



**Twenty-Ninth Sunday in
Ordinary Time
World Mission Sunday
October 19, 2014**

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 mission by collaborating in the work of liberation with all peoples, faithful and atheists alike!

Today the Church celebrates World Mission Sunday. We are reminded of our vocation to assist in the mission of the Church to preach the Good News to all in various ways all the time in the world. This world that is already one and yet so diverse belongs to God by the presence of His Spirit. In this context mission now is to share our experience of God with one another. For us Christians, it is to share our experience of Jesus Christ in our lives, in our history and tradition, in the call of the future. In this sense, let us continue to ponder on PCP-II's vision of a Church Renewed that focuses now on Discipleship in Community. It says:

“C.1 The Church is a Communion

a) Unity in Diversity

(91) When Paul wanted to express the unity of Christians, he compared the group of believers to a human body and called it the body of Christ. In this one body there are different parts. Each part is needed by every other part; each needs the other as well. Each believer has a role to play in the one body.

(92) In the idealized picture of the early Jerusalem community and in Paul's description of the Church as the body of Christ we can see the following characteristics of the Church. There is first of all the unity of the believers. But this unity is a unity in diversity. In the Church there are different charisms and ministries but there is only one body. The diversity does not destroy the unity. But it brings out the complementarity and necessary contribution of the different charisms and ministries. Sharing and mutual interaction of the different members also characterize the Church. It is through this sharing and interaction that everybody's need is supplied.”

What is the idealized picture of the early Jerusalem community? Show how this idealized picture complements Paul's description of the Church as the Body of Christ. How is this complementarity experienced in your community? ■

Introductory Rites

Entrance Antiphon:

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me.

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 are called to be a Church of Communion. In today's World Mission Sunday, let us ask God to open wide our hearts and minds so that we will be able to appreciate and honor our differences and uniqueness as persons and communities, and from there develop a profound unity in faith, hope and love. May our sense of mission be a sharing of our experience of God, or of his absence, without limits, without frontiers, everywhere now and forever.

Penitential Act

P: Brothers and sisters, let us now ask God's loving forgiveness for the sins that we may have committed by commission and omission.

P: Lord Jesus, you call us to be a Church of unity. Forgive us for our divisive exclusions. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you call us to be a Church of diversity. Forgive us for imposing exclusive control over others. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you call us to be one in our diversity. Forgive us for our selfishness and desire for power and domination. 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 ever-living God, grant that we may always conform our will to yours and serve your majesty in sincerity of heart. Through our Lord Jesus Christ your Son, who live and reign with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Is 45:1, 4-6

L: A reading from the Prophet Isaiah

Thus says the LORD to his anointed, Cyrus, whose right hand I grasp, subduing nations before him, and making kings run in his service, opening doors before him and leaving the gates unbarred: For the sake of Jacob, my servant, of Israel, my chosen one, I have called you by your name, giving you a

title, though you knew me not. I am the LORD and there is no other, there is no God besides me. It is I who arm you, though you know me not, so that toward the rising and the setting of the sun people may know that there is none besides me. I am the LORD, there is no other.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 45:1, 4-6:

Cyrus, the Persian king, was a non-believer in Yahweh and a foreigner: non-Israelite. But he was anointed by Yahweh for a mission: to free the Israelites from Babylonian captivity and to restore them to their homeland. Why did Yahweh do it? Historically, the Persian policy of conquest was different from the policies of Assyria and Babylon. The Assyrians applied the political-military tactic of economic control of foreign peoples through violent destruction; the Babylonians employed the strategy and tactic of deportation of leaders and decapitating a nation to control the economy of the land. The Persians restored peoples to their lands and ruled over them through the system of tributes and taxation. The prophet interpreted this Persian intervention into the lives of Israel and other conquered peoples as part of God's plan. Nothing escaped the will and design of God for the world and its peoples, godless atheists included.

Responsorial Psalm: Ps 96:1, 3, 4-5, 7-8, 9-10

R: *Give the Lord glory and honor.*

Sing to the LORD a new song; sing to the LORD, all you lands. Tell his glory among the nations; among all peoples, his wondrous deeds.

R: *Give the Lord glory and honor.*

For great is the LORD and highly to be praised; awesome is he, beyond all gods. For all the gods of the nations are things of naught, but the LORD made the heavens.

R: *Give the Lord glory and honor.*

Give to the LORD, you families of nations, give to the LORD glory and praise; give to the LORD the glory due his name! Bring gifts, and enter his courts.

R: *Give the Lord glory and honor.*

Worship the LORD, in holy attire; tremble before him, all the earth; say among the nations: The LORD is king, he governs the peoples with equity.

R: *Give the Lord glory and honor.*

Commentary on Psalm 96:

This is a hymn of praise. The reason for singing praise is: The Lord is king, he governs the peoples with justice and equality. There is no other God but he; the gods of the nations are nothing. It is only this God who does wonderful things in the life and history of the people and of the world. Therefore, he is worthy to be praised and worshipped by all the nations.

