



**Third Sunday in Ordinary Time –
National Bible Sunday
January 25, 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, fulfills her prophetic identity by living with the poor in solidarity with their project for the Kingdom.

Pope Francis' visit to the Philippines is just over. We are grateful for his inspiring presence as the Pope of the Poor and of Peace. We dedicate this catechetical reflection to the words he gave us in the name of the Word.

His first address at a meeting with Philippine authorities and the Diplomatic Corps on January 16, 2015 was programmatic. He said: "My visit is above all pastoral. It comes as the Church in this country is preparing to celebrate the fifth centenary of the first proclamation of the Gospel of Jesus Christ on these shores. The Christian message has had an immense influence on Filipino culture. It is my hope that this important anniversary will point to its continuing fruitfulness and its potential to inspire a society worthy of the goodness, dignity and aspirations of the Filipino people.

In a particular way, this visit is meant to express my closeness to our brothers and sisters who endured the suffering, loss and devastation caused by Typhoon Yolanda. Together with many people throughout the world, I have admired the heroic strength, faith and resilience demonstrated by so many Filipinos in the face of this natural disaster,

and so many others. Those virtues, rooted not least in the hope and solidarity instilled by Christian faith, gave rise to an outpouring of goodness and generosity, especially on the part of so many of the young. In that moment of national crisis, countless people came to the aid of their neighbors in need. At great sacrifice, they gave of their time and resources, creating networks of mutual help and working for the common good."

He introduced solidarity as a means to face the challenges of building a modern society. For him modern society is "a society respectful of authentic human values, protective of our God-given human dignity and rights, and ready to confront new and complex political and ethical questions." He showed knowledge of what has been happening to our nation when he said: "As many voices in your nation have pointed out, it is now, more than ever, necessary that political leaders be outstanding for honesty, integrity and commitment to the common good. In this way they will help preserve the rich human and natural resources with which God has blessed this country. Thus will they be able to marshal the moral resources needed to face the demands of the present, and to pass on to coming generations a society of authentic justice, solidarity and peace." These can be achieved through the moral imperatives of ensuring social justice and respect for human dignity" and the conversion to heed the cry of the poor and the excluded. ■

Introductory Rites

Entrance Antiphon:(Cf. Psalm 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.

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

C: Amen

P. The Lord be with you.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters: we celebrate today the Third Sunday in Ordinary Time. This is also Bible Sunday. In today's mass, let us ask the special grace from the Holy Spirit to enable us to hear the Word of God clearly, accept it heartily and live it prophetically and to the maximum, in the course of our personal conversion, in our continuing work for social transformation and total liberation in accordance with God's plan articulated by the struggles of the poor in our midst.

Penitential Act

P: Brothers and sisters: to celebrate worthily these sacred mysteries, let us now recall to mind our sins and ask God's loving forgiveness and compassion.

P: Lord Jesus, by your birth into the world, you have consecrated the gift of time. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, by living and going about the earth, you have sanctified the gift of space. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, by your partaking of the resources of the earth, you have blessed the gifts of material resources

that promote life, justice and peace. 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.

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 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, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Jonah 3:1-5, 10

L: A reading from the Book of Jonah

The word of the LORD came to Jonah, saying: "Set out for the great city of Nineveh, and announce to

it the message that I will tell you.” So Jonah made ready and went to Nineveh, according to the LORD’S bidding. Now Nineveh was an enormously large city; it took three days to go through it. Jonah began his journey through the city, and had gone but a single day’s walk announcing, “Forty days more and Nineveh shall be destroyed,” when the people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth. When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Jonah 3:1-5, 10:

Jonah, just spewed out from the belly of a large fish, looks like a person washed ashore, tired and motionless. He walks proclaiming what God wants him to say. He looks like an isolated figure without passion and zeal for the word of God. But notice: it is not the bearer of the message that is important. The people and the king of Nineveh believed and fasted. It is not the appearance of the preacher that matters, but the word of God that has an impact on the people who then believe.

Responsorial Psalm: Psalm 25:4-5, 6-7, 8-9

R. Teach me your ways, O Lord.

Your ways, O LORD, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior.

R. Teach me your ways, O Lord.

Remember that your compassion, O LORD, and your love are from of

old. In your kindness remember me, because of your goodness, O LORD.

R. Teach me your ways, O Lord.

Good and upright is the LORD; thus he shows sinners the way. He guides the humble to justice and teaches the humble his way.

R. Teach me your ways, O Lord.

Commentary on Psalm 25:

This is an acrostic poem of trust and supplication. It contains wisdom themes in expressions like “make known to me your ways; teach me your paths”. The psalmist, who probably is a teacher, recognizes God as his savior who teaches righteousness and just ways (wisdom) and who remembers him with his compassion and love (heart).

