



ST PAULS MEDIA **pastoral ministry**
AMBUHAY
MISSALETTE



Celebrates the 500 Years of Christianity in the Philippines (1521-2021)

Year 34 No. 57

Second Sunday of Easter/ Divine Mercy Sunday (B) — White April 11, 2021

Although we Christians do not dismiss outright the truth claims of the Resurrection, it is not surprising if most of us take these claims for granted. After all, “He’s God, isn’t he? Surely he could raise himself up; nothing out of the ordinary here—moving on...” This taking God’s power for granted prevents us in appreciating the radical, i.e., deeper relationship between Christ’s triumph over sin and death, and the otherwise conventional greeting “Shalom!” (“Peace!”) which the Resurrected One transforms into a commission.

The Creed that we profess proclaims that Christ descended into hell after he died to conquer the author of death and redeem the souls of the just who were waiting for his saving swoop. If he were some other version of the Messiah, he could have skipped returning to his disciples and gone straight to heaven instead, beaming down his revelations to his disciples from heaven. Or he could have returned, but only to wreak vengeance on those who tortured and abandoned him. But even after death, Jesus was revealing his Father’s mercy. The Resurrection itself, the appearances thereafter—all these were acts of a mercy so heavenly it decisively overcomes the most justified of grudges and the most terrible of doubts.

Doors shut by fear were no obstacles to this Divine Mercy: not



In Probing Mercy, We Still Find Peace

by Ivan Olitoquit

only would he relieve his disciples of their guilt and sorrow, but Jesus would also comfort them in their fear of the Jews. This resurrected Master does not appear as a ghost or as a Lazarus still clad in burial cloths; he appears to them in the flesh, albeit in heavenly glory. “Peace!” he tells them, and this peace is no longer a formality: it is both a gift and a command. The conqueror of bodily death wipes away the fear of death by showing the wounds that had killed him; the conqueror of sin shoos away the despair associated with the hopelessness of committing sins by sharing with his sinful friends the hitherto divine power to forgive sins. Mercy has revealed the Ten’s destiny if they believe in him. What do they have to fear?

But Thomas is absent. It is not his absence, however, that is the wound that must be healed, but his disbelief in his peers’ witness. Doubt does not arouse peace but a constant fear of the demonic, which forces the doubter to resort to alliances with characters who

might later terrorize or victimize the doubter. But Christ, having died for us, will never turn against us; rather, he invites us, through Thomas, to probe the innards of mercy that we may find nothing but goodwill, feel nothing but peace—not by exhausting the mystery, but by participating in the same.

Only a peaceful heart can believe, can accept the truth. The invitation to peace, to explore peace, to be consumed by peace, is no less than God revealing his lordship in history: he allows death and sin, he allows himself to undergo suffering for our sake because, despite everything, he will emerge triumphantly. The search for the Prince of Peace is not the search for a tyrant who imposes peace, but rather the realization that calmness of the self, mastery of what we can control, and courage to face the insurmountable, are a matter of openness to him who has overcome human passions and subjected them to God. We head to confessionals not just to strip ourselves of pride but to accept the gift of heavenly peace, which no terror on earth can disrupt; we seek a just order not by overthrowing the powers that be, but by holding up the Prince of Peace as a model and as a mirror to a government in the hope that it too can bring peace by means of genuine mercy.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES*

Serving through Education

Fr. James H. Kroeger, MM

Undoubtedly, over the past five centuries, the Philippine Church has made a major commitment to formal education. It operates hundreds of high schools and grade schools as well as over 300 colleges and universities. The Catholic Educational Association of the Philippines (CEAP), founded in 1941, continues to represent the interests of Catholic educational institutions and promote religious instruction. Similar activities are the focus of the Association of Catholic Universities of the Philippines (ACUP), established in 1973.

A unique and successful form of religious education and renewal has evolved in the Philippine Church with the holding of large national congresses, dedicated to particular

themes. Coming from all ecclesiastical circumscriptions, the delegates (often several thousand) are expected to become trainer-facilitators upon their return home.

