



Dying to Produce Fruit 5th Sunday of Lent

Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.



Lessons and Discussions

Page 5 – Old Ruler/New Ruler

“I will draw everyone to myself.”

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“Some Greeks...came to Philip”

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“if it dies, it produces much fruit.”

Introit (Entrance Antiphon) – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

*Iudica me, Deus**Ps. 43 (42): 1, 2*

IV

V

Indicate me, O God, * and defend my cause a-

gainst an ungodly nation; from wicked and deceitful men

de-li-ver me, for you are my God and my strength.

The musical notation consists of four staves. The first staff begins with a treble clef and a common time signature. The second staff starts with a large 'V' time signature. The lyrics are written below the notes. The piece concludes with a double bar line.

Alternate options:Songs of Praise

Break Every Chain

Hymns

Lift High the Cross

My Song Is Love Unknown

O God, beyond All Praising

Collect –Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world
your Son handed himself over to death.
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.

In the name of the Father, and of the Son, and of the Holy Spirit.

“The End” Notes

- [1] Cf. Navaree Bible. Pg. 166
- [2] Ignatius Catholic Study Bible, pg. 186
- [3] CCC 662
- [4] Cf. Navaree Bible. Pg. 166
- [5] CCC550
- [6] CCC 2853
- [7] Cf. Navaree Bible. Pg. 166
- [8] Cf. J. Escriva, Christ is passing by, 183
- [9] Benedict XVI, The Apostles, pg. 95-96
- [10] cf. Benedict XVI, The Apostles, pg. 95-97
- [11] Benedict XVI, The Apostles, pg. 98-99
- [12] Benedict XVI, The Apostles, pg. 99
- [13] ibid.
- [14] Ignatius Catholic Study Bible, pg. 186
- [15] J. Escriva, The Way, 199
- [16] Navaree Bible. Pg. 164
- [17] St. Augustine, In Iann. Evang., 51, 8
- [18] CCC 607
- [19] Navaree Bible. Pg. 164
- [20] J. Escriva, Friends of God, 299-300

Marian Antiphon – Ave Regina Caelorum – Simple Tone

Amen

Gospel Reading – John 12:20-33 – Daily Roman Missal**NOTE:** *This Gospel is found during the Saturday after Passion Sunday in the Tridentine Lectionary.*A reading from the holy Gospel according to John
- Glory to you Lord

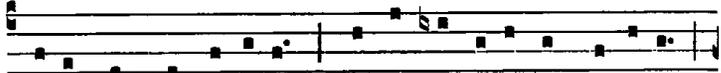
Some Greeks who had come to worship at the Passover Feast came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

“I am troubled now. Yet what should I say? ‘Father, save me from this hour?’ But it was for this purpose that I came to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.” The crowd there heard it and said it was thunder; but others said, “An angel has spoken to him.” Jesus answered and said, “This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself.” He said this indicating the kind of death he would die.

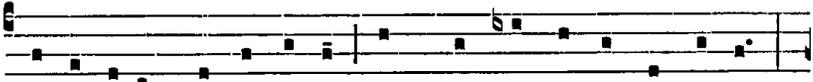
The Gospel of the Lord.
- Praise to you, Lord Jesus Christ**Spiritual Reading – Office of Readings**From an Easter letter by Saint Athanasius, bishop
We keep the coming feast of the Lord through deeds, not words

The Word who became all things for us is close to us, our Lord Jesus Christ who promises to remain with us always. He cries out, saying: *See, I am with you all the days of this age.* He is

6.



A -ve Regina caelorum, * Ave Dómina Ange-lórum :



Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :



Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,



o valde decó-ra, Et pro nó-bis Christum exó-ra.

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

English Translation

Hail, Queen of Heaven; hail, Mistress of the Angels; hail, root of Jesse; hail, the gate through which the Light rose over the earth.

Rejoice, Virgin most renowned and of unsurpassed beauty. Farewell, Lady most comely. Prevail upon Christ to pity us.

V. Let me praise thee, most holy Virgin.

R. Give me strength against thine enemies.

Let us pray. Grant, O merciful God, defense to our weakness; that we who now celebrate the memory of the holy Mother of God may, by the aid of her intercession, rise again from our sins. Amen.

himself the shepherd, the high priest, the way and the door, and has become all things at once for us. In the same way, he has come among us as our feast and holy day as well. The blessed Apostle says of him who was awaited: *Christ has been sacrificed as our Passover*. It was Christ who shed his light on the psalmist as he prayed: *You are my joy, deliver me from those surrounding me*. True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practice contemplation in one's heart.

