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**Fourth Sunday of Easter –  
Mother’s Day  
May 11, 2014**

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**Introductory Rites**

**Greeting**

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.*

## **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, fulfills her identity as the New People of God when she freely shepherds her flock, especially the poor, the marginalized and the violated, with pure, unconditional, protective, and liberating love!**

As we continue to relish our Easter joy because of the new life our Risen Lord has given us, let us also continue to reflect on the context of our shared mission of Evangelization. After reflecting on our world of lights and shadows within the socio-cultural, economic, political and religious context of Philippine society, PCP-II asks: do we want to move forward? Why?

**(32)** “We spoke of crisis and kairos. Taken together, they mean we are at a crossroad. But our crossroad is not about the direction we must take. It is rather whether we are newly determined and committed enough to journey along a direction already taken. For the way we have been following so far has already set us in the direction of a Church of

Community and Solidarity, a Church hence that seeks to share of itself more and more in its members and with the least of Christ’s brothers and sisters and the whole world. Thus it was that in this Council we have dwelt on renewal. And we have aimed at uniting all in Christ: the old and the new, the spiritual and the material, faith and life, all other dichotomies and divisions that have prevented us up to now from living the full life of the Gospel.

We must move forward. We must want to move forward. But first let us ask why we must want to do so at all.”

Brave words of a humble Church. Her direction has been set: “a Church of Community and Solidarity: sharing of itself more and more in its members and with the least of Christ’s brothers and sisters and the whole world”. Do we understand it? How? Have our bishops explained this to us? And our priests? And we to one another? Can we own it? “Uniting all in Christ”, even the opposites and the contradictions. Will this type of unity truly make us live “the full life of the Gospel?” ■

## **Introduction and Welcome**

P: Dear brothers and sisters, let us continue to relish our Easter joy and the newness of life gifted to us by our Risen Lord. Let us pray for one another that we may live the Word of God by imitating freely and to the maximum, the life of pure and unconditional love of Jesus, our Lord and Savior, by the grace of the Holy Spirit, especially for the poor and the little ones.

## **Penitential Act**

P: Brethren (brothers and sisters), let us now ask God to forgive us our sins, so that we can become worthy to celebrate these great mysteries.

P: Lord, we have sinned against you and against one another. Lord, have mercy.

*C: Lord, have mercy.*

P: Lord, grant us your forgiveness. Christ, have mercy.

*C: Christ, have mercy.*

P: Lord, help us with your pure and unconditional love. Lord, have mercy.

*C: Lord, have mercy.*

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

*C: Amen.*

## **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: Almighty every 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. 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 2:14a, 36-41**

L: A reading from the Acts of the Apostles.

Then Peter stood up with the Eleven, raised his voice, and proclaimed: "Let the whole house of Israel know for certain that God has made both Lord and Christ, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" Peter said to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call." He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation."

Those who accepted his message were baptized, and about three thousand persons were added that day.

L: The Word of the Lord.

*C: Thanks be to God.*

### **Commentary on Acts 2:14a, 36-41:**

Peter's proclamation: Jesus whom you crucified is Lord and Savior, is the summary confession of faith of the early Christian community. This confession is valid for all ages. And the people's response is an immediate question, which is also the universal question of all time: If so, then what are we to do? Peter's answer is valid for all time anywhere: the Gospel injunction to repent and believe and be baptized in the name of Jesus Christ for the forgiveness of sins. The resulting increase of believers is Luke's way of telling us about the irresistible power of the Gospel and of the works of the Holy Spirit. Thus, in this Pentecost event, Luke is presenting to us the main characters of his drama of the Acts: the Holy Spirit, the Word of God witnessed to and lived by the early missionaries and the Christian community, born in the Word on the day of the descent of the Holy Spirit, as the New People of God.

### **Responsorial Psalm: Ps 23:1-2a, 3b-4, 5, 6**

**R: (1) *The Lord is my shepherd; there is nothing I shall want. or: R: Alleluia.***

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul.

**R: (1) *The Lord is my shepherd; there is nothing I shall want. or: R: Alleluia.***

He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil; for you are at my side. With your rod and your staff that give me courage.

**R: (1) *The Lord is my shepherd; there is nothing I shall want. or: R: Alleluia.***

You spread the table before me in the sight of my foes; you anoint my head

with oil; my cup overflows.

**R: (1) *The Lord is my shepherd; there is nothing I shall want. or: R: Alleluia.***

Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.

**R: (1) *The Lord is my shepherd; there is nothing I shall want. or: R: Alleluia.***

### **Commentary on Ps 23:**

The imagery evoked by the psalm can be that of the nomadic life in the desert, or Israel's experience of liberation from Egypt or her return from the Babylonian exile. The psalm has two parts, namely: the first part talks of the Lord as shepherd; the second, indicated by the change into the second person, the Lord is the host. In the first part, the qualities of the good shepherd are developed: care for the flock and their defense – the shepherd is always with them. As host, the Lord is hospitable, making the guest special, giving him a permanent home. Note the parallel pairs that are one: the shepherd with his rod and his staff and the host of goodness and kindness.

### **Second Reading: 1 Pt 2:20b-25**

L: A reading from the First Letter of St. Peter.

Beloved: If you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. He committed no sin, and no deceit was found in his mouth.