Second Reading: 1 Thes 1:1-5b

L: The second reading from the Letter of Paul to the Thessalonians

Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace. We give thanks to God always for all of you, remembering you in our prayers, unceasingly calling to mind your work of faith and labor of love and endurance in hope of our Lord Jesus Christ, before our God and Father,

knowing, brothers and sisters loved by God, how you were chosen. For our gospel did not come to you in word alone, but also in power and in the Holy Spirit and with much conviction.
L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Thes 1:1-5b:

After his opening greetings, Paul right away expresses his gratitude to God for the gift of the Christian community in Thessalonica. Prayer has always united Paul and this Christian community. The Christian community is able to live the three great theological virtues of faith, hope and love: each of them presupposes the other and cannot be separated from one another. The active faith, the patient hope and the profound solidarity of love are the fruits of the community's acceptance of the Gospel which Paul preached.

R: Alleluia, alleluia. Shine like lights in the world as you hold on to the word of life! **Alleluia, alleluia.**

Gospel: Matt 22:15-21

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.*

The Pharisees went off and plotted how they might entrap Jesus in speech. They sent their disciples to him, with the Herodians, saying, "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status. Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?" Knowing their malice, Jesus said, "Why are you testing me, you

hypocrites? Show me the coin that pays the census tax." Then they handed him the Roman coin. He said to them, "Whose image is this and whose inscription?" They replied, "Caesar's." At that he said to them, "Then repay to Caesar what belongs to Caesar and to God what belongs to God."

P: The Gospel of the Lord.

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

Commentary on Matt 22:15-21

Jesus confronts the pseudo-dilemma posed by the conspiratorial entrapment question not with an expected answer based on their choices, but with a teaching: There is somebody far more superior to Caesar, the emperor, or to any earthly ruler for that matter. Caesar has no real claim to the goods of the earth, not even to the conquered peoples and territories he has subjugated by force and violence. Nothing belongs to Caesar, not even himself who is an image and likeness of God. Rather, everyone and everything, Caesar included, belong to God. In this light it is possible that historically Jesus and his disciples did not pay taxes to the state.

By this teaching, Jesus is able to transcend the division of the world into two kingdoms: the kingdom of the Caesars and the kingdom of God. He is able to transcend the false separation of the distinction between the human and the divine. By this teaching, Jesus has taken away the false absolute power of the State. He is able to send us back to one another, to the living and suffering images of God, to the majority poor who are the crown of God's creation!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, fulfills her mission by collaborating in the work of liberation with all peoples, faithful and atheists alike!

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 mission by collaborating in the work of liberation with all peoples, faithful and atheists alike!	Who are the God-fearing and the “godless and atheists” in your community? What are they doing to improve life, especially the poor? What are you, your BEC and Parish, doing to improve life, especially the poor? Are you collaborating for the project of the poor?	The community “devoted themselves to the teaching of the apostles and to communal life, to the breaking of the bread and to the prayers,” as one body of Christ”. God can also use the unbeliever, godless and atheist to liberate his people.

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 ask God now to bless our prayers, for He is active in our life and he listens to our pleas. For every prayer let our response be: Lord, help us to see you in one another.

R: Lord, help us to see you in one another.

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 missionary task of preaching the Good News of Jesus Christ by boldly sharing her experience of liberation and salvation to all peoples. Let us pray to the Lord.

R: Lord, help us to see you in one another.

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, by sharing the sentiments of the heart of Christ, they may in this ongoing Synod of Bishops, discern the ways of grace of love in marriage, family life,

gender difference and equality and in the dignity of persons no matter their sexual orientations and preferences. Let us pray to the Lord.

R: Lord, help us to see you in one another.

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 encouraging everyone to help eradicate poverty, put an end to government corruption and neglect, and to care for nature and environment. Let us pray to the Lord.

R: Lord, help us to see you in one another.

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: united in our diversity, one body of Christ that includes peoples of other faiths, religions and even those who do not believe and have no sense of God at all. Let us pray to the Lord.

R: Lord, help us to see you in one another.

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 see you in one another.

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

R: Lord, help us to see you in one another.

P: Lord God, these are the prayers we present to you today. We ask you to grant them to us and help

us grow in active faith, in patient and firm hope and in the solidarity of love, through 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: Grant us, Lord, we pray, a sincere respect for your gifts, that, through the purifying action of your grace, we may be cleansed by the very mysteries we serve. 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, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvelous deed by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen

race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

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:

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

Prayer after Communion

P: Let us pray: Grant, O Lord, we pray, that, benefitting from participation in heavenly things, we may be helped by what you give in this present age and prepared for the gifts that are eternal. 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: Hasten to the aid of your faithful people who call upon you, O Lord, we pray, and graciously give strength in their human weakness, so that, being dedicated to you in complete

sincerity, they may find gladness in your remedies both now and in the life to come. 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 and share your experience of God to everyone.

C: Thanks be to God. ■

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.

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