This was the way of the saints, who in their lifetime and at every stage of life rejoiced as at a feast. Blessed David, for example, not once but seven times rose at night to win God's favor through prayer. The great Moses was full of joy as he sang God's praises in hymns of victory for the defeat of Pharaoh and the oppressors of the Hebrew people. Others had hearts filled always with gladness as they performed their sacred duty of worship, like the great Samuel and the blessed Elijah. Because of their holy lives they gained freedom, and now keep festival in heaven. They rejoice after their pilgrimage in shadows, and now distinguish the reality from the promise. When we celebrate the feast in our own day, what path are we to take? As we draw near to this feast, who is to be our guide? Beloved, it must be none other than the one whom you will address with me as our Lord Jesus Christ. He says: *I am the way*. As blessed John tells us: it is Christ *who takes away the sin of the world*. It is he who purifies our souls, as the prophet Jeremiah says: *Stand upon the ways; look and see which is the good path, and you will find in it the way of amendment for your souls*.

In former times the blood of goats and the ashes of a calf were sprinkled on those who were unclean, but they were able to purify only the body. Now through the grace of God's Word everyone is made abundantly clean. If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Savior as their leader, showed, and still show, the way to obtain the same gift from God. They said: *See, we have left all things and followed you*. We too follow the Lord, and we keep his feast by deeds rather than by words.

Profession of Faith or Popular Devotion – Prayer to St. Philip the Apostle

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

O Glorious Saint Philip, at the Last Supper you said to Jesus, "*Lord, show us the Father and it will be enough for us.*" Help us to make this our prayer also and to seek God in all things. Obtain for us the grace to know the Father and Jesus Christ whom he has sent - for in this does eternal life consist. Amen. In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Oratory: Place of Prayer – The Apostles Creed

To purchase the Oratory: Place of Prayer Book - <http://remnantband.bandcamp.com/merch>

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

I believe in God, the Father Almighty, Creator of Heaven and earth.

I believe 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 to the dead. On the third day, He rose again. He ascended to Heaven and is seated at the right hand of the Father. 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.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

condition of his entering his glory. And what holds good for the Master applies also to his disciples (cf. Mt. 10:24; Lk 6:40). Jesus wants each of us to be of service to him.”[16] This is a great mystery!

If we do not live for this world then we will be humiliated by it. However, Jesus promises that while we may be humiliated in this life, we will be brought to glory in the next. We know this because it happened to Jesus Himself. Saint Paul’s writings to the Philippians speaks of Christ humbling Himself and becoming obedient unto death, even death on a cross. Because of this, God the Father greatly exalted Him above all created things. (Cf. Phil. 2:8-9) Saint Augustine said, “it was appropriate that the loftiness of his glorification should be preceded by the lowliness of his passion”[17]. In other words, Jesus is brought to glory in His passion. In fact, the passion is the primary reason that Jesus came into this world. “The desire to embrace his Father’s plan of redeeming love inspired Jesus’ whole life, for his redemptive passion was the very reason for his Incarnation.”[18] For us, “This is a lesson and an encouragement to the Christian, who should see every type of suffering and contradiction as sharing in Christ’s cross, which redeems us and exalts us. To be supernaturally effective, a person has to die himself, forgetting his comfort and shedding his selfishness.”[19]

How do we serve Jesus? In today’s reading, Jesus says that in order to be honored by the Father we must be a servant to Jesus. Saint Jose Maria Escriva gives a great example of how to do this. He said, “I have distinguished as it were four stages in our effort to identify ourselves with Christ – seeking him, finding him, getting to know him, loving him. It may seem clear to you that you are only at the first stage. Seek him then, hungrily; seek within yourselves with all your strength. If you act with determination, I am ready to guarantee that you have already found, and have begun to get to know him and to love him, and to hold your conversation in heaven.”[20] Like the Greeks in the beginning of the Gospel reading, we must be willing to seek Jesus and try to find Him. Once we find Jesus, we must be like Philip and get to know Him. By getting to know Jesus we can then begin to love Him.

Responsory – Office of Readings (Hebrews 6:20; John 1:29)

For our sake, Jesus went before us into heaven,
– And he has become like Melchizedek, a high priest forever.

This is the Lamb of God who takes away the sins of the world.
– And he has become like Melchizedek, a high priest forever.

Old Ruler/New Ruler – Lesson and Discussion

“I will draw everyone to myself.”

Jesus says that the time has come for judgment and the ruler of the world. This judgment will be completed once He is raised and all will draw close to Him.

