



Solemnity of All Saints November 1, 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, celebrates the saints' share of the glory in heaven by living the programmatic blessings of the Kingdom.

“The Church of the Poor, through the Basic Ecclesial Communities, celebrates the saints' share of the glory in heaven by living the programmatic blessings of the Kingdom”, let us reflect on “A Renewed Integral Evangelization” with PCP-II, when it says:

“PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

‘4. The Inter-relatedness of These Various Renewals

(182) While we have indicated distinct areas of the apostolate that need renewal, it must be stressed that no true renewal can happen in one area (e.g., catechesis) in isolation from the other areas. Any genuine renewal must affect all three areas in their inter-relationship.

(183) However, the most basic area of renewal, and the one that must receive first priority is catechesis. Without education towards maturity in the faith, the social apostolate will become activism and will fall prey to the temptations of unchristian ideologies. Without catechesis, worship will degenerate into formalism and will slide into superstition and magical mentality.

(184) On the other hand, catechesis without the social apostolate will lack the power of Christian witness and transformation. And without worship, catechesis will become indoctrination.

(185) Finally, the social apostolate without worship will lose its source of strength, while worship without the social apostolate will turn into worship divorced from life.

Points for Reflection: Name the areas in catechesis, worship and liturgy and the apostolate that need to be renewed. Show how the renewal in each area should coherently affect the renewal in the other areas. Is there in catechesis a mandate for the liberation of the poor? How can this catechetical mandate for liberation be made real by the poor? How can this struggle for liberation be celebrated liturgically in worship as a moment in the unfolding history of salvation? ■

Entrance Antiphon:

Let us all rejoice in the Lord, as we celebrate the feast day in honor of all the Saints, at whose festival the Angels rejoice and praise the Son of God.

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: on this Feast of All Saints, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In a very special way, let us ask the saints in heaven to pray for us on earth that we may be strengthened in our response to God's invitation to live out the alternative programmatic blessings of his Reign.

Penitential Act

P: And so dear brothers and sisters, to prepare ourselves to celebrate worthily these sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: Lord Jesus, you have called us to be a new people of God and citizens of the Kingdom of Heaven. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to live our identity as adopted children of God, who in our human weakness today strive for the perfection with you tomorrow. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to be poor in spirit by being peacemakers through the works of justice. 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, by whose gift we venerate in one celebration the merits of all the Saints, bestow on us, we pray, through the prayers of so many intercessors, an abundance of the reconciliation with you for which we earnestly long. 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: Rev 7:2-4, 9-14

L: A reading from the Book of Revelation

I, John, saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, “Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God.” I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the children of Israel.

After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: “Salvation comes from our God, who is seated on the throne, and from the Lamb.” All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: “Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.”

Then one of the elders spoke up and said to me, “Who are these wearing white robes, and where did they come from?” I said to him, “My lord, you are the one who knows.” He said to me, “These are the ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rev 7:2-4, 9-14:

The dispersal due to the tower of Babel which was overturned by a new people gathered together at the Pentecost finds its complete reversal in this continuing vision of John: a new people of God from all races and tongues are one in the service of God. The destruction of creation is also the demise of humanity. But before this destruction, the servants of God must first be identified by the seal: they belong to God, as it was in the Exodus experience. In their infinite number: 144,000 is $12 \times 12 \times 1000$ = the perfect number of the elect destined for the new heaven and the new earth! They are led by the martyrs who triumphantly shared the mission, suffering and death of Jesus, and will now share with him his rule in his glory!

Responsorial Psalm: Ps 24:1bc-2, 3-4ab, 5-6

R: *Lord, this is the people that longs to see your face.*

The LORD's are the earth and its fullness; the world and those who dwell in it. For he founded it upon the seas and established it upon the rivers.

R: *Lord, this is the people that longs to see your face.*

Who can ascend the mountain of the LORD? or who may stand in his holy place? One whose hands are sinless, whose heart is clean, who desires not what is vain.

R: *Lord, this is the people that longs to see your face.*

He shall receive a blessing from the LORD, a reward from God his savior. Such is the race that seeks him, that seeks the face of the God of Jacob.

R: *Lord, this is the people that longs to see your face.*

Commentary on Psalm 24:

This song, used in the liturgy of entering the Temple, has three parts, namely: (1) a short hymn to the Creator who securely establishes his creation, (2) entry into the Temple by one who is fit to enter it, and (3) the blessing upon the one who seeks the Lord.

Second Reading: 1 John 3:1-3

L: A reading from the First Letter of John

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. Everyone who has this hope based on him makes himself pure, as he is pure.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 John 3:1-3

God has adopted those who follow his son Jesus Christ as his children. The world will deny this because it has denied God, its author and source. But the fulfillment of being children of God will come, when, by beholding God face to face they will all perfectly share in his being God. What started as created in God's image and likeness will now share the perfection of his divinity. This is so, despite humanity's limitations and weaknesses in history. For Christians will grow into perfection, understood in hope today, tomorrow.

Alleluia Verse: Matt 11:28

R: **Alleluia, alleluia.** Come to me, all you who labor and are burdened,

and I will give you rest, says the Lord.
Alleluia, alleluia.

