —The Lord be with you!

All—And with your spirit!

P —A reading from the holy Gospel according to John

All—Glory to you, O Lord!

At that time, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing.

When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, "Young men, have you caught anything to eat?" They answered him, "No." So he said to them, "Cast the net over the right

side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore (only about a hundred yards), dragging the net with the fish.

When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, "Bring some of the fish you just caught." So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn.

Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" Simon Peter answered him, "Yes, Lord, you know that I love you." Jesus said to him, "Feed my lambs." He then said to Simon Peter a second time, "Simon, son of John, do you love me?" Simon Peter answered him, "Yes, Lord, you know that I love you." Jesus said to him, "Tend my sheep." Jesus said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that Jesus had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but

when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." He said this signifying by what kind of death he would glorify God. And when he had said this, Jesus said to him, "Follow me."

The Gospel of the Lord!

All—Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—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, *(bow)* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.** 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!

Prayer of the Faithful

P —In his love for us, Jesus has entrusted all his followers to the

care of human shepherds, headed by Peter. Full of gratitude for this sign of concern, we pray:

All—Divine Shepherd, hear us!

C —For the Universal Church: May she be an effective symbol of unity, cooperation, and brotherhood for all mankind. Let us pray! **R.**

C —For the Holy Father, Pope Francis, all the bishops and other leaders of the Church: May they work in harmonious cooperation for the good of all the faithful. Let us pray! **R.**

C —For the Christians of all denominations and traditions: May they see in the Pope a God-chosen means to promote the unity and the good of the whole Church. Let us pray! **R.**

C —For all pastoral workers and Marian devotees: May they remember at all times that the fruitfulness of their labor depends on their obedience to the words of Jesus. Let us pray! **R.**

C —For all those involved in the forthcoming national and local elections: May they refrain from any form of cheating and violence. Let us pray! **R.**

C —For all of us: that through work, each person might find fulfilment, that families might be sustained in dignity, and that society might be humanized. Let us pray! **R.**

P —Lord Jesus, we thank you for choosing Peter and his successors as head-shepherds of your Church. May we experience in them your shepherding care, leading us to the eternal life where you live and care for ever and ever.

All—Amen!

LITURGY OF THE EUCHARIST



Preparation of the Gifts

P —Pray, brethren . . .

All—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 –Receive, O Lord, we pray, these offerings of your exultant Church, and, as you have given her cause for such great gladness, grant also that the gifts we bring may bear fruit in perpetual happiness.

Through Christ our Lord.

All–Amen!

Preface of Easter V

P –The Lord be with you!

All–And with your spirit!

P –Lift up your hearts!

All–We lift them up to the Lord!

P –Let us give thanks to the Lord our God!

All–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 in this time above all to praise 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 to be 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:

All–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!

Memorial Acclamation

P –The mystery of faith!

All–We proclaim your Death, O Lord, and profess your Resurrection until you come again!

COMMUNION RITE



All–Our Father ...

P –Deliver us, Lord ...

All–For the kingdom, the power, and the glory are yours, now and forever.

Sign of Peace

Breaking of the Bread

All–Lamb of God, you take away the sins of the world: have mercy on us. (2x)

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.

All–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

(To be recited only when no Communion Hymn is sung.)

Jesus said to his disciples: Come and eat. And he took bread and gave it to them, alleluia! (Cf. Jn 21:12-13)

Prayer after Communion

P –Look with kindness upon your people, O Lord, and grant, we pray, that those you were pleased to renew by eternal mysteries may attain in their flesh the incorruptible glory of the resurrection.

Through Christ our Lord.

All–Amen!

CONCLUDING RITES



P –The Lord be with you.

All–And with your spirit!

P –Bow down for the blessing.

(Pause)

–May the Lord give you the moral strength of the apostles when your faith is tested.

All–Amen!

P –May you always be as thoughtful and generous as Jesus was toward his disciples.

All–Amen!

P –May you always be as humble and loyal to Jesus as Peter was.

All–Amen!

