



Feast of the Epiphany of the Lord January 8, 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 the Epiphany of the Lord when, through her, the poor and the foreigners accept Jesus, the Jew, as the savior of all.

The feast of the Epiphany of the Lord celebrates the mysteries of Jesus' infancy. It is one of the mysteries of Jesus' infancy and hidden life that comes after the Christmas mystery (Catechism of the Catholic Church, 522-528). There are three moments in the Epiphany of the Lord, namely: "the adoration of Jesus by the wise men (magi) from the East; his baptism in the Jordan and the wedding feast at Cana in Galilee."

In light of today's theme: "The Church of the Poor, through the Basic Ecclesial Communities, proclaims the Epiphany of the Lord when, through her, the poor and the foreigners accept Jesus, the Jew, as the savior of all." 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

(283) It is evident that Christian discipleship or a spirituality for social transformation demands a properly formed social conscience, the lack of which in many Filipinos is a major tragedy. Cultural values frequently get in the way of moral judgment resulting in the commission of injustices or in the perpetuation of immoral social practices that militate against the common good.

(284) Conscience has two dimensions. It can refer to a person's basic moral tendency in the depths of a person's being, a basic moral value that summons the person to obedience, to love good and avoid evil. It can also refer to a practical moral judgment in the person's heart telling the person "inwardly at the right moment: do this, shun that." The dimension of "being obliged" by God whose voice echoes in the "most secret core and sanctuary" of the human person is the characteristic of conscience.

Points for Reflection: What cultural values frequently block our sense of moral judgment that result into injustices? Where do these cultural values come from? Cite examples. Is our sense of "good and evil" innate or is it learned and cultivated? Give examples. ■

Entrance Antiphon: Cf. Mal 3: 1; 1 Chr 29: 12

Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion.

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. We are celebrating today the feast of the Epiphany of our Lord, the manifestation of Jesus as Savior of Israel, Son of God and Savior of the world. With the magi from the East, the foreigners who accepted Jesus, let us ask God to accompany us in our journey to meet Jesus more intimately in our lives, especially among the poor and the needy.

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: O God, who on this day revealed your Only Begotten Son to the nations by the guidance of a star, grant in your mercy, that we, who know you already by faith, may be brought to behold the beauty of your sublime glory. 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 60:1-6

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

Rise up in splendor, Jerusalem! Your light has come, the glory of the Lord shines upon you. See, darkness covers the earth, and thick clouds cover the peoples; but upon you the LORD shines, and over you appears his glory. Nations shall walk by your light, and kings by your shining radiance. Raise your eyes and look about; they all gather and come to you: your sons come from afar, and your daughters in the arms of their nurses.

Then you shall be radiant at what you see, your heart shall throb and overflow, for the riches of the sea

shall be emptied out before you, the wealth of nations shall be brought to you. Caravans of camels shall fill you, dromedaries from Midian and Ephah; all from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the LORD.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 60:1-6:

This imagery depicts the return of the people of Israel from exile. It describes the splendor, joy and the glory of Jerusalem, its capital city. Light is the symbol of salvation and the dawn – the glory of the Lord has dawned upon you – is the symbol of an emerging new era. This is a new time of salvation. The commercial traffic from all the surrounding nations is now finding its way to Jerusalem. In an era of true peace, the dignity of peoples and nations is restored and upheld by internal prosperity and international equal economic activity!

Responsorial Psalm: Ps 72:1-2.7-8.10-11.12-13

R: *Lord, every nation on earth will adore you.*

O God, with your judgment endow the king, and with your justice, the king's son; He shall govern your people with justice and your afflicted ones with judgment.

R: *Lord, every nation on earth will adore you.*

Justice shall flower in his days, and profound peace, till the moon be no more. May he rule from sea to sea, and from the River to the ends of the earth.

R: *Lord, every nation on earth will adore you.*

The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute. All kings

shall pay him homage, all nations shall serve him.

R: *Lord, every nation on earth will adore you.*

For he shall rescue the poor when he cries out, and the afflicted when he has no one to help him. He shall have pity for the lowly and the poor; the lives of the poor he shall save.

R: *Lord, every nation on earth will adore you.*

Commentary on Ps 72:1-2.7-8.10-11.12-13:

This is a royal psalm, a hymn dedicated to the ruler and the heir to his throne. God is being asked to let the king participate in his justice and the king's son to be trained in the ways of justice. Who are the doers of justice? Those who do justice are they who defend the poor, put an end to oppression and who let everyone share in the richness of the earth. It is not enough that we pray for the rulers. We must engage in struggle so that our society may become more just, more bound together in solidarity and, and thus, become more egalitarian.