Second Reading: 1Corinthian 7:29-31

L: The second reading from the First Letter of Paul to the Corinthians

I tell you, brothers and sisters, the time is running out. From now on, let those having wives act as not having them, those weeping as not weeping, those rejoicing as not rejoicing, those buying as not owning, those using the world as not using it fully. For the world in its present form is passing away.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Corinthian 7:29-31

This is a passage with so many interpretations. Certainly, the overall perspective of the passage is Paul’s realization that the future Kingdom of God has already arrived in the daily lives of people and events in the world. But the specific context is the question: in following Paul and his missionary endeavor, which lifestyle

is better to take: married life or celibate life. Considering the hardships of the mission that Paul has experienced he preferred the latter, without comparing which is the better of the two: marriage or celibacy. He is referring now to a new charism in the Church, the gift of celibacy which is good for those who are called to this life. Marriage would not be good for the one called to celibacy; nor celibacy be good to the one called to the gift of marriage. Both are oriented to the fulfillment of God's kingdom, to final and definitive salvation. Celibacy, for Paul, is now a symbolic parable of the future.

Alleluia Verse: (Mark 1:15)

R: Alleluia, alleluia. The kingdom of God is at hand. Repent and believe in the Gospel! **Alleluia, alleluia.**

Gospel: Mark 1:14-20

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Mark.

C: *Glory to you, O Lord.*

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."

As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. Jesus said to them, "Come after me, and I will make you fishers of men." Then they abandoned their nets and followed him. He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

P: The Gospel of the Lord.

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

Commentary on Mk 1:14-20

Mark now is indicating the end of the old time (John's arrest) and the beginning of the new (Jesus' preaching). With four words: time of fulfillment, is at hand, repent and believe – all action words, actually – Jesus has synthesized the action of heaven and the action in the world. Thus, the kingdom of God is not a specific place, but an experience of life of repentance and acceptance of the projects of God: the good news of justice and peace, of life and truth, of solidarity and new community life of brothers and sisters. By calling disciples to himself, Jesus is saying that the new time of salvation is a new community around him. There could be no kingdom of God without this community. The job of the disciples would still be the same: fishers. But their object and place of fishing would be different: they will be fishing men and women in the world – the universal mission. To be called by Jesus to himself in a new community means to leave everything (conversion), to follow him (commitment to his person and to his cause) and to stay and work with him (faith-solidarity) in his projects of liberation-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, lives God's Word by being with the poor in solidarity with their project for the Kingdom.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, lives God's Word by being with the poor in solidarity with their project for the Kingdom.</p>	<p>In your community, are there landless peasants working for genuine agrarian reform, workers for better family living wage, indigenous peoples for integrity of creation, youth and professionals defending human rights? How do you regard them? Do you think God is at work in them to realize his project of the Kingdom?</p>	<p>"Solidarity is a means to face the challenges of building a modern society.. respectful of authentic human values, protective of our God-given human dignity and rights, and ready to confront new and complex political and ethical questions."</p>

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 elevate our hearts and minds to God our Father, and, with joy, humbly present to him our prayers. For every prayer let our response be: Lord, help us to listen to your Word.

R: Lord, help us to listen to your Word.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may be strengthened by the Holy Spirit in her continuing prophetic task of standing by the poor, oppressed and marginalized in their project for justice and peace for the event of God's kingdom. Let us pray to the Lord.

R: Lord, help us to listen to your Word.

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, by sharing the sentiments of the heart of Christ, they may continue to live the life that articulates the values of the Gospel and proclaim them humbly, gently, firmly and without fear to all peoples of the world in dialogue with other faith-traditions, religions and social movements. Let us pray to the Lord.

R: Lord, help us to listen to your Word.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may continue to promote the common good by building “circles of integrity and networks of solidarity” as means to face the challenges of building a modern society characterized by respect for authentic human values, protection of our God-given human dignity and rights, and readiness to confront new and complex political and ethical questions” while putting a stop to an “economy of exclusion” and the “idolatry of money”. Let us pray to the Lord.

R: Lord, help us to listen to your Word.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another to envision and build a future human community as communion, by working with the peasant-farmers for genuine agrarian reform, with the workers and the urban poor for just family living wage, with the indigenous peoples for the preservation and development of their cultural identity, with the young and the adult for respect

and promotion of human rights and welfare and with social movements that aspire for the release of political prisoners and the furtherance of peace based on justice. Let us pray to the Lord.

R: Lord, help us to listen to your Word.

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 listen to your Word.

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

R: Lord, help us to listen to your Word.

P: Lord God of love and compassion, listen to the prayers of your people. Help us to follow the way of your Son, who calls us to form a community of disciples around him, in our life here on earth as we journey towards you in the fullness of joy and life. We ask this through the Christ our 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: 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 our 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 forever. May our voices, we pray, join with theirs in once 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.

WWe 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. Psalm 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:

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 the peace and glorify God by your life.

C: *Thanks be to God.* ■

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no matter how small.

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