When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself

bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on 1 Pt 2:20b-25:**

This is Peter's – or his disciple's – continuing advice to Christians who were living with the non-Christians: Christians must remain blameless in the midst of non-Christians, and even more so especially in times of persecution. The Christian vocation is not just accepting the sufferings of Jesus. More than that, it is really a call to imitation of Jesus in his whole life: he gave himself for our sake with that pure and unconditional love. By alluding to the Suffering Servant, Peter's disciple is telling Christians that, in Christ's pure and unconditional love, they find true freedom and liberation to do justice for the sake of the poor, the downtrodden, the sick, the violated! That is what it means to be healed, to return to the shepherd and guardian of our souls: Jesus Christ.

### **Alleluia Verse:**

#### **Alleluia Verse:**

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

**R: Alleluia, alleluia.**

### **Gospel: John 10:1-10**

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to John

C: *Glory to you, O Lord.*

Jesus said: "Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers." Although Jesus used this figure of speech, the Pharisees did not realize what he was trying to tell them. So Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly."

P: The Gospel of the Lord.

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

### **Commentary on John 10:1-10**

This text can be considered as a preparation for the central discourse on the Good Shepherd. Jesus is shepherd of his own flock. But before that, he introduces himself as the gate for the sheep. His flock enters through him. But the Pharisees, instead, whom Jesus called blind (John 9,40) go to the sheep blindly entering through other means. Thus, Jesus ups the ante: they are not only blind, they are also thieves and robbers. They do not protect the sheep; they lead them to their ruin, to their slaughter and utter destruction.

In contrast, the shepherding of Jesus is open, and he exercises leadership over the flock, leading them to where the grass is green, to where fresh water flows. The sheep know his voice, as he knows each one of them. He and his sheep smell the same! With his staff he protects them from wolves and robbers, while clearing the way for their path to abundant life!

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, fulfills her identity as the New People of God when she freely shepherds her flock, especially the poor, the marginalized and the violated, with pure and unconditional protective liberating love!**

**J**oin Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday's Gospel on YouTube. Visit **[gospelbreak.wordpress.com](http://gospelbreak.wordpress.com)**. Or scan this QR code with your Smartphone or tablet.



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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, fulfills her identity as the New People of God when she freely shepherds her flock, especially the poor, the marginalized and the violated, with pure and unconditional protective liberating love!	What is your experience of shepherding in your BEC? Are the sacramental and pastoral programs of your parish and BEC linked to each other so as to set you free to unconditionally love and be in solidarity with one another, especially the poor, the children, the elderly, the dying, and the violated? Can you do more to live the gospel of love?	The Church has received this great heritage of Shepherding from the True and Good Shepherd, our Lord and Savior Jesus Christ. She is called to live this heritage freely and to the maximum, not just by following Jesus who carries his Cross, but above all, by imitating his whole life.

**Profession of Faith**

A: 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, and by the Holy Spirit was incarnate of the Virgin Mary, 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.

### **Prayers of the Faithful:**

P: Dear sisters and brothers, let us now joyfully ask our Father for the graces we need to imitate our Lord and Savior Jesus Christ. For every prayer let our response be: Lord, help us to imitate your pure and unconditional love.

**R: *Lord, help us to imitate your pure and unconditional love.***

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to teach us the ways of imitating the life of Jesus Christ through sacramental and pastoral programs that give witness to pure and unconditional love. Let us pray to the Lord.

**R: *Lord, help us to imitate your pure and unconditional love.***

L: For our Holy Father, Pope Francis I, 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 guide the flock, defend the poor and the little ones, and lead us all to the pastures of justice and peace, to the fresh waters of courage and hope and to the table fellowship of community, solidarity and progress. Let us pray to the Lord.

**R: *Lord, help us to imitate your pure and unconditional love.***

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may promote and protect the rights of women as wives to their husbands and mothers to their children, born and unborn, by providing facilities for education to pregnancy and motherhood, hygienic environment and medical care for all, especially poor women and mothers. Let us pray to the Lord.

**R: *Lord, help us to imitate your pure and unconditional love.***

L: For all of us, inhabitants of the earth and citizens of heaven: that we may honor and respect women, especially as mothers who will take all people as their children, beyond the kinship of blood, and, by the examples of the mothers in Sacred Scripture, of the Blessed Mother Mary and of the Holy Mother the Church, they may mother those who work for the cause of the Kingdom of God. Let us pray to the Lord.

**R: *Lord, help us to imitate your pure and unconditional love.***

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 to imitate your pure and unconditional love.***

L: For our special intentions, in the

silence of our hearts. (*pause*)... Let us pray to the Lord.

**R: Lord, help us to imitate your pure and unconditional love.**

P: Lord, these are the prayers we present to you today. We ask you to accompany us always as we imitate the life of your Son, our shepherd, and follow the urgings of our blessed Mother Mary and of our Holy Mother, the Church. We ask this through same Christ our Risen Lord.

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 at this time 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.

**When we eat this Bread and drink this Cup we proclaim your Death, O Lord, until you come again.**

*(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.*

### **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 your heavenly favor, O Lord, we pray, increase in number the people subject to you and make them always obedient to your commands. Through Christ our Lord.

*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.

*C: Thanks be to God. ■*

**The Church  
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through the  
Basic  
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marginalized  
and the  
violated, with  
pure,  
unconditional,  
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and  
liberating  
love!**