



The kings of Israel were looked upon as “shepherds” of the people. They were tasked to unite the nation under the banner of the one LORD and God, with a covenant union bound by the stipulations of the Mosaic Law. Unfortunately, most of the kings failed in this task.

At the time of the prophet Jeremiah, the nation of Israel was in crisis. After the death of King Josiah, who spearheaded the Deuteronomic reforms based on covenant and worship of the one LORD, the people under the new kings went back to their old ways of idolatry and social injustice already denounced by the prophet Amos (in last Sunday’s First Reading). Jeremiah accentuates in his own personal history the dramatic conflicts between his love for the people and his fear of the political and priestly powers denouncing him. In face of the nation’s apostasy and non-adherence to the demands of the covenant, Jeremiah prophesies the impending doom of the kingdom of Judah. Its capital, Jerusalem, will fall beneath the conquering Babylonians in 587 BC, and its inhabitants will be ferried out into exile. The faults of its leaders will bring misery to the nation.

Despite the debacle experienced by the people, Jeremiah points to a “messianic hope,” a Davidic king named the “Lord of justice,” who

LIKE JESUS THE GOOD *Shepherd*



by Fr. Ruben C. Areño, SSP

will shepherd back the nation into the new era of peace and justice. Jesus, a descendant of David (son of David), enters the scene as the “son of justice” and completes the story with his gifts of freedom, hope, joy, and justice.

In the narrative of the evangelist Mark, Jesus is like the Good Shepherd who will bring “peaceful rest... right paths... bread at table...

goodness and kindness,” much like the LORD-Shepherd in the words of the Psalmist (Ps 23:1-5). Jesus offers to the hungry crowd not only true righteousness and justice, but also words of consolation, peace and mercy, for they are like “sheep without a shepherd.” He asks his apostles to gather them together in the lonely place to rest, to find peace in prayer—much like the assembly gathered in the temple listening to the words of God. By his self-offering on the cross, which is enacted in the temple sacrifice, Jesus reconciles all of humanity with the bond of mercy and sacrifice. Jesus is the true “priest, prophet, and king” who gathers the people as the “new Israel,” God’s chosen people.

As Paul writes in the Letter to the Ephesians (Second Reading), Jesus unites everyone, Jews and Gentiles alike, into the fold of God where there will be no “dividing wall of enmity.” With Jesus Christ at the center, humanity is no longer separated by hatred and division, but all are united in him. Thus, he calls all Christians to be signs of unity, of love, and of peace to the whole world, instead of being enclosed in the walled city with their self-defense, intolerance, and indifference. Together with Christ-Shepherd, the church pastors and all baptized are called to “proclaim peace to those near and far.” All become shepherds to one another.

PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES*

Theological Foundations of the Church’s Mission

Fr. James H. Kroeger, MM

The Second Vatican Council asserted: “The pilgrim Church is missionary by her very nature” (*Ad Gentes 2*). This missionary identity has its origin in the Blessed Trinity. The Church exists out of her faith in Jesus the Word incarnate sent by the Father, a faith generated by the Holy Spirit. The Church exists in order to bring the Good News of salvation in Jesus Christ to all peoples under the guidance of the same Spirit.

The missionary mandate of the Church has assumed various forms and methods throughout history, depending on local situations and historical moments. For example, after the 1974 Synod of Bishops devoted to “Evangelization

in the Modern World,” Pope Paul VI composed his famous apostolic exhortation *Evangelii Nuntiandi* issued in 1975. We recall his immortal words: “For the Church evangelizing means bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new” (EN 18).

The Church’s evangelizing mission should not only cover ever wider geographic areas, but should also through the power of the Gospel, challenge humanity’s “criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation” (EN 19). Indeed, evangelization will challenge people, their values and cultures!

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 54[53]:6–8)
(*Recited when there is no opening song.*)

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

Greeting

(*The sign of the cross is made here.*)

P—The Lord be with you.
All—And with your spirit.

Introduction

(*These [or similar words] may be used to address the assembly.*)

P—The Lord cares for his people as a good shepherd cares for his flock. As the Good Shepherd, he invites us to this Eucharistic celebration, where he instructs us by his life-giving Word and strengthens us by his Body and Blood. Let us receive him with faith and thanksgiving.

Penitential Act

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (*Pause*)

All—I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, (*strike your breast*) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, 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.
All—Amen.

P—Lord, have mercy.
All—Lord, have mercy.

P—Christ, have mercy.
All—Christ, have mercy.

P—Lord, have mercy.
All—Lord, have mercy.

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. (*Pause*)

Show favor, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith, and charity, they may be ever watchful in keeping your commands.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen.

