



Today's Gospel begins the sixth chapter of John's Gospel, frequently known as the "Bread of Life" chapter; it contains Jesus' explicit words: "I am the bread of life; ... the bread that I shall give is my flesh for the life of the world." We hear today how Jesus fed the crowd of people; they were satisfied; there was an abundance of food. Jesus' feeding the multitudes is recorded in all four Gospels. In addition, today is "Fil-Mission Sunday." This recalls that in 1965 the Catholic bishops established the Mission Society of the Philippines.

The Gospel reading today and the celebration of Fil-Mission Sunday prompt this writer to recall a unique action of Saint Pope John Paul II who visited the Philippines in 1981 and 1995. The very *last public document* he ever issued was his Message for World Mission Sunday 2005; it bears the title: "Mission: Bread Broken for the Life of the World." It is filled with numerous insights to enrich our view of the Eucharist and Christian mission.

We recall four key actions involved in every Eucharist; the bread and wine which become Christ's body and blood are **Taken, Blessed, Broken, and Given**. As Matthew notes: "During the meal Jesus took bread, blessed it, broke it, and gave it to his disciples" (Mt 26:26). These very same four

## BECOME THE LIVING EUCHARIST



by James H. Kroeger, MM

actions are reflected in our call to be Christ's missionary disciples.

We—all Christians—are **taken**, chosen for service in the Church. We are selected, not because of our great importance or special abilities. God's choice flows from his gracious love. Ask yourself: How has the Lord called me?

Next, we are **blessed**, enriched with many gifts (family, friends, community, baptism and faith). Again, all flow from the Lord's generosity. Each of us has received so much; stop for a moment; count your blessings. Will you give as freely and generously as God has given to you?

Taken and blessed, we must now consent to be **broken** (the third Eucharistic action). Only when bread is broken can it be offered for the whole of humanity; we must be broken to be in compassionate solidarity with suffering humanity. This is precisely the point made by Saint John Paul II: for its life the world needs broken bread (Christ and Christians).

The fourth element of becoming Eucharist is to be **given**. In the Eucharist Christ truly gives himself to us (Catholics affirm the "real presence" of Christ in the Eucharist). He becomes our food, satisfying our deepest hungers and needs. Now it is our turn to be broken and given, becoming food and life for others, becoming the "bread of Christ" for the world.

Have you ever seen your life as a continuous process of "Becoming Eucharist"? Truly, Christ takes, blesses, breaks, and gives us—for the life of the world. Are we comfortable with being chosen and blessed by Christ, but do we recoil when asked to be broken and given to others?

The mission message of Saint John Paul II notes that "by our mutual love and, in particular, by our concern for those in need we will be recognized as true followers of Christ... This will be the criterion by which the authenticity of our Eucharistic celebrations is judged."

Catholics receive communion, the true body of Christ. Yes, we become the body of Christ, the Church. When we leave after Sunday Mass, are we a "real presence" of Christ in the world? Each baptized Christian is called to be a missionary, to be "bread broken and shared" for the life of the world. Receive the Eucharist. Become the Eucharist!

### PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES*

#### *Evangelizing Contemporary Cultures*

Fr. James H. Kroeger, MM

In his masterful document on evangelization, Pope Paul VI noted that "the split between the Gospel and culture is without doubt the drama of our time, just as it was of other times" (*Evangelii Nuntiandi* 20). The Second Plenary Council of the Philippines (PCP-II) identified this reality as "the dichotomy between faith and ordinary life." How can Church members better conform themselves to the person of Jesus in the very midst of changing cultures?

To achieve the evangelization of cultures, Pope John Paul II invited the Church to a "new evangelization ... [which is]

new in its ardor, methods and expressions." In *Ecclesia in Asia* (29), we read: "A new era of proclamation of the Gospel is essential not only because, after two millennia, a major part of the human family still does not acknowledge Christ. ... The new evangelization, as a call to conversion, grace and wisdom, is the only genuine hope for a better world and a brighter future."

Evangelizing today's diverse cultures and social realities demands that the Church muster her spiritual energy received from Christ and the Spirit in order to discover new signs of hope and the action of the Holy Spirit. All Church members need to do a profound examination of these new cultural situations and to seek relevant ways in which to both live and transmit the faith. Undoubtedly, a profound challenge!

## THE INTRODUCTORY RITES

### Entrance Antiphon

(Cf. Ps 68[67]:6–7, 36)

*(Recited when there is no opening song.)*

**God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.**

### Greeting

*(The sign of the cross is made here.)*

**P**—The Lord be with you.

**All**—And with your spirit.

### Introduction

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

**P**—By the multiplication of bread and fish, accomplished through the generosity of a boy, Jesus teaches us that material hunger can easily be answered by an attitude of sharing that invites divine intervention. God has the power to transform our humble resources to fill the needs of many.

