



LIVING THE GOSPEL

**5th Sunday of Easter
May 03, 2026**

Theme: "I am the Way, the Truth, and the Life."

Gathering Prayer

Facilitator: 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.

All: Amen.

Exploring the Word

Gospel Reading: John 14:1-12

Jesus said to his disciples: ¹ 'Do not let your hearts be troubled. Trust in God still, and trust in me. ² There are many rooms in my Father's house; if there were not, I should have told you. I am now going to prepare a place for you, ³ and after I have gone and prepared you a place, I shall return to take you with me; So that where I am You may be too. ⁴ You know the way to the place where I am going.'

⁵ Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' ⁶ Jesus said: 'I am the Way, the Truth and the Life. No one can come to the Father except through me. ⁷ If you know me, you know my Father too. From this moment you know him and have seen him.' ⁸ Philip said, 'Lord, let us see the Father and then we shall be satisfied.'

⁹ 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me? 'To have seen me is to have seen the Father, so how can you say, "Let us see the Father"? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. ¹¹ You must believe me when I say that I am in the Father and the Father is in me; believe it on the evidence of this work, if for no other reason. ¹² 'I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father.'

Living Liturgy

Today's second reading, from 1 Peter, is one of the biblical texts that is the foundation of the idea of the priesthood of all the baptized. All the Christians believers, Peter writes, make up "a holy priesthood" and "a royal priesthood." Through baptism we participate

in the priesthood of Jesus Christ, and we're called to live that through our liturgical worship, our prayer, and the way we live our lives in the world.

When Protestant reformers of the sixteenth century used this idea to reject the concept of an ordained priesthood but so overemphasized it that, sadly, the priesthood of all the baptized was soon almost forgotten. One of the great achievements of Vatican II was to remind the church of this important Catholic truth. In its Dogmatic Constitution on the Church (*Lumen Gentium*), the council taught (referring in part to 1 Pet 2:4-10).

The baptized...are consecrated as a spiritual house and a holy priesthood, that through all the Christian activities they may offer spiritual sacrifices and proclaim the marvels of him who has called them out of darkness into his wonderful light ...

Therefore, all the disciples of Christ, persevering in prayer and praising God...should present themselves as a sacrifice, living, holy and pleasing God...They should everywhere on earth bear witness to Christ and give as answer to everyone who asks a reason for their hope of eternal life... The faithful indeed, by virtue of their royal priesthood, share in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, by prayer and thanksgiving, by the witness of a holy life, self-denial and active charity. (10)

Today let's reflect on our second reading and on *Lumen Gentium* 10, and consider how we might live our baptismal priesthood more faithfully.

Gospel Reflection

These are people who have the extraordinary gift of being able to exude a calm, unworried presence, even in the most trying of times. They are not oblivious to suffering and troubles, but they do not allow these to turn them into grim bearers of the glad tidings. Their outward joy is a reflection of a deep-seated hope and trust in God no matter what the circumstances. They have been able to take to heart in a profound way Jesus' admonition to his disciples in today's gospel: "Do not let your hearts be troubled." You know people like this. Are you one of them?

In today's gospel, Jesus not only exhorts his disciples to have untroubled hearts, but he helps them know how to find the way there. The setting is the Last Supper, and the disciples have plenty of good reasons to be distressed. Jesus has been speaking of going away and of being handed over and of being denied by two of his closest friends. The disciples are confused and anxious. Where is he going and how can they know the way to be with him? Unlike the Gospel of Mark, where a central question is Who is this? (2:7; 4:41; 8:29), throughout the Fourth Gospel the prime concern is "where." The first potential disciples want to know, "Where are you staying?" (1:38). Jesus knows from where he has come and to where he is going, but his enemies do not (see 7:27; 8:14; 9:29). In Jesus' trial Pilate demands to know, "Where are you from?" (19:9). At the empty tomb. Mary Magdalene's distress centers on Jesus' whereabouts: "we don't know where they put him" (20:2; see also 20:13).

Throughout the Fourth Gospel, *where* does not refer to a geographical space but refers to inner communion with Jesus that rests on belief in God and belief in him. Jesus desires for his followers the same kind of dwelling that he enjoys with the Father, as he prays, "as you, Father, are in me and I in you, that they also may be in us" (17:21). Oftentimes Jesus' assertions that there are many dwelling places in his Father's house and that he is going to prepare a place for the disciples (14:2) are taken literally. Some Christians envision a heavenly mansion, where Jesus is reserving "a room with a view" for those who are faithful to him. But the dwelling place of which Jesus speaks is a profound union with him that is both a present reality and continually deepening movement that will be brought to completion in the fullness of time.

