



First Sunday of Advent –
Catholic Day of the Differently-Abled
November 29, 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, prepares for the Lord's ultimate visitation – the Parousia – through prayer, vigilance and firm action for justice and liberation of the poor, the change of hearts of their oppressors and the subversion of the unjust system they created.

On this First Sunday of Advent, with the theme: “The Church of the Poor, through the Basic Ecclesial Communities, prepares for the Lord's ultimate visitation – the Parousia – through prayer, vigilance and firm action for justice and liberation of the poor, the change of hearts of their oppressors and the subversion of the unjust system they created”, 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

‘5. Characteristics of the Renewed Evangelization

b) New Methods

(195) Part of the new method is the participative approach. People grow in spirituality and they become a fully participatory Church only if they participate in the life of the Church. In their February 4, 1986 Post-Election Statement, the Bishops of the Philippines issued a call to participation.

(196) In catechesis the learning process must be participative. We cannot go on with a purely banking method by which knowledge is simply deposited into the students' heads. The students have to be consistently and constantly led to relate Christian truth to their lives. Liturgy itself must aim at the full participation of the people. And the social apostolate must stimulate its beneficiaries to participate in their own development, in the struggle for justice, and in the work for peace.

(197) A participative approach will lead Catholics to realize that everyone needs to be evangelized, and that everyone is called by the faith to be an evangelizer. It will call on everyone without exception to participate.” ■

Points for Reflection: Why is the participative approach to catechesis, liturgical celebration and social apostolate a mark of the new evangelization? What does this participative approach indicate with regard to the growth and development of our faith and to the appreciation of our personhood?

Entrance Antiphon: (Cf. Ps 25 (24): 1-3)

To you, I lift up my soul, O my God. In you, I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

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 First Sunday of Advent, dedicated by the Church to the Differently-Abled, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. Let us especially pray for the grace to journey with the differently-abled in our waiting for the coming of Jesus: that we may all be one in creative and active waiting for the final coming of Jesus by standing firm on the gains of salvation he has already accomplished for us.

Blessing of the Advent Wreath

Lord God, your Church joyfully

awaits the coming of its Savior, who enlightens our hearts and dispels the darkness of ignorance and sin.

(Lighting of the Candle) Pour forth your blessings upon us as we light the candle of this wreath; may its light reflect the splendor of Christ, who is Lord, for ever and ever.

R: Amen.

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, your name is Justice and it is your Justice that saves. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you are Universal Love and you teach us how to love. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you will come again in glory to visit us for our final conversion. 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.

Collect

P: Let us pray: Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his coming, so that, gathered at his right hand, they may be worthy to possess the heavenly kingdom. 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: Jer 33:14-16

L: A reading from the Prophet Jeremiah

The days are coming, says the LORD, when I will fulfill the promise I made to the house of Israel and Judah. In those days, in that time, I will raise up for David a just shoot; he shall do what is right and just in the land. In those days Judah shall be safe and Jerusalem shall dwell secure; this is what they shall call her: "The LORD our justice."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Jer 33:14-16:

In the midst of the destruction, the sufferings and pains and the seeming hopelessness of the people in the time of the Babylonian captivity and exile arises this fire of hope, the vision of the restoration of the nation and the people's return to their land. The promised messiah to the Davidic line will be come: he will do justice because the Lord is justice. It is justice that saves!

Responsorial Psalm: Ps 25:4-5, 8-9, 10, 14

R: To you, O Lord, I lift my soul.

Your ways, O LORD, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior, and for you I wait all the day.

R: To you, O Lord, I lift my soul.

Good and upright is the LORD; thus he shows sinners the way. He guides the humble to justice, and teaches the humble his way.

R: To you, O Lord, I lift my soul.

All the paths of the LORD are kindness and constancy toward

those who keep his covenant and his decrees. The friendship of the LORD is with those who fear him, and his covenant, for their instruction.

R: To you, O Lord, I lift my soul.

Commentary on Ps 25:4-5, 8-9, 10, 14:

This is an alphabet psalm of confident prayer with wisdom undertones. An alphabet psalm is also called an acrostic psalm because the verses begin with the letters of the Hebrew alphabet. Wisdom themes can be detected in the verses of this psalm through words like: "the ways/paths", "teach/teachings/instructions". The psalmist trusts God and asks his guidance for truth and justice. The qualities of God are revealed: according to the covenant, God is compassionate, loving and kind. As a friend he shows sinners the way. The psalmist's personality is known: a sinner in need of God's instructions.

Second Reading: 1 Thess 3:12—4:2

L: A reading from the First Letter of Paul to the Thessalonians

Brothers and sisters: May the Lord make you increase and abound in love for one another and for all, just as we have for you, so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen. Finally, brothers and sisters, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God and as you are conducting yourselves you do so even more. For you know what instructions we gave you through the Lord Jesus.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Thess 3:12—4:2

Paul prays for the Thessalonian Christian community: that God will bless them with increase and love for one another – the multiplication of universal love. This universal love is the basis of their sisterly and brotherly treatment of one another: open to the end of history when Jesus comes again with all the saints and, in the meantime, behave and act according to his instructions given in the name of Jesus.