What does Jesus mean by judgment on this world? I thought that has not happened yet? Jesus judges souls. God judges all that was, is, and will ever be. So God has judged the souls in the past, the souls today, and those until He comes again when He will have the final judgment of everyone. “The world” means those who persist in serving the ruler of the world, Satan, rather than God.[1]

Who is the ruler of this world? Satan. “Satan, whose dominion over the world began with Adam’s rebellion in the garden. Christ will defeat the devil when he mounts the Cross and will destroy him when he comes again in glory.[2]

What does Jesus mean when He says that He will be lifted up from the earth? The first and primary answer is the cross. It makes sense that this verse is included in the reading since the following week is Palm Sunday and Holy Week. Jesus also means His lifting up from the earth in the Ascension. “The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it.”[3] From the cross, lifted up from the earth, the Lord attracts all men to Himself for all will be able to see Him there crucified. “On being nailed to the Cross, Jesus is the supreme sign of contradiction for all men: those who recognize him as Son of God will be saved; those who reject him will be condemned.”[4]

What does Jesus’ death signify? First, it signifies the end of the rule of Satan in this world. “The coming of God’s kingdom means the defeat of Satan...They [demons] anticipate Jesus’ great victory over ‘the ruler of this world.’ The kingdom of God will be definitively established through Christ’s cross: ‘God reigned from the wood.’”[5] The Catechism continues this thought on the victory over Satan when it says, “Victory over the ‘prince of this world’ was won once for all at the Hour when Jesus freely gave himself up to death to give us his life. This is the judgment of this world, and the prince of this world is ‘cast out.’”[6]

Glorification through Humiliation – Lesson and Discussion

“if it dies, it produces much fruit.”

Why does Jesus speak about a grain of wheat? Jesus is speaking about His death. He uses the analogy of a grain of wheat dying in order to produce more fruit to portray the fact that He must also die in order to produce great fruit. “As a planted seed must decay before it sprouts new life, so Jesus must endure death to bring us eternal life. This principle also holds true for disciples, who must die to themselves to receive the fullness of life from God and be channels of life to others.[14]

VIDEO – Wheat germination and growing time-lapse – POP CULTURE CONNECTION – 1:50

<http://youtu.be/yOoMtZWczq0>

This time lapse shows how a grain of wheat dies and springs forth a stem and life that will one day bear much fruit for the harvest. This harvest is within Christ and His body, the Church.

VIDEO – Catholicism Series – Episode 6: The Mystical Union of Christ and the Church – 1:15 (Play from 14:45 to 16:00)

<https://www.youtube.com/watch?v=9hcl4x2283E>

This small clip shows a beautiful mosaic from a church in Rome that depicts the fruit that was produced from the cross. It was out of Christ’s death that He bears all of the fruit. *(If time permits, it may be good to play the clip until 17:45 as Fr. Barron speaks on the Eucharist and Sacraments and how they integrate us into the very life of Christ.)*

We should also want to serve Christ and be willing to hate our lives in this world in order to be raised and bear much fruit. “If the grain of wheat does not die, it remains unfruitful. Don’t you want to be a grain of wheat, to die through mortification, and to yield a rich harvest? May Jesus bless your wheat field!”[15]

Why does Jesus say that I must hate my life? To be clear, Jesus is not saying that we must hate life. Life is very good, otherwise why would He create us and give us life? What Jesus is saying is that those who do not live for this world, those who understand that there is something much greater waiting for them when they die, will obtain eternal life. Those who cling to the life of this world will lose their life in the eternal world. Think about it, who is the ruler of this world? Satan. If we cling to the life of this world then we are ultimately clinging to the life of Satan. “Our Lord has spoken about his sacrifice being a

What did Philip do after Pentecost? It is said that Philip first evangelized in Greece and then Frisia (northern coast land between Germany and Netherlands), where it is believed that he was either crucified or stoned to death. Saint Philip is the patron of hatters and his feast day is May 3rd. “Philip teaches us instead to let ourselves be won over by Jesus, to be with him and also to invite others to share in this indispensable company; and in seeing, finding God, to find true life.”[13]

Jesus’ death also signifies the establishment of God’s eternal covenant. The first reading this Sunday is from Jeremiah where he prophesied that God would establish a new covenant that would be unlike any other covenant established before. This is because every covenant that God had established with His people was broken by mankind. (Cf. Jer. 31:31-34) God always keeps His promises. God must redeem the world because sin is still part of it and man has broken the covenant with Him. In order to fulfill His promise and prophecy, God sent His son to be the sacrifice for all of mankind. The Father sent His Son and established the eternal covenant through Him. Jeremiah speaks of not needing to be taught how to know the Lord because God came into this world. To know the Lord is to see Him face to face. This is why Jesus says “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father...” (Jn. 14:9)

