



**Third Sunday
in Ordinary Time
January 22, 2017**

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, proclaims Jesus as our only hope and savior in the midst of despair and defeat by building new communities founded on the alternatives of the Kingdom of Heaven.

In light of today's theme: "The Church of the Poor, through the Basic Ecclesial Communities, proclaims Jesus as our only hope and savior in the midst of despair and defeat by building new communities founded on the alternatives of the Kingdom of Heaven," let us continue to reflect on PCP-II's vision of a Church Renewed when it says:

"PART III. A RENEWED INTEGRAL EVANGELIZATION B. ANNOUNCING A MESSAGE OF LIBERATION

6. Formation of a "Social" Conscience

(285) From the level of moral tendency to the actual practical judgment is a process whereby conscience discerns and judges. Discernment is likewise part of the dimension of conscience. The discernment of conscience is a pre-requisite of moral behavior.

(286) "Hence, the more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by the objective standards of moral conduct" (GS 16). The formation of a mature Christian conscience in relation to socio-economic and political problems is, therefore, indispensable.

(287) Complex factors enter into the formation of the Filipino conscience. It develops (rightly or wrongly) as it interacts with other consciences. It is affected by family upbringing and by the social environment. The educational influence of media, either for ill or good, is particularly powerful. Hence, for conscience to develop properly, its moral tendency, discernment process and practical judgment must be rooted in Christ and the Holy Spirit, nourished by prayer and the Church's sacramental life, and marked by an abiding fidelity to Christ and the Gospel through the Church's magisterium.

Points for Reflection: Do you take time and effort to analyze reality, listen to the words of Jesus in the Church, before making a judgment and plunging into practical action? How have your family and friends, the social environment, the education you receive from school and the influence of media made you see what is good or blinded you from what is right? Cite examples. ■

**Entrance Antiphon: Cf. Ps 96 (95):
1, 6**

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendor, strength and honor in his holy place.

Introductory Rites

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

C: Amen

P. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters: Welcome once again to this celebration of God's love and life which He has shared with us, His people, and with all creation. Today, let us ask for the special grace of cultivating a moral social conscience that can make a stand on the social, economic and political contradictions in our time, on the side of the poor, the victims and the marginalized, rooted in faith, enkindled by hope and liberated by love.

Penitential Act

P: Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

P: I confess..

A: 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 (striking their 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.

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.

Collect

P: Let us pray: Almighty ever-living God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works. 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.

C: Amen.

LITURGY OF THE WORD

First Reading: Is 8:23-9:3

L: The first reading is taken from the prophet Isaiah.

First the Lord degraded the land of Zebulun and the land of Naphtali; but in the end he has glorified the seaward road, the land west of the Jordan, the District of the Gentiles. Anguish has taken wing, dispelled is darkness: for there is no gloom where but now there was distress. The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone.

You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as people make merry when dividing spoils. For the yoke that burdened them, the pole on their shoulder, and the rod of their taskmaster you have smashed, as on the day of Midian.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 8:23-9:3:

This short poem, following the dire predictions that would befall the people of Juda after the fall of the northern kingdom of Israel to Assyria, is full of hope: a messianic prophecy. In the midst of total despair, a prophetic hope for the coming of a savior surges: a light that would shine on the north and south, eventually reuniting a divided nation - the people dispersed by the Assyrian invasion would be coming back, thanks to the victorious messiah who would defeat the invaders!

Responsorial Psalm: Ps 27:1.4.13-14

R: *The Lord is my light and my salvation.*

The LORD is my light and my salvation; whom should I fear? The LORD is my life's refuge; of whom should I be afraid?

R: *The Lord is my light and my salvation.*

One thing I ask of the LORD; this I seek: To dwell in the house of the LORD all the days of my life, That I may gaze on the loveliness of the LORD and contemplate his temple.

R: *The Lord is my light and my salvation.*

I believe that I shall see the bounty of the LORD in the land of the living. Wait for the LORD with courage; be stouthearted, and wait for the LORD.

R: *The Lord is my light and my salvation.*

Commentary on Ps 27:1.4.13-14:

This poem exudes with ultimate confidence side by side with unfathomable terror and fear. Vv 2-3 speak of the deadly threats which surround the psalmist. But vv 4-6 articulate the reason for the poet's undying confidence: the house of the

Lord is his dwelling place, to gaze on the lovely face of God is his salvation. This urgent prayer, this frenetic search for God, for His house, for His face is also the moment of encounter with God: this divine invitation is itself provoked by God in the heart of searcher.

Second Reading: 1 Cor 1:10-13.17

L: The second reading is taken from the first letter of St. Paul to the Corinthians:

I urge you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers and sisters, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Cor 1:10-13.17

After the introductions and greetings, Paul immediately points to the problems confronting the Corinthian church community: divisions and rivalries. He exhorts them solemnly and vigorously to arrive at a unity in the name of Jesus Christ. The divisions are results of the rivalries created by the followers' loyalties to

their respective leaders or organizers. At bottom, Paul appeals to the person and mission of Jesus as the basis of unity: one Christ, one Cross, one Baptism!