Second Reading: Eph 3:2-3a.5-6

L: **The second reading is taken from the letter of Paul to the Ephesians:**

Brothers and sisters: You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation. It was not made known to people in other generations as it has now been revealed to his holy apostles and prophets by the Spirit: that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Eph 3:2-3a.5-6

Paul now, the apostle to the gentiles, makes a humble assertion: his discovery that the expected Messiah was not for the Jews alone, but for the gentiles as well. In this new time, the grace of Christ has been granted to all, making the gentiles also co-heirs and members of the same body of Christ. Kept secret in the Old Testament times, this revelation was entrusted to him and now formed part of the apostolic tradition!

Gospel: Matt 2:1-12:

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 was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, “Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage.”

When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, He inquired of them where the Christ was to be born. They said to him, “In Bethlehem of Judea, for thus it has been written through the prophet: And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.”

Then Herod called the magi secretly and ascertained from them the time of the star’s appearance. He sent them to Bethlehem and said, “Go and search diligently for the child. When you have found him, bring me word, that I too

may go and do him homage.”

After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.

And having been warned in a dream not to return to Herod, they departed for their country by another way.

P: The Gospel of the Lord.

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

Commentary on Matt 2:1-12:

History, legend and theological reflection meet together in the retelling of the events surrounding the birth of Jesus. History: Jesus was born in Bethlehem of Judea in the time of King Herod. Legend: the magi from the exotic east guided by the stars – wise men who were able to interpret the movements of heavenly bodies. The killing of the innocents that saved the savior calls to mind the story of the birth of Moses. Theology: Jesus is the fulfillment of the Old Testament promises and also the hope of all peoples of the world. Jesus is the King-Messiah, Son of God and Savior of the world but revealed in the fragility and poverty of a child, born of Mary. He is rejected by his own people, but accepted by strangers and foreigners! While his own people are mourning because of the deaths of children massacred by the king-usurper, those who have left everything in search of him are filled with great joy upon finding him. In

the poverty of God, the poor and the foreigners are able to enter into the mystery of His rich loving presence!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the Epiphany of the Lord when, through her, the poor and the foreigners accept Jesus, the Jew, as the savior of all.

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 the Epiphany of the Lord when, through her, the poor and the foreigners accept Jesus, the Jew, as the savior of all.	In your parish and BEC, who are the “poor and foreigners”? Who are the “outsiders” who do not belong to your Catholic Church circle? Why? Describe their sense of moral social conscience.	“In the magi, representatives of the neighboring pagan religions, the Gospel sees the first-fruits of the nations, who welcome the good news of salvation through the Incarnation”: the poor Jesus!

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 thank God for the gift of His Son and pray to Him to share with us the eyes and wisdom of the poor and the excluded. Let our response be: Lord, may we know Jesus, the poor of Nazareth, more deeply.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

L: For the Church, as the Church of the Poor, spread throughout the world: that She may continue to proclaim the Epiphany of the Lord when, through her, the poor and the foreigners accept Jesus, the Jew, as the savior of all. Let us pray to the Lord.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

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 that finds joy in the simplicity of life and appreciates the peace of the innocent child, Jesus. Let us pray to the Lord.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

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 listen to the cries of the poor, the weak and the excluded and make of the church the platform on which the poor may speak. Let us pray to the Lord.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may learn the example of the magi who offered their riches in order to find God and the truth of salvation. Let us pray to the Lord.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

L: For the poor farmers and workers, the indigenous peoples, national minorities and the environment that is slowly dying: that they may all learn to take good care of each other by deeply cherishing the insight of the poor and the excluded and the beauty of the groaning creation as the privileged place of encounter with Jesus. Let us pray to the Lord.

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

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, may we know Jesus, the poor of Nazareth, more deeply.

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

R: Lord, may we know Jesus, the poor of Nazareth, more deeply.

P: Dear God, These are the prayers we present to You today on the feast of the Epiphany of Your Son. May we surrender to Him the riches of our desires and possessions so we may become open to Your will and guidance. Mold us to become your heart on earth. Thank you for being with us always, 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: Look with favor, Lord, we pray, on these gifts of your Church, in which are offered now not gold or frankincense or myrrh, but he who by them is proclaimed, sacrificed and received, Jesus Christ. Who lives and reigns for ever and ever. 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 today you have revealed the mystery of our salvation in Christ as a light for the nations, and when he appeared in our mortal nature, you made us new by the glory of his immortal nature.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end 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. Mt 2: 2

We have seen his star in the East, and have come with gifts to adore the Lord.

Prayer after Communion

P: Let us pray: Go before us with heavenly light, O Lord, always and everywhere, that we may perceive with clear sight and revere with true affection the mystery in which you have willed us to participate. 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 God, who has called you out of darkness

into his wonderful light, pour out in kindness his blessing upon you and make your hearts firm in faith, hope and charity.

C: Amen.

P: And since in all confidence you follow Christ, who today appeared in the world as a light shining in darkness, may God make you, too, a light for your brothers and sisters.

C: Amen.

P: And so when your pilgrimage is ended, may you come to him whom the Magi sought as they followed the star and whom they found with great joy, the Light from Light, who is Christ the Lord.

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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