### Penitential Act

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

**All**—I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, *(strike your breast)* through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

**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)*

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure.

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** (2 Kgs 4:42–44)

*(Sit)*

*Elisha's servant knows the little offering will not be enough to feed a hundred men. But through the prophet, the Lord multiplies the loaves for the hungry.*

**A reading from the second Book of Kings**

A MAN came from Baalshalishah bringing to Elisha, the man of God, twenty barley loaves made from the firstfruits, and fresh grain in the ear. Elisha said, "Give it to the people to eat." But his servant objected,

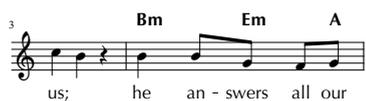
"How can I set this before a hundred people?" Elisha insisted, "Give it to the people to eat. For thus says the LORD, 'They shall eat and there shall be some left over.'" And when they had eaten, there was some left over, as the LORD had said.

—The word of the Lord.

**All**—Thanks be to God.

### Responsorial Psalm (Ps 145)

**R**—The hand of the Lord feeds us; he answers all our needs.



1. 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)**

2. The eyes of all look hopefully to you,/ and you give them their food in due season;/ you open your hand/ and satisfy the desire of every living thing. **(R)**

3. The LORD is just in all his ways/ and holy in all his works./ The LORD is near to all who call upon him,/ to all who call upon him in truth. **(R)**

**Second Reading** (Eph 4:1–6)

*Paul pleads for a life in keeping with the Gospel. He stresses the need for unity and harmony.*

**A reading from the Letter of Saint Paul to the Ephesians**

BROTHERS AND SISTERS:

I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as

you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

—The word of the Lord.

**All—Thanks be to God.**

**Alleluia** (Lk 7:16) (*Stand*)

**All—Alleluia, alleluia. A great prophet has risen in our midst. God has visited his people. Alleluia, alleluia.**

**Gospel** (Jn 6:1–15)

**P**—A reading from the holy Gospel according to John

**All—Glory to you, O Lord.**

JESUS WENT across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, “Where can we buy enough food for them to eat?” He said this to test him, because he himself knew what he was going to do. Philip answered him, “Two hundred days’ wages worth of food would not be enough for each of them to have a little.” One of his disciples, Andrew, the brother of Simon Peter, said to him, “There is a boy here who has five barley loaves and two fish; but what good are these for so many?” Jesus said, “Have the people recline.” Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, “Gather the fragments left over, so that nothing will be wasted.” So they collected them, and filled twelve wicker baskets with fragments from the five

barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, “This is truly the Prophet, the one who is to come into the world.” Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

—The Gospel of the Lord.

**All—Praise to you, Lord Jesus Christ.**

**Homily** (*Sit*)

**Profession of Faith** (*Stand*)

**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, (at the words that follow, up to and including and became man, all 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**—Let us pray to the heavenly Father that we may, like Jesus, become bread that brings life to one another. Let us pray:

**R—Lord, hear our prayer.**

**C**—May Pope Francis, all bishops, the clergy, the religious, and all lay faithful truly become bread, for both body and soul, especially for those who are hungry for the Word, for God’s Love. We pray: **(R)**

**C**—May all civil leaders and public servants become aware that they are called to become and provide bread for the common good. May they utilize their position to promote and preserve the dignity of every human being. We pray: **(R)**

**C**—May all of us gathered today, both hungry and satisfied, be reignited of our mission to provide for and nourish one another, materially and spiritually, amidst the COVID-19 pandemic. We pray: **(R)**

**C**—May the faithful departed be fed the heavenly bread as they become eternally in communion with you. We pray: **(R)**

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

**P**—Eternal Father, help us imitate Jesus, the Bread of Life, that we may faithfully participate in the building of your Kingdom here on earth.

Through Christ our Lord.

**All—Amen.**

**LITURGY OF THE EUCHARIST** 

**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 offerings which we bring from the abundance of your gifts, that through the powerful working of your grace these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness.

Through Christ our Lord.  
**All—Amen.**

## Preface III

*(Sundays in Ordinary Time)*

**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, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we 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—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.**

## THE COMMUNION RITE

### The Lord's Prayer

**All—Our Father...**



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**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. Ps 103 [102]:2)*

**Bless the Lord, O my soul, and never forget all his benefits.**

### Prayer after Communion

*(Stand)*

**P**—Let us pray. *(Pause)*

We have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation.

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)*

Be near to those who call on you, O Lord, and graciously grant your protection to all who place their hope in your mercy, that they may remain faithful in holiness of life and, having enough for their needs in this world, they may be made full heirs of your promise for eternity.

Through Christ our Lord.

**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, the Mass is ended.

**All—Thanks be to God.**

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