This is not an easy thing to grasp, nor is it a facile journey. Yet in another sense, there is nothing simpler: Jesus himself is the Way. We do know the way into the

untroubled heart of God, and we have seen the fullness of the Divine visible in Jesus. Believing and following him, even in the face of death, our hearts can be "stilled...(like a weaned child to its mother" (Ps 131:2)

New Testament links

First Reading — Acts 6:1-7

¹ About this time, when the number of disciples was increasing, the Hellenists made a complaint against the Hebrews: in the daily distribution their own widows were being overlooked. ² So the Twelve called a full meeting of the disciples and addressed them, 'it would not be right for us to neglect the word of God so as to give out food; ³ you, brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom; we will hand over this duty to them, ⁴ and continue to devote ourselves to prayer and to the service of the word.' ⁵ The whole assembly approved of this proposal and elected Stephen, a man full of faith and of the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch, a convert to Judaism. ⁶ They presented these to the apostles, who prayed and laid their hands on them.

⁷ The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith.

Responsorial Reading — Psalms 33:1-2, 4-5, 18-19

R: May your love be upon us, O Lord, as we place all our hope in you.

Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts.
Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. **(R)**

For the word of the Lord is faithful and all his works to be trusted.
The Lord loves justice and right and fills the earth with his love. **(R)**

The Lord looks on those who revere him, on those who hope in his love,
to rescue their souls from death, to keep them alive in famine. **(R)**

Second Reading — 1 Peter 2:4-9

⁴ The Lord is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him ⁵ so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house. ⁶ As scripture says: *See how I lay in Zion a precious cornerstone that I have chosen and the man who rests his trust on it will not be disappointed.* ⁷ That means that for you who are believers, it is precious; but for unbelievers, *the stone rejected by the builders has proved to be a keystone,* ⁸ *a stone to stumble over, a rock to bring men down.* They stumble over it because they do not believe in the word; it was the fate in store for them.

⁹ But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

Catechism of the Catholic Church

151. For a Christian, believing in God cannot be separated from believing in the One he sent, his "beloved Son", in whom the Father is "well pleased"; God tells us to listen to him. (Mk 1:11; cf. 9:7) The Lord himself said to his disciples: "Believe in God, believe also in me." (Jn 14:1) We can believe in Jesus Christ because he is himself God, the Word made flesh: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." (Jn 1:18.) Because he "has seen the Father", Jesus Christ is the only one who knows him and can reveal him. (Jn 6:46; cf. Mt 11:27)

2466. In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," *he is the Truth.* (Jn 1:14; 8:12; Cf. 14:6) "Whoever believes in me may not remain in darkness." (Jn 12:46) The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies. (Jn 8:32; Cf. 17:17) To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads "into all the truth." (Jn 16:13) To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'" (Mt 5:37)

2614. When Jesus openly entrusts to his disciples the mystery of prayer to the Father, he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to "ask in his name." (Jn 14:13) Faith in the Son introduces the disciples into the knowledge of the Father, because Jesus is "the way, and the truth, and the life." (Jn 14:6) Faith bears its fruit in love: it means keeping the word and the commandments of Jesus, it means abiding with him in the Father who, in him, so loves us that he abides with us. In this new covenant the certitude that our petitions will be heard is founded on the prayer of Jesus. (Cf. Jn 14:13-14)

Sharing and Discussion

1. Jesus tells the disciples, "Do not let your hearts be troubled." What causes your heart to be troubled? Was Jesus the solution to your troubles?
2. What assurances did Jesus provide to soothe his disciples' fears?
3. In the 1st reading, the apostles both pray together and organize to care for the most vulnerable among them. Where have you seen a connection between prayer and concrete action for others? Do you find yourself drawn more to one of these?

Closing Prayer

All: Loving God, you are the way and the truth and the life. Hear the prayers we offer today and be patient with us as we continue to grow in relationship with you. We ask this through Christ our Lord. **Amen.**

Leader: May the Lord bless us, protect us from all evil and bring us to everlasting life.

All: Amen

The Living the Gospel Bible Study and Sharing sessions will resume in the Parish on the 16th of May 2026.

Every Saturday from 9.30 am – 11.30am

Venue: Level 3, Rm 03-06

All are invited!

For information contact:

Mary Bay - 96965049 (marybay2468@gmail.com)

George Chee - 97399216 (georgejc@gmail.com)

Reflection material available on Parish Website under - (Weekly Bible Sharing - Living the Gospel)

References for the Living the Gospel:

- 1) Gospel notes taken from the Navarre Bible
- 2) Gospel reflection and Living Liturgy are taken from "Living Liturgy for Sunday and Solemnities" by Order of St Benedict. Published by Liturgical Press, Collegeville, Minnesota. Reprinted with permission.
- 3) CCC references are taken from Catechism of the Catholic Church