



Commemoration of All the Faithful Departed

All Souls Day
November 2, 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, discovers Christ in the poor by asserting life over death through the love of neighbor in need.

Let us continue to reflect together 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

b) Equality in Dignity

(95) In the unity of the Church there is equality in Christian dignity of all the members. *Lumen Gentium* speaks of this equality notwithstanding the diversity of ministries and charisms. The New Code of Canon Law states, ‘In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity ...’ And most recently Pope John Paul II spoke of it again in these terms:

‘The newness of the Christian life is the foundation and title for equality among all the baptized in Christ, for all the members of the People of God.’

(96) This equality in Christian dignity does not do away with the ecclesiastical hierarchy. There is, by the will of the Lord, a hierarchy which exercises leadership in the Christian Community. But this hierarchy is a hierarchy of service, and not of Christian excellence. A person is not a better Christian simply because he is a bishop, presbyter or deacon. The Christian dignity of the ordained is measured by the sincerity and genuineness of their service rather than by the office they hold. They are great if they truly serve the Lord and his community.

(97) Pope John Paul II draws a conclusion from the equality in dignity of all Christians: ‘each member of the lay faithful, together with ordained ministers and men and women religious, shares a responsibility for the Church’s mission.’

How is “equality in Christian dignity” experienced in your BEC and in your parish? Give real indicators of this experience. What is its impact on a society that is obviously divided between rich and poor, powerful and powerless, the “in” and the excluded? ■

Introductory Rites

Entrance Antiphon:

(Cf. 1 Thess. 4:14; 1 Cor. 15:22)

Just as Jesus died and has risen again, so through Jesus God will bring with him those who have fallen asleep; and as in Adam all die, so also in Christ will all be brought to life.

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 friends, brothers and sisters, we celebrate today the feast of all souls. Together with the whole Church let us pray “for all who, in the purifying suffering of Purgatory, await the day they will join in heavenly glory”... for “Death cannot break the bonds of the Body of Christ.”

Penitential Act

P: Brothers and sisters, let us ask God now to forgive us our sins so that we will be made worthy to celebrate this great mystery of God’s love and compassion.

P: Lord Jesus, you have always called us to be with you. Lord, have mercy.

C: *Lord, have mercy.*

P: Lord Jesus, we have always been led astray by our selfishness and pride. Christ, have mercy.

C: *Christ, have mercy.*

P: Lord Jesus, you have called us to walk by the path of following you. 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: Listen kindly to our prayers, O Lord, and as our faith in your Son, raised from the dead is deepened, so may our hope of resurrection for your departed servants also find new strength. Through our Lord Jesus Christ, your Son, who lives and reigns with you in unity of the Holy Spirit, one God, forever and ever.

C: *Amen.*

LITURGY OF THE WORD

First Reading: Wisdom 3:1-9

L: A reading from the Book of Wisdom

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed, they be punished, yet is their hope full of immortality; chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them,

and as sacrificial offerings he took them to himself. In the time of their visitation they shall shine, and shall dart about as sparks through stubble; they shall judge nations and rule over peoples, and the LORD shall be their King forever. Those who trust in him shall understand truth, and the faithful shall abide with him in love: because grace and mercy are with his holy ones, and his care is with his elect.

L: The Word of the Lord.
C: *Thanks be to God.*

Commentary on Wisdom 3:1-9:

Wisdom as insight into human experience wrestles with the problem: why do the unjust triumph over the just? What is the meaning of suffering for a just man? Wisdom's answer to these real existential issues may be summed up, thus: the sufferings of the just are God's way of probing them, of purifying them, of making them his sacrificial offerings for himself. When God visits them, he will reward them with favor: they will understand truth, and live in grace and mercy.

Responsorial Psalm: Psalm 23:1-3a, 3b-4, 5, 6

R: The Lord is my shepherd; there is nothing I shall want. or: R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul.

R. The Lord is my shepherd; there is nothing I shall want. or: R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil; for you

are at my side with your rod and your staff that give me courage.

R. The Lord is my shepherd; there is nothing I shall want. or: R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

You spread the table before me in the sight of my foes; You anoint my head with oil; my cup overflows.

R. The Lord is my shepherd; there is nothing I shall want. or: R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.

R. The Lord is my shepherd; there is nothing I shall want. or: R. Though I walk in the valley of darkness, I fear no evil, for you are with me.

Commentary on Psalm 23:

Probably inspired by nomadic life or by Israel's liberation from Egypt or return from Babylonian exile, the psalm expresses confidence in God as shepherd and as a welcoming host. As shepherd God leads Israel to where water is fresh and grass is green. He is with the flock to defend them from danger. As welcoming host, God has prepared a banquet for the psalmist. He offers his home as refuge for the psalmist from his enemies. The movement rises: from the earth with all its resources to the dwelling place of God where one lives in peace forever.