ALLELUIA: Cf. Mt 4:23

R. Alleluia, alleluia. Jesus proclaimed the Gospel of the Kingdom and cured every disease among the people. **R. Alleluia, alleluia.**

Gospel: Matt 4:12-23:

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Matthew

C: *Glory to you, O Lord.*

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen. From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, “Come after me, and I will make you fishers of men.” At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.

He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.

P: The Gospel of the Lord.

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

Commentary on Matt 4:12-23:

The message of Jesus, in continuity and discontinuity from that of John the Baptist, is “Repent, for the Kingdom of Heaven is at hand.” This also marks the separation of the Jesus movement from other Baptist movements. While the Baptists presented a vengeful God against sinners, Jesus proclaimed a God of compassion and peace. His call for repentance is in view of the radical alternative of the Kingdom of Heaven. While rabbis and teachers were chosen by their followers, Jesus was the one who chose his disciples to form a new alternative community with him. His call was immediate and unconditional; the response needed was also urgently immediate, total and unconditional commitment. His relationship with his disciples was intimate, permanent, a total sharing of life and mission. And he taught with authority and power, even in the places of worship of the Jews to whom he offered an alternative view of life and salvation!

Join 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**. Or scan this QR code with your Smartphone or tablet.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims Jesus as our only hope and savior in the midst of despair and defeat by building new communities founded on the alternatives of the Kingdom of Heaven.

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, proclaims Jesus as our only hope and savior in the midst of despair and defeat by building new communities founded on the alternatives of the Kingdom of Heaven.	Why only the poor are killed in the war against drugs in your parish and BEC? Who killed them? Why are the rich people and their homes not raided, or arrested or killed due to the drug-related problems? What are you doing to stop the drug-related problems?	The formation of a mature Christian conscience in relation to socio-economic and political problems indispensable. A developed conscience is rooted in Christ and the Holy Spirit, watered by prayer and sacraments, & faithful to Church teaching.

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.

General Intercessions

P: Dear sisters and brothers, with joyful hearts, let us now bring to God our petitions to see hope and salvation in the midst of difficulties, tragedies and seeming defeat in our lives. Let our response be: Lord, help us to find you, our only hope and savior.

R: Lord, help us to find you, our only hope and savior.

L: For the Church, as the Church of the Poor, spread throughout the world: that She may continue to proclaim Jesus as our only hope and savior in the midst of despair and defeat by building new communities founded on the alternatives of the Kingdom of Heaven. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

L: For the People of God, and for all those who are searching for Him, and for life’s meaning and direction: that they may cultivate a social moral conscience by developing their God-given gifts that

analyze socio-economic and political situations and discover in them God's judgment and call to practical action. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

L: For our Holy Father, Pope Francis, for bishops, priests, deacons, brothers and sisters in consecrated life and for all the lay who are entrusted with the care and administration of the church as a community of God's people: that they may continue to be the profound examples of Christian moral social conscience, rooted in faith, enkindled by hope and freed by love for salvation in times of destruction, tragedy, despair and loss of lives. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may learn to listen to and rely on the initiatives and creativities of the poor in the building of lives, the re-building of societies and defense of the integrity of creation and climate justice based on the alternative values and structures of God's Kingdom. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

L: For the despairing, the hopeless and those prone to surrender in defeat to evil: that they may find in every good an experience of God and of liberating power. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

L: For our beloved dead: that, by the forgiveness of their sins, they may receive the gift of eternal life. Let us pray to the Lord.

R: Lord, help us to find you, our only hope and savior.

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

R: Lord, help us to find you, our only hope and savior.

P: God of Hope and Salvation, these are the prayers we present to You today. We ask you to lead us always to find a home in Your place, and joy and peace in our encounter with You in our hearts. Mold us to become Your heart on earth. This we ask, through Christ our Lord.

C: *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: Accept our offerings, O Lord, we pray, and in sanctifying them grant that they may profit us for salvation. 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, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we 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.

We proclaim your Death, O Lord, and profess your Resurrection 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.

Communion Antiphon: Cf. Ps 34 (33): 6
Look toward the Lord and be radiant; let your faces not be abashed.

Prayer after Communion

P: Let us pray: Grant, we pray, almighty God, that, receiving the grace by which you bring us to new life, we may always glory in your gift. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down for the blessing:
May the Lord bless you and keep
you.

C: *Amen.*

P: May almighty God bless you
in his kindness and pour out his
saving wisdom upon you.

C: *Amen.*

P: May he nourish you always
with the teachings of the faith
and make you persevere in holy
deeds.

C: *Amen.*

P: May he turn your steps towards
himself and show you the path of
charity and peace.

C: *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 forever.

C: *Amen.*

Dismissal

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

C: *Thanks be to God.* ■

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