Finally, Jesus’ death shows that if we are to follow Him as the new ruler of this world, we must be willing to follow in His own footsteps, even if that means to the cross. “Every Christian, following Christ, has to be a flag raised aloft, a light on a lampstand – through prayer and mortification, securely attached to the Cross, always and in every situation, a sign to men of the saving love of God the Father.”[7] When we put Jesus at the center of our lives, in all of our activities, at every moment, He will draw us to Him and we help make His kingdom a reality.[8]

St. Philip – Lesson and Discussion*“Some Greeks...came to Philip”*

The opening of the Gospel reading describes some Greeks coming to Philip. Philip is a unique Apostle due to his background and heritage. He also has key roles during the proclamation of the Kingdom by Jesus.

Who is Philip? What we know of Philip mostly comes from John’s Gospel. He is a native of Bethsaida, a town in Galilee, and belonged to the Tetrarchy of a son of Herod the Great who was also called Philip. (cf. Lk 3:1) He always comes fifth in the lists of the twelve Apostles, hence he is definitely among the first. Like Andrew, he was the only other Apostle with a Greek background and presumably spoke Greek.

[See also Link to Liturgy Lesson – St. Andrew]

Besides today’s reading, where else do we see Philip in the Gospels? Philip is distinctively mentioned in three places. First we see him going to Nathanael, the second time is at the feeding of the five thousand, and finally at the Last Supper.

After being called by Christ, Philip goes to Nathanael to tell him, “We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” (Jn. 1:45) Nathanael’s reply was one of skepticism, “Can anything good come out of Nazareth?” but Philip answers, “Come and See” (Jn. 1:46). Jesus uses the same words when disciples of John the Baptist approach Him and ask where He is staying. Jesus says, “Come and see.” (cf. Jn. 1:38-39) Philip is inviting all of us to come and see Jesus. Pope Benedict comments on this by stating that while his response may seem a little dry, “Philip displays the characteristics of a true witness: he is not satisfied with presenting the proclamation theoretically, but directly challenges the person addressing him by suggesting he have a personal experience of what he has been told.”[9]

In order to have a good relationship with someone you need closeness. Jesus chose the twelve Apostles to have that close relationship. He wanted them to come and see and learn from Him personally. In today’s Gospel reading, we see Greeks come to Philip and he brings them to see Jesus. The Apostles and the Bishops work tirelessly to bring the sheep into the Church and see our Lord. It is important to see Jesus but what is more

important is to “learn Christ” (Eph. 4:20). We must go to see Jesus and then learn from Him in order that we may serve Him.

The second place that we see Philip come to the fore scene is at the feeding of the five thousand. Jesus looks to Philip and asks him where they can buy bread to feed all of the people (Jn. 6:5) Philip answers, “Two hundred denarii would not buy enough bread for each of them to get a little.” (Jn. 6:7)

Discussion Question

How would you have answered Jesus if He asked you that question?

We can appreciate Philip’s answer. It is grounded in natural thought and reason. We know that Jesus feeds all five thousand people and has more left over. We believe in reason and faith when things seem overwhelming. Going back to the story, it is important to see that Jesus turns to Philip and asks the question. This shows that he belonged to Jesus’ close group.[10]

The last place that we distinctively see Philip in the Gospels is at the Last Supper when he asks Jesus, “Lord, show us the Father, and we shall be satisfied.” (Jn. 14:8) Jesus responds, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father...Do you not believe that I am in the Father and the Father in me?...Believe me that I am in the Father and the Father in me.” (Jn. 14:9-11) Jesus is giving us a deep and powerful insight into not only *who* He is but also *what* He is. “To express ourselves in accordance with the paradox of the Incarnation we can certainly say that God gave himself a human face, the Face of Jesus, and consequently, from now on, if we truly want to know the Face of God, all we have to do is to contemplate the Face of Jesus! In his Face we truly see who God is and what he looks like!”[11]

Why did the Greeks go to Philip in today’s Gospel reading?

As stated earlier, Philip probably spoke Greek and likely served as an interpreter for them with Jesus. This teaches us to always be ready to accept questions and requests about our faith. When we take these things we bring them to the Lord directly because only He can fully satisfy them. When someone asks us to pray for them, “it is important to know that the prayers of those who approach us are not ultimately addressed to us, but to the Lord: it is to him that we must direct anyone in need. So it is that each one of us must be an open road towards him!”[12]