



**Fourth Sunday of Easter:
Good Shepherd Sunday and
World Day of Prayer for Vocation
April 26, 2015**

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Church of the Poor, through the Basic Ecclesial Communities, shares the identity of the Good Shepherd by gratefully giving her life for all, especially the poor.

On this Fourth Sunday of Easter, the Church invites us to proclaim our faith in the Risen Lord through physical and material encounter with people, especially the poor and the needy. In this spirit let us continue to reflect on the Church as Discipleship in Community, this time as Church of the Poor, articulated by the PCP-II. Listen to what PCP-II has to say:

“C.5 The Church of the Poor

What then is the ‘Church of the Poor’?

(127) This special love is a love of preference for the poor. It is not an exclusive or excluding love in such a way that there is no room in a Christian’s heart for those who are not poor. For always, the Christian

must love all persons whether just or unjust and must have room in the heart even for an enemy. Christ was able to love well-to-do people like Zaccheus and the family of Martha, Mary and Lazarus.

(128) The ‘Church of the Poor’ is one where, at the very least the poor are not discriminated against because of their poverty, and they will not be deprived of their ‘right to receive in abundance the help of the spiritual goods of the Church, especially that of the word of God and the sacraments from their pastors.’ In practice this means that whoever cannot pay the usual stipends or stole fees because of poverty, will not be deprived of the sacraments or other necessary spiritual services. It also puts into question the traditional practice of having a hierarchy of ‘class’ (e.g. ‘first class’ and ‘ordinary’) for the celebration of the Sacraments.”

What experiences of discrimination have the poor experienced at the hands of the BEC/GKK or the parish and from the rich and powerful members of your community? Describe them. ■

Entrance Antiphon (Cf. Ps 33(32):5-6)

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made, alleluia.

Introductory Rites

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

C: Amen

P. The Peace of the Risen Lord be with you.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters, let us continue to relish our Easter joy and peace which only the Risen Lord can give. In a very special way, today we ask the Risen Lord to make our hearts open to imbibe the qualities of the heart of the Good Shepherd, and pray that all of us may be able to respond to genuine human need according to the state of life He may have called us to.

Penitential Act

P: Brethren (brothers and sisters), to prepare ourselves to celebrate worthily these great sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: I confess..

C: to almighty God...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.

C: Amen.

P: Lord, have mercy.

C: Lord, have mercy.

P: Christ, have mercy.

C: Christ, have mercy.

P: Lord, have mercy.

C: Lord, have mercy

Gloria

Glory to God in the highest 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: Almighty ever-living God, lead us to a share in the joys of heaven, so that the humble flock may reach where the brave Shepherd has gone before. Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Acts 4:8-12

L: A reading from the Acts of the Apostles.

Peter, filled with the Holy Spirit, said: "Leaders of the people and elders: If we are being examined today about a good deed done to a cripple, namely, by what means he was saved, then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed. He is the stone rejected by you, the builders, which has become the cornerstone. There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Acts 4:8-12:

This is an impressive self-defense of the apostles Peter and John before an array of powerful people that belonged to the elite of Jewish society. In this on-going selective persecution of the Church, the speech of Peter turned the accused into the accuser. The healing of the crippled man at the hands of the apostles proved the power and authority of the name: Jesus Christ is the only savior from all human infirmity and there is no other.

Responsorial Psalm: Ps 118:1, 8-9, 21-23, 26, 28, 29

R: *The stone rejected by the builders has become the cornerstone. or: R. Alleluia.*

Give thanks to the LORD, for he is good, for his mercy endures forever. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes.

R: *The stone rejected by the builders has become the cornerstone. or: R. Alleluia.*

I will give thanks to you, for you have answered me and have been my savior. The stone which the builders rejected has become the cornerstone. By the LORD has this been done; it is wonderful in our eyes.

R: *The stone rejected by the builders has become the cornerstone. or: R. Alleluia.*

Blessed is he who comes in the name of the LORD; we bless you from the house of the LORD. I will give thanks to you, for you have answered me and have been my savior. Give thanks to the LORD, for he is good; for his kindness endures forever.

R: *The stone rejected by the builders has become the cornerstone. or: R. Alleluia.*

Commentary on Ps 118:

This is hymn of thanksgiving, used in the liturgy. The first part of the psalm is contextualized in the tents, in the city of

Jerusalem (vv. 5-18); the second part finds its context in the Temple (vv. 19-29). It is not clear who the psalmist is: whether he is an individual king or an individual returnee from the exile. But his message is one of gratitude to God for clear and distinct reasons: God has answered his prayers when he was surrounded by his enemies; his savior is good and kind forever.

Second Reading: 1 John 3:1-2

L: The second reading is taken from the First Letter of John

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 John 3:1-2:

The Christian recognizes his/her identity as child of God by adoption. This identity is defined by the Christian's intimate relationship with God. Though s/he is aware of his/her human limitations, still s/he knows and is deeply convinced that someday, the identity of being a child of God, its fulfillment and perfection, will be a reality. The world, by its own independent standard, cannot see and know this Christian identity because it has decided to be free from God.

