



18 May 2025

5th Sunday of Easter

Year C

DREAMING AND WORKING FOR A BETTER WORLD

We all dream of a new and better world – a world characterized by justice, order, and harmony. We dream and pray for a world where people appreciate and support one another as brothers and sisters, and where everyone is ready to share not only the joys but also the pains of others.

This is also the dream of God. Such a dream will become a reality to the extent that we collaborate wholeheartedly with Him by putting into practice Christ's commandment of universal and life-giving LOVE. This is the only "formula" that can heal and renew our sickly and rotten world. Let this be the intention for which we offer the Eucharistic sacrifice as we gather together as God's family to renew our pledge to love one another as Christ loves us. Through the grace and power of the Eucharistic celebration, may God's dream be our commitment too, towards achieving that dream of a transformed newness!



INTRODUCTORY RITES



Entrance Antiphon

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

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! (Cf. Ps 98 [97]:1-2)

Greeting

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

All–Amen!

P – Brethren, let us call to mind our sins, and so prepare ourselves to celebrate the sacred mysteries.

All–And with your spirit!

Penitential Act

P –As we prepare to celebrate the Sacred Mysteries, let us call to mind our sins and realize the great harm they cause to ourselves and our neighbor. *(Pause)*

P –Lord Jesus, you enjoined your disciples and us to love one another. Lord, have mercy!

All–Lord, have mercy!

P –Lord Jesus, you taught your disciples that brotherly/sisterly love should be our distinctive mark. Christ, have mercy!

All–Christ, have mercy!

P –Lord Jesus, you taught us that love for our neighbor will be the decisive issue at the Final Judgment. 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

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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 –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, God, for ever and ever.

All–Amen!

LITURGY OF THE WORD



1st Reading Acts 14:21-27
Paul and Barnabas are concluding their first missionary journey. With wisdom and foresight, they organize the communities of believers by appointing local leaders for each of them to ensure their orderly development.

R –A reading from the Acts of the Apostles

After Paul and Barnabas had proclaimed the good news to the city (of Derbe) and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, “It is necessary for us to undergo many hardships to enter the kingdom of God.”

They appointed elders for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. Then they traveled through Pisidia

and reached Pamphylia. After proclaiming the word at Perga, they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished.

And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles.

The Word of the Lord!

All–Thanks be to God!

Responsorial Psalm Ps 145

R –*I will praise your name for ever, my King and my God!*

R. M. Velez



* The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all and compassionate toward all his works. **R.**

* Let all your works give you thanks, O Lord, and let your faithful ones bless you. Let them discourse of the glory of your kingdom and speak of your might. **R.**

* Let them make known your might to the children of Adam, and the glorious splendor of your kingdom. Your kingdom is a kingdom for all ages, and your dominion endures through all generations. **R.**

2nd Reading Rv 21:1-5

Perfect communion with God and the absence of any form of suffering will characterize the fulfillment of God's plan. Everything will be new and wonderful – the fruit of His in-

finite wisdom, justice, and love.

R –A reading from the Book of Revelation

Then I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

I heard a loud voice from the throne saying, “Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people, and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away.”

The One who sat on the throne said, “Behold, I make all things new.”

The Word of the Lord!

All–Thanks be to God!

Gospel Acclamation Jn 13:34

All–Alleluia! Alleluia!

“I give you a new commandment,” says the Lord. “Love one another as I have loved you.”

Alleluia! Alleluia!

Gospel Jn 13:31-33.34-35
Just hours before his self-offering on the Cross, Jesus gives his disciples the most demanding of all the commandments: to love people as he has loved them.

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!

When Judas had left them, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and God will

GLOSSARY: • **Antioch:** An ancient city of Syria, on the Orontes River, north of Lebanon, and just a few kilometers from the Mediterranean Sea. Antioch became the see of the second most numerous and important Christian community after Jerusalem. It was in Antioch that the disciples of Jesus were called “Christians” for the first time. It was from that city that Paul and Barnabas were sent on their first missionary journey. It was still from Antioch that Paul set out on his second and third missionary journeys.

glorify him at once. My children, I will be with you only a little while longer.

I give you a new commandment: love one another. As I have loved you, so you also should love one another.

This is how all will know that you are my disciples, if you have love for one another."

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 —Sincere and practical love of neighbor should be the hallmark of all our communities

and of each of us. We know how challenging this can be. Therefore, with humble trust, let us ask the Lord's help:

All—Lord, graciously hear us!

C —That the Church may constantly uphold the primacy of love among all values, we pray! **R.**

C —That our Holy Father and all Church leaders may continually inspire us with a life patterned after that of Christ, we pray! **R.**

C —That our Christian communities may rise above the predominant attitudes of indifference, selfishness, and vengefulness, we pray! **R.**

C —That we may be able to forgive those who offended us and never harbor grudge and feelings of revenge, we pray! **R.**

C —That we may not fail to show loving concern for our neighbor, especially the sick, the poor, and the marginalized, we 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, we pray! **R.**

P —Lord Jesus Christ, grant us the grace to show our love through acts of compassion, generosity and forgiveness, in imitation of you who continue to love and care for ever and ever.

All—Amen!



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 —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.
All—Amen!

Preface of Easter II

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.

Through him the children of light rise to eternal life and the halls of the heavenly Kingdom are thrown open to the faithful; for his death is our ransom from death, and in his rising the life of all has risen.