P –And may the blessing of almighty God: the Father, and the Son, and the Holy Spirit, come down on you and remain with you for ever.

All–Amen!

P –Go in peace, glorifying the Lord by your life!

All–Thanks be to God!



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WHAT MATTERS TO THE ONE WHO LOVES

Kalakbay at Katoto

The Risen Lord was not one who would do the rounds of the conference circuit giving talks and rousing testimonies about what had befallen him and the ultimate reward that had been given him from above.

No, the risen Christ was busy doing service to the very same people, some of whom did him a whole lot of disservice.

Today, the evangelist John once more reminds us of what the Lord's dying on the cross is ultimately all about—an all-out life of service and self-offering to others. He coached and coaxed a discouraged and sleepy fishing crew who has labored all night in vain. He led them to where fish was available and abundant. Knowing them to be not only discouraged and tired, but also hungry, Jesus lit up a fire and prepared some food—bread and fish for those whom he would be sending out to catch more than just fish.

Jesus' attention was apparently focused on the head fisherman, the next one in line after him as the master and teacher. The fire around which the Risen Lord brought them to share what he had prepared and warm themselves up with, was reminiscent of the fire around which the shaking and insecure Simon warmed his cold and clammy hands, as he coldly denied the Lord three times before harmless servants. The fire that exuded warmth and love close to which, the Lord, on the way to his death, looked on ever so warmly and lovingly at Peter, is now represented by another fire. Around that fire, the Risen Lord casts his loving glance at Simon whom he prods with gentle questionings: "*Simon, son of John, do you love me more than these?*"

For as many times as Simon denied his Lord and Master, he was asked to profess his love for the same Lord: "Yes, Lord, you know that

I love you."

But Christ was looking for more than just love. The Risen Lord was expecting more than just lip service. He was looking for a sense of mission more than just a shallow profession.

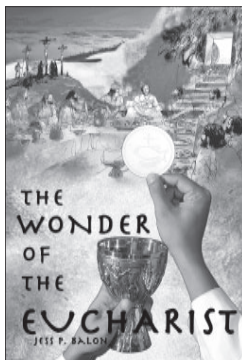
"Feed my lambs." The risen Lord was looking for living proof of that love, as real as his own suffering, death and resurrection, and as real now as his act of loving service to them, leading them to a bountiful catch, and preparing for them a well-deserved meal after an otherwise futile night of toil.

The Lord was asking his followers, most especially Peter, to "walk the talk," to do as one says, to live as one believes. "Feed my lambs ... Tend my sheep ... Feed my sheep."

The world does not exactly value self-effacing service to others. Doing one's work quietly, being relatively unknown while working for others' welfare no longer count among the most popular dreams of people in societies all over the planet.


The way to this life of service is through the virtue of solidarity. As a virtue, it is tied up with the concept of the common good. Love for the common good, among other things, really means that what happens elsewhere in the world really matters to the rest of humanity. Attention to the common good really means that it ought to matter to the rest of the human society if entire populations live in sub-human poverty, or go through the most abject lack of social justice imaginable.


Everything matters for the Christian believer. Everything matters for the one who truly loves and cares for the Lord.




