



**Thirty-Third Sunday
in Ordinary Time
November 16, 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, can bear fruit by encouraging families and women to use their gifts for the liberation of the community.

In light of our theme for today: The Church of the Poor, through the Basic Ecclesial Communities, can bear fruit by encouraging families and women to use their gifts for the liberation of the community, let us continue to ponder on PCP-II's vision of a Church Renewed that focuses on Discipleship in Community. It talks now of co-responsibility in participation:

“C.2 Participation

(100) Therefore we need to emphasize today the insights of Vatican II on co-responsibility, shared responsibility in the mission of the entire Church. The movement must henceforth be

towards the actual and active sharing of responsibilities among pope and bishops, clergy and religious, lay men and women. And if heavier emphasis is laid on the laity now, it is not to set them against the hierarchical part of the Church nor to form them into a so-called “Church of the People”, understood as having no place for hierarchical authority and office. It is rather to restore their neglected role of evangelizers, to enable them to exercise that role more fully and efficaciously for the spread of Christ’s Kingdom.

(101) When we participatively share charism and ministry for the one mission, we become a Church of Communion in truth and in deed. It is a veritably new way, at least for us of this century, of being Church.”

In the context of the Church as Communion which promotes co-responsibility in participation, what steps have you taken to empower the lay, the families and women, so that they can truly and meaningfully participate in the shared mission of the Church? In this sense, what is co-responsibility and how does one become co-responsible in the mission of evangelization? ■

Introductory Rites

Entrance Antiphon:

The Lord said: I think thoughts of peace and not of affliction. You will call upon me, and I will answer you, and I will lead back your captives from every 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, let us welcome one another to this celebration of the Eucharist. Let us celebrate this with joy and gratitude because God has always blessed us, even without our knowing it. In a special way, we pray in this mass for the lay people in the Church, for families and women, that we may open our doors for their liberation - empowerment, participation and shared responsibility – for the cause of the mission of evangelization.

Penitential Act

P: Brothers and sisters, let us ask God now to forgive us our sins and failures for he is gentle and meek and humble of heart.

P: Lord Jesus, you call us to share the mission of evangelization. Forgive us for excluding the lay, their families and women in the hard work of evangelization. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you call us to develop our gifts and talents for the liberation of the community. Forgive us for humiliating the poor and the weak as objects of our mission. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you call us to participate fully and be co-responsible in the Church.

Forgive us for our failure to empower the lay, their families and women, in the Church. 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: Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good. 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: Proverbs 31:10-13, 19-20, 30-31

L: A reading from the Book of Proverbs

When one finds a worthy wife, her value is far beyond pearls. Her husband,

entrusting his heart to her, has an unfailing prize. She brings him good, and not evil, all the days of her life. She obtains wool and flax and works with loving hands. She puts her hands to the distaff, and her fingers ply the spindle. She reaches out her hands to the poor, and extends her arms to the needy. Charm is deceptive and beauty fleeting; the woman who fears the LORD is to be praised. Give her a reward for her labors, and let her works praise her at the city gates.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Proverbs 31:10-13, 19-20, 30-31:

The book of the Proverbs ends with an acrostic poem dedicated to an industrious wife or a real woman. The concept of womanhood or of being a wife here arose from an oriental and Jewish culture at that time. Here, she is described as a devoted and faithful wife; she works with her hands on things that are home-made for her family; she is the epitome of solidarity with the poor and the needy. She is God-fearing. Long live this woman and wife!

Responsorial Psalm: Ps 128:1-2, 3, 4-5

R: *Blessed are those who fear the Lord.*
Blessed are you who fear the LORD, who walk in his ways! For you shall eat the fruit of your handiwork; blessed shall you be, and favored.

R: *Blessed are those who fear the Lord.*
Your wife shall be like a fruitful vine in the recesses of your home; Your children like olive plants around your table.

R: *Blessed are those who fear the Lord.*
Behold, thus is the man blessed who fears the LORD. The LORD bless you

from Zion: may you see the prosperity of Jerusalem all the days of your life.

R: *Blessed are those who fear the Lord.*

Commentary on Psalm 128:

This is a song of ascent. It brings in the whole family together; each family member has a task to do, in the family's ascent to Jerusalem. Doublets are used in the poetic expression: "blessed" (vv. 1a and 5a); the "blessing" (vv. 4a and 5a); "well-being" or being "favored" (vv. 2b and 5b). The vegetable imageries imply fecundity and increase in population. To walk in the ways of the Lord is to be blessed. The blessings come in human labor, a wife that is fecund and productive at home, and in children who make one big family under the care of the Lord who ensures peace and prosperity among the inhabitants of Jerusalem.

Second Reading: 1 Thessalonians 5:1-6

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

Concerning times and seasons, brothers and sisters, you have no need for anything to be written to you. For you yourselves know very well that the day of the Lord will come like a thief at night. When people are saying, "Peace and security," then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape.