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!



All—Our Father . . .

P —Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

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.)*

**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 –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.
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 to love your
neighbor even when it is
difficult.

All—Amen!

P –May you be credible teach-
ers of brotherly/sisterly
love in words and deeds.

All—Amen!

P –May your social involve-
ment contribute to the cre-
ation of a civilization of life

and love.

All—Amen!

P –And may almighty God
bless you: the Father, and
the Son, and the Holy Spir-
it.

All—Amen!

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

All—Thanks be to God!



WORD AND LIFE PUBLICATIONS

A VISION AND A REALITY OF TRANSFORMED NEWNESS

Kalakbay at Katoto

Desire for novelty seems to be the basic engine that
drives commerce all over the world. Business thrives
on this relentless hankering for newness.

People ought to listen to today's good news with extra
attention, speaking as it does about ultimate newness.
Once again, we hear from no less than John, who speaks
glowingly of a vision like no other: "*a new heaven and a
new earth.*"

We all are longing for all things new: a new way of do-
ing politics, a new way of doing public governance, a new
way of being Church, of being Christians, a new way of
living our lives of faith in the context of an ever-changing
and complex society in a world that continues to see more
and newer challenges.

**Today's good news gives us an important clue as to what
this newness consists of.** It does not consist in shallow
and merely material novelty. Neither does it refer to being
dreamy and detached from the realities of this world and
of daily life, preferring to hide behind a too spiritualized
waiting and hoping for "*a new heaven and new earth,*"
while wallowing in self-pity as one just waits helplessly
for God to "*wipe every tear from their eyes,*" and "*for the
old order*" to pass away.

**The central node of this newness is not a thing, not a
dream, and definitely not a pie in the sky.** The focus and
locus of this newness is a person and a presence, as seems
clear in the passage from Revelation. "*Behold, God's
dwelling is with the human race. He will dwell with them
and they will be his people and God Himself will always
be with them as their God.*"

**God's person and presence is the only valid spring-
board for the newness that all men and women are
dreaming of.** Not only that ... God's presence and person
alone can ultimately satisfy that dream for everything



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new. Permanence was never meant to be a property of everything finite. Take it from Paul and Barnabas: *"It is necessary for us to undergo many hardships to enter the kingdom of God."*

There is, then, something more to the newness that Scripture speaks of than just mere material novelty. Newness in time is temporal and therefore, temporary newness. This is not what is suggested in today's readings. What we are presented with is a newness that is not based on the passing of time but based on the presence of a God who has chosen to dwell with his people, and who call us to a transformed newness that goes beyond mere superficial changes.

This is the transformed newness represented by a Saul who used to persecute the Church, but who was transformed by God's grace and by his human cooperation to become the great apostle to the gentiles. This is the transformed newness of a Peter who, after denying his Lord three times, found new life and new fervor in the forgiving love of the same Lord who com-

manded him *"Feed my sheep ... Tend my lambs."* This is the transformed newness of thousands of saints in the roster of the Church who moved figurative mountains to proclaim the mercy and graciousness of God. *"I will praise your name for ever, my king and my God."* That transformed newness was based on the nature and indwelling presence in their lives of God, the Father, in and through Christ, and by the power of the Holy Spirit.

This is the transformed newness that as baptized Christians, we are now exhorted to make real and concrete in our lives. "I give you a new commandment, says the Lord: love one another as I have loved you." This, too, is the transformed newness that as followers of Christ and as members of the Church, we are called to work for. In a fractious and divided world, marred by violence and terrorism, by unforgiveness and gross social injustice, **Christians are called to do the ministry of social transformation, that is, to work in such a way that God's Kingdom of love, peace, holiness, and justice might reign on all peoples.**

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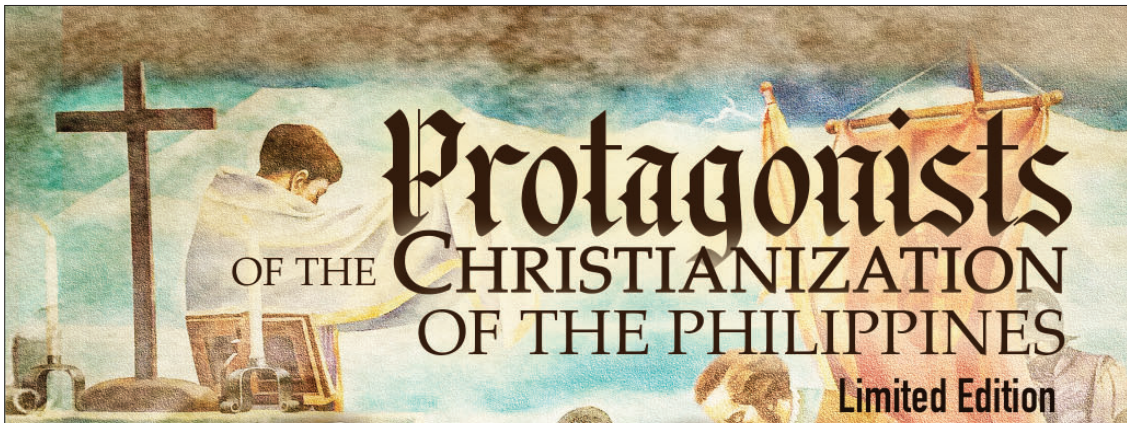
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