

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.

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

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.
Amen.

FIRST READING Acts 14:21-27

A reading from the Acts of the Apostles.
Paul and Barnabas went back through
Lystra and Iconium to Antioch. They put
fresh heart into the disciples, encouraging
them to persevere in the faith. “We all have
to experience many hardships” they said
“before we enter the kingdom of God.” In
each of these churches they appointed elders,
and with prayer and fasting they commended
them to the Lord in whom they had come to
believe.

They passed through Pisidia and reached
Pamphylia. Then after proclaiming the word
at Perga they went down to Attalia and from
there sailed for Antioch, where they had
originally been commended to the grace of
God for the work they had now completed.

On their arrival they assembled the church
and gave an account of all that God had done
with them, and how he had opened the door
of faith to the pagans.

The word of the Lord.
Thanks be to God.

PSALM

Psalm 144

Response:

I will bless your name for ever, O God my
King.

or
Alleluia!

- The Lord is kind and full of compassion,
slow to anger, abounding in love.
How good is the Lord to all,
compassionate to all his creatures. (R.)
- All your creatures shall thank you,
O Lord,
and your friends shall repeat their
blessing.
They shall speak of the glory of your
reign
and declare your might, O God,
to make known to men your mighty
deeds
and the glorious splendour of your reign.
(R.)
- Yours is an everlasting kingdom;
your rule lasts from age to age. (R.)

SECOND READING Apocalypse 21:1-5

A reading from the book of the Apocalypse.

I, John, saw a new heaven and a new earth;
the first heaven and the first earth had
disappeared now, and there was no longer
any sea. I saw the holy city, and the new
Jerusalem, coming down from God out of
heaven, as beautiful as a bride all dressed for
her husband. Then I heard a loud voice call
from the throne, “You see this city? Here God
lives among men. He will make his home
among them; they shall be his people, and he
will be their God; his name is God-with-them.
He will wipe away all tears from their eyes;
there will be no more death, and no more
mourning or sadness. The world of the past
has gone.”

Then the One sitting on the throne spoke:
“Now I am making the whole of creation
new.”

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Jesus said: “I give you a new commandment:
love one another, just as I have loved you.”
Alleluia!

GOSPEL

John 13:31-35

A reading from the holy Gospel according to
John.

When Judas had gone Jesus said:

“Now has the Son of Man been glorified,
and in him God has been glorified.
If God has been glorified in him,
God will in turn glorify him in himself,
and will glorify him very soon.
My little children,
I shall not be with you much longer.
I give you a new commandment:
love one another;
just as I have loved you,
you also must love one another.
By this love you have for one another,
everyone will know that you are my
disciples.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

(all bow during the next two lines)

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 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 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.
Amen.

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.

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.
Amen.

19 MAY 2019

Sunday Message

FIFTH SUNDAY OF EASTER

THE WORD

Year C • Season Colour: White • Psalter Week 1



THE ONE COMMAND OF THE NEW COVENANT

(JOHN 13:31-35)

SAY

Lord, help me to be
your true disciple.

LEARN

In John's Gospel, light and darkness are
symbolic of the realms of God and Satan:
each person has to make a decision for one
or the other.

The giving of the new commandment
suggests the establishing of the new
covenant.

The themes of glory and God's revelation are
closely linked in the Fourth Gospel.

DO

When you wash your feet, think of Jesus
washing the feet of his disciples. He explains
the meaning of this total self-giving in terms
of mutual love and self-giving. Decide how
you can better live up to Jesus' command
and start to put it into practice.

Judas has gone *into the night*. He has chosen to leave
the Light and enter the darkness of those who are
plotting Jesus' death.

But this leads to Jesus' cry of celebration, that the hour has come when he will be glorified
and that Father will be revealed. In the Fourth Gospel, the Passion and Crucifixion are
not the apparently tragic events that we might imagine when we read the other three
accounts, but they are the time of Jesus' triumph. His being lifted up on the cross is the
moment of his being exalted in glory and his mission from the Father is accomplished.

One of the features of the making of the covenant between God and human beings is the
giving and accepting of commandments. In John's version, we do not find the institution
of the eucharist at the Last Supper: that is presented in the story of the Feeding of the
Crowd. In our passage today, we find the giving of the new commandment, which is to
love one another as Jesus has loved his disciples in his total self-giving. As he does this,
he addresses his disciples in terms of tender affection as *My little children*. Jesus' glory is
revealed in the context of unconditional love which his disciples must now show towards
one another. In this way, they will imitate Jesus and so reveal him to other people. ■

REFLECT

Many people appreciate clear rules.
They know where they stand. If
they keep the rules, then they are
satisfied that they have done the right
thing and will be in the good books of
whoever happens to be in charge. The
Ten Commandments seem to be clear, by
(mostly) telling people what they should
not do. The Eight Beatitudes set out more
the kind of person the disciple of Jesus
ought to be. The Fourth Gospel sums up
Jesus' teaching in *one* commandment,
namely, to love one another, a vague and

mystifying 'commandment' if ever there
was one, we might think.

But this commandment may well turn out
to be much more demanding than the
other expressions of the divine will. Earlier
in the section about the Last Supper,
Jesus had given his disciples an example
of what total self-giving involves when he
washed his disciples' feet and proposed
this as how they should also relate to
one another. Here he is telling us that it is
through the way his disciples treat each

other that other people will recognise
him. It is important that we discuss
strategies for parish life, but perhaps we
need to remember that at the heart of
all our activities there has to be our own
personal relationship with Jesus which
reveals itself in our relationships with one
another. This will surely be much more
demanding than simply keeping the rules:
it will involve the cross, but for John, the
cross is the place where unconditional
self-giving is revealed. *Where charity and
love are, there is God.* ■