But you, brothers and sisters, are not in darkness, for that day to overtake you like a thief. For all of you are children of the light and children of the day. We are not of the night or of darkness. Therefore, let us not sleep as the rest do, but let us stay alert and sober.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Thessalonians 5:1-6:

Paul now is ending his first letter to the Thessalonians. He reminds them of the “day of the Lord” that will surely come, but no one knows exactly when! It will surely come as a “surprise” to one and all. This allows Paul to play on the word-pair imagery: light-day; night-darkness; children of the light and of the day—we are not of the night or of darkness; let us not sleep—let us stay alert and sober. Those who say “there is peace and security” are not prepared for the day of the Lord. They are intoxicated with their own unbridled desires. They are people of the night. They will be punished. But Christians, as citizens of the light and day, ought to be vigilant and sober: men and women of hope who will never allow the day of the Lord to overtake them.

R: Alleluia, alleluia. Remain in me as I remain in you, says the Lord. Whoever remains in me bears much fruit! **Alleluia, alleluia.**

Gospel: Matt 25:14-30

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.*

Jesus told his disciples this parable: “A man going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one-- to each according to his ability. Then he went away.

Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master’s money.

After a long time the master of those

servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, ‘Master, you gave me five talents. See, I have made five more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ Then the one who had received two talents also came forward and said, ‘Master, you gave me two talents. See, I have made two more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ Then the one who had received the one talent came forward and said, ‘Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.’ His master said to him in reply, ‘You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return?’

Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.”

P: The Gospel of the Lord.

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

Commentary on Matthew 25:14-30

This parable is very often most misunderstood. Seen through the eyes of laissez-faire business and commerce, it has been used to justify the tenets and

operations of absentee landlordism and agrarian slavery, of capital, its investments, its profits and its industrial slave labor. The rich have used it to justify feudalism and capitalism and to downgrade and humiliate the poor as lazy, unimaginative, uneducated and good for nothing.

That is farthest from the truth!

On the contrary, the parable is an invitation to diligence, resourcefulness and faithfulness as the time of God's judgment is closing in. The point of the parable lies in the scene where the servants are to render their accounts before the absentee landlord, with focus on the treatment of an extremely careful slave. The heart of the story is this: Jesus is denouncing the inconsistency of those who receive the message of the kingdom of God and then do nothing about it, but pretend instead to take refuge in a sterile sense of security.

The disciples of Jesus ought to use their gifts so that these will bear fruit in the time they were given: the time of the Church. Those who do not make their gifts bear fruit, but do nothing except to hide themselves and their gifts in a safe place, will in the end lose them. Thus, the church community ought to be alert and vigilant in order not to fall into this fruitless comfort and empty routine.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, can bear fruit by encouraging families and women to use their gifts for the liberation of the community.

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, can bear fruit by encouraging families and women to use their gifts for the liberation of the community.	Cite examples of how the families and the womenfolk are prevented from taking responsible positions in your BEC and parish. Are there programs for lay empowerment and participation in your BEC and parish? What are these?	Jesus denounces the inconsistency of those who receive the message of the kingdom of God and then do nothing about it, but pretend instead to take refuge in a sterile sense of security.

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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 now elevate our hearts and minds to God our Father, and present to him our prayers. For every prayer let our response be: Lord, hear our prayer.

R: Lord, hear our prayer.

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 openness for lay empowerment and participation, especially of women, in the shared mission of evangelization in the Church. Let us pray to the Lord.

R: Lord, hear our prayer.

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 continue to establish programs and services that empower the lay, their families and the women, to participate more fully in the liturgical

and sacramental life of the Church, in her pastoral and evangelizing ministry and administration and in the deliberative and decision-making bodies of the Church. Let us pray to the Lord.

R: Lord, hear our prayer.

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 courageously promoting education for justice and peace, trainings for scientific and technical expertise and organizing and mobilizing communities for radical, total and integral social transformation. Let us pray to the Lord.

R: Lord, hear our prayer.

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, characterized by participation and co-responsibility by bringing those in the periphery into the center, and moving those in the center into the periphery, so that genuine human encounter and intercultural dialog may take place. Let us pray to the Lord.

R: Lord, hear our prayer.

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, hear our prayer.

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

R: Lord, hear our prayer.

P: Lord God, please, listen to our prayers, and grant them to us according to your will. 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: Grant, O Lord, we pray, that what we offer in the sight of your majesty may obtain for us the grace of being devoted to you and gain us the prize of everlasting happiness. 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 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 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.

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:

To be near God is my happiness, to place my hope in God the Lord.

Prayer after Communion

P: Let us pray: We have partaken of the gifts of this sacred mystery, humbly imploring, O Lord, that what your Son commanded us to do in memory of him may bring us growth in charity. 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 effects of your sacred blessing, O Lord, make themselves felt among your faithful, to prepare with spiritual sustenance the minds of all, that they may be strengthened by the power of your love to carry out works of charity. 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 and announce the Gospel of the Lord.

C: Thanks be to God. ■

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