This approach proved particularly effective in the years connected with the Great Jubilee 2000. A partial list includes the following: Marian Year (1985), Eucharistic Year (1987), Bible Year (1989), Catechetical Year (1990), World Youth Day (1995), Eucharistic Congress (1997), two Holy Spirit Congresses (1998), Congress on God the Father (1999), Congress on the Trinity (2000), and the National Mission Congress (2000). The local Church of the Philippines hosted the Fourth World Meeting of Families in January 2003. Finally, the Church also supports liturgical centers, radio stations, publishing houses, hospitals, and social action centers throughout its more than 80 dioceses. These are fine examples of a “Servant-Church”!

THE INTRODUCTORY RITES

Entrance Antiphon (1 Pt 2:2)
(Recited when there is no opening song.)

Like newborn infants, you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia.

Greeting

(The sign of the cross is made here.)

P — Grace and peace to you from God our Father and the Lord Jesus Christ.

All — And with your spirit.

Introduction

(These [or similar words] may be used to address the assembly.)

P — Like the apostle Thomas, we want to see clear signs of Jesus' victory over death and corruption. May the Lord open our eyes to the power of his Resurrection and transform our doubts and fears into confident faith and boundless joy.

This Octave Day of Easter is also Divine Mercy Sunday. Promoted by St. Faustina Kowalska, whom Pope John Paul II canonized on 30 April 2000, the devotion to the Divine Mercy is a perennial invitation for us to face, with confidence in divine goodness, the difficulties and trials of both the present and the future.

Penitential Act

P — Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

P — Have mercy on us, O Lord.
All — For we have sinned against you.

P — Show us, O Lord, your mercy.

All — And grant us your salvation.

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

All — Amen.

P — Lord, have mercy.

All — Lord, have mercy.

P — Christ, have mercy.

All — Christ, have mercy.

P — Lord, have mercy.

All — Lord, have mercy.

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. *(Pause)*

God of everlasting mercy, who in the very recurrence of the paschal feast kindle the faith of the people you have made your own, increase, we pray, the grace you have bestowed, that all may grasp and rightly understand in what font they have been washed, by whose Spirit they have been reborn, by whose Blood they have been redeemed.

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



First Reading (Acts 4:32–35) *(Sit)*

The first community of believers, though poor, is noted for its attitude of sharing. By the power of Jesus' Resurrection, the followers of Christ are now of one heart and mind, sensitive to those in need.

A reading from the Acts of the Apostles

THE COMMUNITY of believers was of one heart and mind, and no one claimed that any

of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

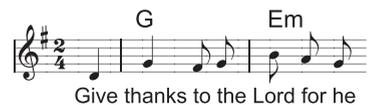
— The word of the Lord.

All — Thanks be to God.

Responsorial Psalm (Ps 118)

R — Give thanks to the Lord, for he is good, his love is everlasting. *(or Alleluia.)*

sr. m.c.a. parco, fsp



Give thanks to the Lord for he



is good, his love is e-ver-last-ing.

1. Let the house of Israel say,/ "His mercy endures forever."/
Let the house of Aaron say,/ "His mercy endures forever."/
Let those who fear the LORD say,/ "His mercy endures forever." **(R)**

2. I was hard pressed and was falling,/ but the LORD helped me./ My strength and my courage is the LORD,/ and he has been my savior./ The joyful shout of victory/ in the tents of the just. **(R)**

3. The stone which the builders rejected/ has become the cornerstone./ By the LORD has this been done;/ it is wonderful in our eyes./ This is the day the LORD has made;/ let us be glad and rejoice in it. **(R)**

Second Reading (1 Jn 5:1–6)

A believer who holds that he or she is loved by God is inspired to love God in return. To keep God's commandments is a joy and not a burden.

A reading from the first Letter of Saint John

BELOVED: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?

This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

— The word of the Lord.

All — Thanks be to God.

Alleluia (Jn 20:29) (*Stand*)

All — Alleluia, alleluia. You believe in me, Thomas, because you have seen me, says the Lord; blessed are those who have not seen me, but still believe! Alleluia, alleluia.

Gospel (Jn 20:19-31)

P — A reading from the holy Gospel according to John

All — Glory to you, O Lord.

ON THE EVENING of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

— The Gospel of the Lord.

All — Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Profession of Faith (*Stand*)

(Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.)

All — I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father

almighty; from there he will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Prayer of the Faithful

P — Let us turn to the Father through our Lord Jesus who plunges us into the infinite ocean of his mercy that is greater than sin, evil, suffering, and death. In his loving mercy we have victory, salvation, and eternal life:

R — God of mercy, listen to our prayer.

C — For the leaders of the Church: that, believing in and experiencing the Lord's infinite mercy, they may always proclaim it to God's people, we pray: **(R)**

C — For our local and national leaders: that, like the apostles, they may attend to the needs of our communities and work for peace, unity, and progress, we pray: **(R)**

C — For those who, like Thomas, live in doubt and fear: that peace and forgiveness of the risen Christ may strengthen them to face life's challenges and difficulties, we pray: **(R)**

C — For all of us gathered here: that we may be immersed in the ocean of Divine Mercy and live as ministers of the Lord's peace and reconciliation, we pray: **(R)**

C — For our departed brothers and sisters: may they experience the infinite mercy of God in the heavenly paradise. We pray: **(R)**

C — Let us pray for the urgent concerns of our community and our personal intentions (*pause*). We pray: **(R)**

P — God our Father, in Jesus you have shown us your boundless love and infinite mercy. Teach us to love you in return, entrust our lives to your love and mercy, and serve you in our brothers and sisters.

Through Christ our Lord.

All — Amen.

**Presentation of the Gifts** (*Stand*)**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** — Accept, O Lord, we pray, the oblations of your people, and those you have brought to new birth that, renewed by confession of your name and by Baptism, they may attain unending happiness.

Through Christ our Lord.

All — Amen.**Preface I of Easter****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 on this day above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life.

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. (*Kneel*)**Acclamation** (*Stand*)**All** — Save us, savior of the world, for by your Cross and Resurrection you have set us free.**MAY DEPARTURES****Austria, Germany, Liechtenstein & Switzerland** (May 12 - 24, 2022)
with Fr. Alex Thomas**MARIAN JOURNEY** (May 13 - Jun 1, 2022)
Portugal, Spain, France, Germany & Italy
with Fr. Arvin Soriano**CENTRAL EUROPE** (May 15 - 28, 2022)
Netherlands, Belgium, Luxembourg & Germany
with Fr. Jun Sescon**BALKANS** (May 15 - 30, 2022)
Germany, Austria, Slovenia, Croatia, Bosnia Hercegovina
with Fr. Jerome "Jigs" Rosalinda**OBERAMMERGAU DEPARTURES ARE ALSO AVAILABLE IN SEPTEMBER.****WE ALSO OFFER HOLY LAND, MARIAN, EASTERN EUROPE, BALKANS, GREECE AND TURKEY, MEXICO TOURS & PILGRIMAGES.**Call us at (+632) 8929-0144 or (+632) 8929-0155
+63917-5616440 (Globe) & +63999-9935580 (Smart)
join@journeys.com.ph | www.journeys.com.ph**THE COMMUNION RITE****The Lord's Prayer****All** — Our Father...**P** — Deliver us, Lord...**All** — For the kingdom, the power and the glory are yours now and forever.**Invitation to Peace****Invitation to Communion**
(*Kneel*)**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**
(Cf. Jn 20:27)**Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.****Prayer after Communion**
(*Stand*)**P** — Let us pray. (*Pause*)

Grant, we pray, almighty God, that our reception of this paschal Sacrament may have a continuing effect in our minds and hearts.

Through Christ our Lord.

All — Amen.**THE CONCLUDING RITES****P** — The Lord be with you.
All — And with your spirit.**Solemn Blessing****P** — Bow down for the blessing. (*Pause*)

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.

All — Amen.**P** — May he, by whose redeeming work you have received the gift of everlasting freedom, make you heirs to an eternal inheritance.**All** — Amen.**P** — And may you, who have already risen with Christ in Baptism through faith, by living in a right manner on this earth, be united with him in the homeland of heaven.**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.**Dismissal****P** — Go forth, our celebration is ended, alleluia, alleluia!**All** — Thanks be to God, alleluia, alleluia!