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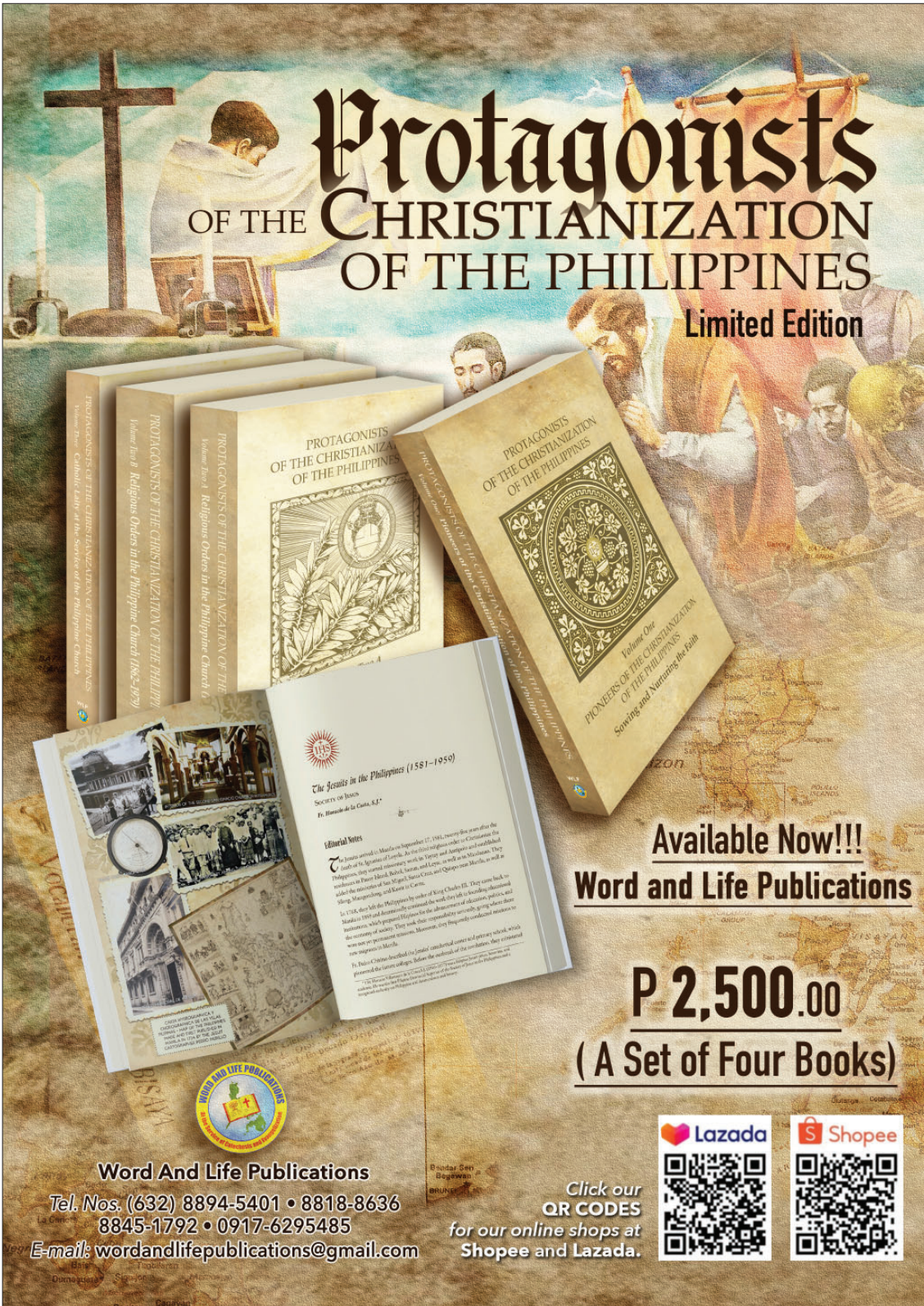
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The Jesuits in the Philippines (1581-1959)
Society of Jesus
Fr. Humberto de la Cruz, S.J.


Editorial Notes
The Jesuits arrived in Manila on September 17, 1581, exactly three years after the death of St. Ignace of Loyola. As the first religious order to Christianize the Philippines, they carried missionary work to Iloilo and Zamboanga and established missions in Panay, Mindanao, Bulacan, Iloilo, and Legaspi, as well as in Manila. They introduced the education of the Filipino people and the printing press in Manila, as well as the construction of the Manila Cathedral and the San Geronimo Church in Manila.

In 1581, after the Philippines had been under Spanish rule for 10 years, the Jesuits arrived in Manila. They came back to the Philippines in 1581 and immediately continued the work that the Spaniards had started in 1565. They brought with them the Jesuit Order, which was the most important religious order in the Philippines. They brought with them the Jesuit Order, which was the most important religious order in the Philippines. They brought with them the Jesuit Order, which was the most important religious order in the Philippines.

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