Second Reading: Romans 6:3-9

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

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ

was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Romans 6:3-9:

What is new in being a Christian? It seems that Paul is responding to an earlier objection of his opponents that he is not really serious in talking about sin, when he talks of God's merciful justice (Rom 3:5-8). The centrality of baptism in Christian life lies in this: our being members of the Body of Christ is a process that begins at baptism. In baptism, we participate in the death of Jesus, so that we might participate in his glorious resurrection. Our participation in the death of Jesus is our death into sin. By that death we are freed from the slavery to sin. By his rising from the dead, we share in the glory of his new life. Because death has no more power over him, therefore, by our baptism into his death, we must live as agents of new life in the resurrection. So we dare to suffer and die to conquer evil and sin and assert the glorious cause of Jesus Christ.

R: Alleluia, alleluia. Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the Kingdom! **Alleluia, alleluia.**

Gospel: Matthew 25:31-46

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 said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?'

And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me.'

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no

clothing, ill and in prison, and you did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment, but the righteous to eternal life.”

P: The Gospel of the Lord.

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

Commentary on Matthew 25:31-46

This discourse does not intend to describe the events of the last day. Rather, this is about the preparatory things needed so that we can successfully pass the final tests on judgment day. It focuses on Jesus, the Son of Man, and the ultimate significance of his person: those whom he will receive in the kingdom are they who have had compassion and love for others.

The fundamental precept of love has nothing to do with money at all, nor with any financial consideration, that is to say, to do something in order to get a payback from God in return. If these were so, God would be forced to reward only the faithful and to obligate Him to reward his devotees. This is a distortion of the true religion.

The final judgment is based on the intention of loving service to the neighbor in need. This scene shows that the kingdom of God is greater than the visible structures of the Church. Those who are not members of the Church and who do not know Christ are equally judged according to their intention of love of neighbor in need! And the ultimate judge has actually been present, anonymously, among the poor and the needy. He will reveal himself fully on the last day: the Christ hidden in the poor!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, discovers Christ in the poor by asserting life over death through the love of neighbor in need.

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, discovers Christ in the poor by asserting life over death through the love of neighbor in need.	Why do the dead have more luxurious homes in the cemeteries and memorial parks than the living. Reflect also on the class division in the cemetery and memorial parks: how different are the graves of the poor from the graves of the rich.	“Whatever you did for one of the least brothers of mine, you did for me.” “The newness of the Christian life is the foundation and title for equality among all the baptized in Christ....”

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, we raise our minds and hearts in humble prayer to our almighty Father. For every prayer let our response be: Lord, let us see you in our neighbor in need.

R: Lord, let us see you in our neighbor in need.

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 proclamation and witness to the newness of Christian life as a life of equality of dignity for all. Let us pray to the Lord.

R: Lord, let us see you in our neighbor in need.

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 strive to immerse themselves with the people and learn to see the world and its possibilities

from the perspective of the neighbor in need: the homeless, the prisoner, the hungry, the thirsty, the naked, the children, women and men victims of prostitution and trafficking, the sick and the elderly. Let us pray to the Lord.

R: Lord, let us see you in our neighbor in need.

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 crafting just laws and setting up compassionate structures that address the health and wellness of people, especially those in most need and the rights and welfare of all, regardless of nationality, color, creed, gender and sexual orientation. Let us pray to the Lord.

R: Lord, let us see you in our neighbor in need.

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 being agents of life, and not of death, of being workers for justice and builders of peace, and not instruments of corruption, injustice and violence of war. Let us pray to the Lord.

R: Lord, let us see you in our neighbor in need.

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, let us see you in our neighbor in need.

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

R: Lord, let us see you in our neighbor in need.

P: Lord God, these are the prayers we humbly present to you today. By granting these petitions, may you help us always see

the living face of your Son in one another, but in a most special and privileged way, in our neighbor in need. 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: Look favorably on our offerings, O Lord, so that your departed servants may be taken up into the glory with your Son, in whose great mystery of love we are all united. Who lives and reigns forever and ever.

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.

In him the hope of the blessed resurrection has dawned, that those saddened by the certainty of dying might be consoled by the promise of immortality to come. Indeed for your faithful, Lord, life is

changed not ended, and when this earthly dwelling turns into dust, an eternal dwelling is made ready for them in heaven.

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.

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:

(Cf. John 11:25-26)

I am the Resurrection and the Life, says the Lord. Whoever believes in me, even though he dies, will live, and everyone who lives and believes in me will not die forever.

Prayer after Communion

P: Let us pray: Grant we pray, O Lord, that your departed servants, for whom we have celebrated this paschal Sacrament, may pass over to a dwelling place of light and peace. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: May the God of all consolation bless you, for in his unfathomable goodness he created the human race, and in the Resurrection of his Only Begotten Son he has given believers the hope of rising again.

C: Amen.

P: To us who are alive, may God grant pardon for our sins, and to all the dead, a place of light and peace.

C: Amen.

P: So may we all live happily forever with Christ, whom we believe truly rose from the dead.

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.

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