Gospel: Matt 5:1-12a

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 saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying:

“Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.”

P: The Gospel of the Lord.

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

Commentary on Matt 5:1-12a

The first seven blessings are addressed to the “third person”: the poor in spirit, they who mourn, the meek, they who hunger and thirst, the merciful, the clean of heart, the peacemakers, the persecuted. The first and the seventh blessings are in the present tense: theirs is.. the second to the sixth blessings are in the future tense: for they will be... The last blessing and the exhortation to rejoice are addressed to the second person “you”. This Jesus’

sermon of the mount recalls Moses the teacher at Mount Sinai. But while Moses taught doctrines and commandments in the Old Testament times, Jesus in the New Testament times is inviting people to the programmatic values of the Kingdom of God. Who are the poor in spirit and the persecuted for the cause of justice whom God has gifted with his Kingdom now, in the present time? They are the materially poor who are open to God's loving and saving intervention and the rich who desire salvation upon realizing that their riches are seized from the people, the poor, and they are willing to return these wealth to their victims according to the terms of justice. The blessings between these opening and concluding blessings bring out the future reversal of fortunes in favor of the values of the kingdom. Why future reversal? Because of the historic struggle and solidarity shared by both the victims and their oppressors who have repented and are with the poor in the quest for justice and the fullness of God's reign. Their joy is in their suffering for the Kingdom, in their solidarity with Jesus of Nazareth, in his struggle and his cause: the alternative of God's Reign.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, celebrates the saints' share of the glory in heaven by living the programmatic blessings of the Kingdom.

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, celebrates the saints' share of the glory in heaven by living the programmatic blessings of the Kingdom.	Is addiction also a phenomenon in your BEC and parish? What kinds of addiction are there? Who are the victims of addiction? Classify the victims of addiction according to their socio-economic status. Why would they go for addiction?	The infinite numbers of the elect, led by the martyrs, are destined for the new heaven and the new earth! They are blessed for sharing in the suffering and death of Jesus. They will now share with him his rule in his glory!

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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 humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, deepen our hope in the new heaven and new earth.

R: Lord, deepen our hope in the new heaven and new earth.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share the mission of Jesus, celebrate the saints' share of the glory in heaven by living the programmatic blessings of the Kingdom. Let us pray to the Lord.

R: Lord, deepen our hope in the new heaven and new earth.

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 they may continue to pursue the most

basic area of renewal, giving first priority to catechesis, in relation to the renewal of the social apostolate, liturgy and worship so that catechesis will not degenerate into indoctrination, social apostolate into mere activism, and liturgy and worship to formalism, superstition and magic. Let us pray to the Lord.

R: Lord, deepen our hope in the new heaven and new earth.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they make laws, policies and structures that defend the freedom of religion, put an end to prejudice, stereotyping and discrimination and promote inter-faith encounters and inter-cultural dialogues for mutual understanding and respect, the quest for truth and the common good in justice and peace. Let us pray to the Lord.

R: Lord, deepen our hope in the new heaven and new earth.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live our lives according to the values of the new life lived in common by cultivating hearts that beat for the sick and the dying, for those unjustly deprived of life by the violence of capital punishment, abortion and poverty caused by human greed, its economy of exclusion, accumulation of wealth, elitist governance and militaristic approach to social order and peace. Let us pray to the Lord.

R: Lord, deepen our hope in the new heaven and new earth.

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, deepen our hope in the

new heaven and new earth.

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

R: Lord, deepen our hope in the new heaven and new earth.

P: Lord, these are the prayers we present to you today. In this feast of all the saints, help us to love and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Give us a heart that celebrates the beatitudes and its subversive values on behalf of the alternative way of life in the kingdom of God. Make of our hearts your heart in the world. We ask this 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: May these offerings we bring in honor of all the Saints be pleasing to you, O Lord, and grant that, just as we believe the Saints to be already assured of immortality, so we may experience their concern for our 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 today by your gift we celebrate the festival of your city, the heavenly Jerusalem, our mother, where the great array of our brothers and sisters already gives you eternal praise.

Towards her, we eagerly hasten, as pilgrims advancing by faith, rejoicing in the glory bestowed upon those exalted members of the Church through whom you give us, in our frailty, both strength and good example.

And so, we glorify you with the multitude of Saints and Angels, as with one voice of praise 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.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, 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: Mt 5: 8-10

Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Prayer after Communion

P: Let us pray: As we adore you, O God, who alone are holy and wonderful in all your Saints, we implore your grace, so that, coming to perfect holiness in the

fullness of your love, we may pass from this pilgrim table to the banquet of our heavenly homeland. 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, the glory and joy of the Saints, who caused you to be strengthened by means of their outstanding prayers, bless you with unending blessings.

C: Amen.

P: Freed through their intercession from present ills and formed by the example of their holy way of life, may you be ever devoted to serving God and neighbor.

C: Amen.

P: So that, together with all, you may possess the joys of the homeland, where Holy Church rejoices that her children are admitted in perpetual peace to the company of the citizens of heaven.

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, glorifying the Lord by your life.

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. Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.