Alleluia Verse: Ps 85:8

R: Alleluia, alleluia. Show us, Lord, your love; and grant us your salvation!
Alleluia, alleluia.

Gospel: Luke 21:25-28, 34-36

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Luke.

C: *Glory to you, O Lord.*

Jesus said to his disciples: “There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.

“Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that you have the strength to escape

the tribulations that are imminent and to stand before the Son of Man.”

P: The Gospel of the Lord.

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

Commentary on Luke 21:25-28, 34-36

Luke uses the apocalyptic vocabulary of cosmic events (the sun, the moon, the stars giving signs, nations in dismay due to tidal disturbances, and death because of fright) to introduce the second and final coming of Jesus. This is the time when nations are given the opportunity to change and turn to God, and for people to be converted. This final visitation (the Parousia) of Jesus the Christ brings to mind the Roman Imperial practice of the emperor’s arrival or visitation on a conquered people: on earth, born on a carriage, preceded by trumpet blasts, royal processions, public acclamation; at the parousia it is the cloud that bears the Son of Man, with power and great glory. This is the time of ultimate choices: conversion and salvation or injustice, oppression and death. So vigilance at all times is advised and prayer to stand one’s ground at the crossroad!

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, prepares for the Lord's ultimate visitation – the Parousia – through prayer, vigilance and firm action for justice and liberation of the poor, the change of hearts of their oppressors and the subversion of the unjust system they created.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, prepares for the Lord's ultimate visitation – the Parousia – through prayer, vigilance and firm action for justice and liberation of the poor, the change of hearts of their oppressors and the subversion of the unjust system they created.</p>	<p>Identify and list down the number of the differently-abled in your BEC community and parish. In what sense are they differently-abled? Why is there a change in their common name: from being called abnormal, to being called handicapped, and now to being identified as differently-abled? How have they been treated in your BEC and parish? What is their witness?</p>	<p>In catechesis the learning process must be participative. Liturgy itself must aim at the full participation of the people. And the social apostolate must stimulate its beneficiaries to participate in their own development, in the struggle for justice, and in the work for peace.</p>

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: Come, Christ Jesus, come.

R: Come, Christ Jesus, come.

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 by preparing for the Lord's ultimate visitation – the Parousia – through prayer, vigilance and firm action for justice and liberation of the poor, the change of hearts of

their oppressors and the subversion of the unjust system they created. Let us pray to the Lord.

R: Come, Christ Jesus, come.

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 promote people's participation in the catechetical learning process, in the preparation and celebration of the sacred liturgy, and in the planning, implementation and assessment of the social apostolate as the social actors of their own development, in the struggle for justice, and in the work for peace. Let us pray to the Lord.

R: Come, Christ Jesus, come.

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 will give preferential care for the poor, the disadvantaged and the differently-abled, in promoting their talents and creative capabilities as equal partners in the building of a just society and a humane world. Let us pray to the Lord.

R: Come, Christ Jesus, come.

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 helping one another read the signs of the times, to discern where the kingdom of God is most effectively found, and where God's love is least experienced as we prepare for the Lord's coming at the crossroads of our history, between conversion to justice and liberation, on the one hand, and damnation to

injustice and unfreedom, on the other. Let us pray to the Lord.

R: Come, Christ Jesus, come.

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: Come, Christ Jesus, come.

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

R: Come, Christ Jesus, come.

P: Lord, these are the prayers we present to you today. In this Advent Season, 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 is discerning of the signs of your presence and visitation. 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: Accept, we pray, O Lord, these offerings we make, gathered from among your gifts to us, and may what you grant us to celebrate devoutly here below gain for us

the prize of eternal redemption.
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 he assumed at his first coming the lowliness of human flesh, and so fulfilled the design you formed long ago, and opened for us the way to eternal salvation, that, when he comes again in glory and majesty and all is at last made manifest, we who watch for that day may inherit the great promise in which now we dare to hope.

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.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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: (Ps 85 (84): 13)

The Lord will bestow his bounty, and our earth shall yield its increase.

Prayer after Communion

P: Let us pray: May these mysteries, O Lord, in which we have participated, profit us, we pray, for even now, as we walk amid passing things, you teach us by them to love the things of heaven and hold fast to what endures. 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 almighty and merciful God, by whose grace you have placed your faith in the First Coming of his Only Begotten Son and yearn for his coming again, sanctify you by the radiance of Christ's Advent and enrich you with his blessing.

C: *Amen.*

P: As you run the race of this present life, may he make you firm in faith, joyful in hope and active in charity.

C: *Amen.*

P: So that, rejoicing now with devotion at the Redeemer's coming in the flesh, you may be endowed with the rich reward of eternal life when he comes again in majesty.

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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