LITURGY OF THE WORD



First Reading (Jer 23:1–6) (*Sit*)

The kings and religious leaders of Judah, called to care for and protect God's people, abuse their authority and put the people in danger. God intervenes and promises salvation for his people.

A reading from the Book of the Prophet Jeremiah

WOETO THE SHEPHERDS who mislead and scatter the flock of my pasture, says the LORD. Therefore, thus says the LORD, the God of Israel, against the shepherds who shepherd my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds. I myself will gather

the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multiply. I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble; and none shall be missing, says the LORD.

Behold, the days are coming, says the LORD, when I will raise up a righteous shoot to David; as king he shall reign and govern wisely, he shall do what is just and right in the land. In his days Judah shall be saved, Israel shall dwell in security. This is the name they give him: "The LORD our justice."

—The word of the Lord.
All—Thanks be to God.

Responsorial Psalm (Ps 23)

R—The Lord is my shepherd; there is nothing I shall want.

Marfori

The Lord is my shepherd; there is
no-thing I shall want.

1. 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)

2. 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)

3. You spread the table before me/ in the sight of my foes;/ you anoint my head with oil;/ my cup overflows. (R)

4. 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)

Second Reading (Eph 2:13–18)

Paul points to Jesus as our mediator with the Father and with one

another. After reconciling us with God, Jesus breaks the barrier of hostility that keeps us apart.

A reading from the Letter of Saint Paul to the Ephesians

BROTHERS AND SISTERS: In Christ Jesus you who once were far off have become near by the blood of Christ.

For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father.

—The word of the Lord.

All—Thanks be to God.

Alleluia (Jn 10:27) *(Stand)*

All—Alleluia, alleluia. My sheep hear my voice, says the Lord; I know them, and they follow me. Alleluia, alleluia.

Gospel (Mk 6:30–34)

P—A reading from the holy Gospel according to Mark
All—Glory to you, O Lord.

THE APOSTLES gathered together with Jesus and reported all they had done and taught. He said to them, “Come away by yourselves to a deserted place and rest a while.” People were coming and going in great numbers, and they had no opportunity even to eat. So they went off in the boat by themselves to a deserted place. People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them.

When he disembarked and saw the vast crowd, his heart was moved with pity for them,

for they were like sheep without a shepherd; and he began to teach them many things.

—The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily *(Sit)*

Profession of Faith *(Stand)*

All—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, (at the words that follow, up to and including and became man, all bow) and by the Holy Spirit was incarnate of the Virgin Mary and became man.

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.

Prayer of the Faithful

P—Let us pray to the heavenly Father that we may become, like

Jesus, faithful sheep and loving shepherds to one another. Let us pray:

R—Lord, hear our prayer.

C—May the Church, remain a family of vigilant shepherds against false shepherds who lead people astray from God’s fold. We pray: **(R)**

C—May all religious and civil leaders imitate the shepherdship of Christ. May they advocate the welfare of those put under their care by upholding primarily the dignity of the latter at all times. We pray: **(R)**

C—May we, your sheep, amidst the myriads of alluring voices in the world, listen attentively to your voice through informed and well-founded discernment. We pray: **(R)**

C—May those who have gone ahead of us enter the ever-abundant pastures of your eternal paradise. We pray: **(R)**

C—Let us pray for the urgent concerns of our community and our personal intentions *(pause)*. We pray: **(R)**

P—Eternal Father, listen to our humble pleas. Help us become more and more like Jesus the Good Shepherd and the faithful Lamb of God.

Through Christ our Lord.

All—Amen.



Presentation of the Gifts

(Stand)

P—Pray, brethren...

All—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—O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered

to the honor of your majesty may benefit the salvation of all.

Through Christ our Lord.

All—Amen.

Preface VI

(Sundays in Ordinary Time)

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

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

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you, as in joyful celebration, we acclaim:

All—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. (Kneel)

Acclamation *(Stand)*

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

THE COMMUNION RITE

The Lord's Prayer

All—Our Father...

P—Deliver us, Lord...

All—For the kingdom, the power and the glory are yours now and forever.

Invitation to Peace

Invitation to Communion

(Kneel)

P—Behold the Lamb of God,



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behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All—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

(Cf. Ps 111 [110]: 4-5)

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

Prayer after Communion

(Stand)

P—Let us pray. *(Pause)*

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.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Solemn Blessing

P—Bow down for the blessing. *(Pause)*

May God bless you with every heavenly blessing, make

you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal charity.

Through Christ our Lord.

All—Amen.

P—And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit come down on you and remain with you for ever.

All—Amen.

Dismissal

P—Go forth, the mass is ended.

All—Thanks be to God.

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