Alleluia Verse: Cf. John 10:14

R: Alleluia, alleluia. . I am the good shepherd, says the Lord; I know my sheep, and mine know me! **R: Alleluia, alleluia.**

Gospel: John 10:11-18

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to St. John

C: *Glory to you, O Lord.*

Jesus said: "I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father."

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.*

Commentary on John 10:11-18

Jesus now claims the Old Testament image of the Good Shepherd for himself. He does so by first by asserting the fundamental and essential quality of the Good Shepherd's relationship to his flock: he lays down his life for them. Then the contrast: the hired man really does not work for the welfare of the sheep but for his own salary. Jesus proceeds to describe his relationship with his flock: from his initiative, he unites the intimacy of his relationship with his sheep with his intimacy with the Father. He is not just for his own sheep, the ethnic Israel, but for others, the Church, beyond ethnic

Israel. The point of convergence of all flocks is this: his person, his love, and his freedom to give himself for their sake. This mission he received from the Father.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, shares the identity of the Good Shepherd by gratefully giving her life for all, especially the poor.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
The Church of the Poor, through the Basic Ecclesial Communities, shares the identity of the Good Shepherd by gratefully giving her life for all, especially the poor.	In your community, how many times does your priest visit the materially poor? What regulations are there in your community that deprive the poor of the sacraments and pastoral care from the priest because they have no resources?	The Church of the Poor questions the traditional practice of a hierarchy of 'class' for the celebration of the Sacraments. We are invited to be Good Shepherds to one another.

Profession of Faith:

General Intercessions

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, help us respond to your call.

R: Lord, help us respond to your call.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to share and live

out the identity of the Good Shepherd by joyfully and gratefully give her life for all, especially the poor. Let us pray to the Lord.

R: Lord, help us respond to your call.

L: For our Holy Father, Pope Francis, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the care and administration of the church as People of God: that they may continue to prevent the discrimination of the poor because of their poverty so that they will not be deprived of their 'right to receive in abundance the help of the spiritual goods of the Church, especially that of the word of God and the sacraments. Let us pray to the Lord.

R: Lord, help us respond to your call.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may build structures of good shepherding and governance that promote mutual care and genuine justice, prevent the plunder of natural resources and the oppression of the poor by corruption, use of the bureaucracy for patronage, and as source of capital and profit, foster international solidarity and reject colonial, neo-colonial and imperialist wars of intervention and exploitation. Let us pray to the Lord.

R: Lord, help us respond to your call.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live our lives according to the values of the new life lived in common with the poor and Mother Nature, inspire one another, especially the children and the youth, to listen to God's call and to generously respond to genuine human needs according to the state of life one has chosen through prayerful discernment, solidarity and effective action. Let us pray to the Lord.

R: Lord, help us respond to your call.

L: For our beloved dead: that in the forgiveness of their sins, they may find

eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, help us respond to your call.

L: For our special intentions, in the silence of our hearts. (*pause*)... Let us pray to the Lord.

R: Lord, help us respond to your call.

P: Lord, these are the prayers we present to you today. By your Spirit enable us to be good shepherds to one another after the way of Jesus, the Good Shepherd. Help us to respond to God's call as men and women in consecrated life, ordained celibates, married couples and as men and women in blessed singlehood to serve humanity and the inhabited world, for the event of your Kingdom. We ask this through same Christ our Lord. Risen

R: Amen.

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: Blessed be God forever.

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: 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: Grant, we pray, O Lord, that we may always find delight in these paschal mysteries, so that the renewal constantly at work within us may be the cause of our unending joy. Through Christ our Lord.

C: Amen.

Prayer of the Eucharist

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

C: *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, with the old order destroyed, a universe cast down is renewed, and integrity of life is restored to us in Christ.

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:

A: 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.

Acclamation

P: The mystery of faith.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(Concluding the Eucharistic Prayer; the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

C: *Amen.*

Communion Rite

The Lord's Prayer

Doxology

C: *For yours is the kingdom, and the*

power, and the glory forever and ever.

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: *Amen.*

P: The peace of the Lord be with you always.

C: *And with your spirit.*

P: Let us offer each other the sign of peace.

Breaking of the Bread

A: Lamb of God, you take away the sins of the world ... grant us peace.

Communion

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.

A: 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

The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock, alleluia.

Prayer after Communion

P: Let us pray: Look upon your flock, kind Shepherd, and be pleased to settle in eternal pastures the sheep you have redeemed by the Precious Blood of your Son. Who lives and reigns forever and ever.

C: *Amen.*

Final Blessing

P: The Lord be with you.

C: *And with your spirit.*

P: Bow down for the blessing: 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.

C: Amen.

P: May he, by whose redeeming work you have received the gift of everlasting freedom, make you heirs to an eternal inheritance.

C: Amen.

P: And may you, who have already risen with Christ in Baptism through faith, by living in a right manner on earth, be united with him in the homeland of heaven.

C: Amen.

P: And may the blessings of almighty God, + the Father, and the Son, and the Holy Spirit, come down upon you and remain with you forever.

C: Amen.

Dismissal

P: Go in peace, glorifying the Lord by your life.

C: Thanks be to God. ■

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