



Feast of Dedication of the Lateran Basilica November 9, 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, keeps her identity as a subversive sign of Holiness by building Peace through the works of Justice.

Let us continue to reflect together on PCP-II's vision of a Church Renewed that focuses now on Discipleship in Community. After the reflections on the Church as Communion, PCP-II now proceeds to talk on Participation. It says:

“C.2 Participation

(98) These words of the Holy Father bring us to participation, a very important aspect of the Church as communion. In the body of Christ, each has a gift from the Spirit to share, and each has a need of the other's gifts for the building up of the body and for the fulfillment of its mission. In the Church, nobody is so poor as to

have nothing to give, and nobody is so rich as to have nothing to receive.

(99) In the Philippines, participation largely means enabling the laity to participate more fully in the life of the Church and in its task of mission. That life and task have been, for too long, looked at almost exclusively as the special responsibility of the appointed pastors, the priests and bishops of the Church. This narrow understanding has effectively reduced the laity to being mere objects of pastoral care, passive and compliant recipients of the clergy's evangelizing effort. In truth the lay faithful are, by right, subjects of evangelization, active workers of the Gospel, tasked with basically the same mission as the Church's pastor.

In your BEC and parish, show indicators of lay participation in the mission of evangelization. What are they actually doing so they can be called “subjects of evangelization, active workers of the Gospel, tasked with basically the same mission as the Church's pastor”? From your answers and reflection, what would be the level of growth of your BEC and parish: infant, child, teenager, young adult, adult, mid-life and golden years as age of wisdom? ■

Introductory Rites

Entrance Antiphon:

Cf. Rev 21:2)

I saw the holy city, anew Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

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, welcome to this celebration of the Eucharist. We thank God for the countless blessings we have received from Him, especially the blessings of holiness, of the spirit of resistance against evil and corruption. We pray that we will all be strengthened by the Holy Spirit to follow Jesus, the subversive, and participate in his defense of God's Temple that is the community of the people on behalf of Peace that is the fruit of Justice."

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 holiness. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you have always called us to do justice. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to be builders of peace. 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: O God, who were pleased to call your Church the Bride, grant that the people that serves your name may revere you, love you and follow you, and may be led by you to attain your promises in heaven. 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: Ezek 43:1-2.4-7

L: A reading from the Prophet Ezekiel

Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. And a spirit took me up, and brought me into the inner court; and, behold, the glory of

the LORD filled the house. And I heard one speaking unto me out of the house; and a man stood by me. And He said unto me: ‘Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile My holy name, neither they, nor their kings, by their harlotry, and by the carcasses of their kings in their high places.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Ezek 43:1-2.4-7:

This is the prophet’s vision of the new temple in the time of the exile. After the destruction, the lamentation and exile, a return to their homeland will follow. The glory of God shall return in the new temple. The temple’s structure is well defined: the most sacred part in its innermost sanctum must be separated from the dirt and stains of the outside. It is the dwelling place of the Lord from which He will care for his people Israel. The prophet clearly perceived that if the temple of the Lord and the palace of the king were situated in the same area as it was of old, the holy dwelling place of the Lord would be profaned by harlotry, that is to say, injustice and oppression of the poor, and by the carcasses of their kings, that is to say, continuing people’s resistance, coups d’etat and bloodshed.

Responsorial Psalm: Ps 122:1-2.3-4.8-9

R. Let us go to the house of the LORD.

I rejoiced when they said to me, “Let us go to the house of the LORD.” And now our feet are standing within your gates, Jerusalem.

R. Let us go to the house of the LORD.

Jerusalem, built as a city, walled round

about. Here the tribes have come, the tribes of the LORD, As it was decreed for Israel, to give thanks to the name of the LORD.

R. Let us go to the house of the LORD.

May peace be within your ramparts, prosperity within your towers.” For family and friends I say, “May peace be yours.”

R. Let us go to the house of the LORD.

Commentary on Psalm 122:

This is an ode to Jerusalem. The poem is full of alliteration and sonority, playing on the sounds sh, l and m. When put together, these sounds form the word “shalom”: Peace! The structure of the poem is such that the people on pilgrimage rejoice at gates of Jerusalem and at the end they pray for peace for Jerusalem. At the center of this movement is the house of the Lord where the throne of justice is located. Jerusalem could mean: City of Peace or Light of Peace. Peace that comes from the seat of Justice.

Second Reading: 1 Cor 3:9-13.16-17

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

Brothers and sisters: For we are God’s co-workers; you are God’s field, God’s building. According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire [itself] will test the quality of each one’s work. Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God’s temple, God will destroy

that person; for the temple of God, which you are, is holy.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Cor 3:9-13.16-17:

After telling the Christian community in Corinth of their immaturity in the faith that has caused them misunderstandings and division, Paul now embraces his beloved Corinthians with two most beautiful imageries of being a people: (a) you are God's field, God's building, and we, apostles, are just co-workers, not owners of the field or of the building. The real foundation is Jesus Christ; (b) you are the temple of God and the dwelling place of the Holy Spirit. Therefore, you are holy. Anyone who will destroy you will earn the destruction from God.

R: Alleluia, alleluia. I have chosen and consecrated this house, says the Lord, that my name may be there forever! **Alleluia, alleluia.**

Gospel: John 2:13-22

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His

disciples recalled the words of Scripture: Zeal for your house will consume me. At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his Body.

Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken.

P: The Gospel of the Lord.

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

Commentary on John 2:13-22

Jesus himself is the subversive sign that purifies the temple and restores all of creation back to the Father. Jesus will clean everything right from the beginning of his ministry. He goes to the heart of the matter. He cleanses the center of Jewish life: the temple, and with it, all the economic, political, social, cultural and religious realities associated with it. When he replaces the old temple with his body as the place of worship, Jesus rejects the economy of class exploitation, injustice and exclusion which the temple commerce promoted. Indeed, the temple as the marketplace must be replaced with his body, the person of love. Here worship will be characterized by a new way of living, inspired by the Holy Spirit (John 20:22). It will be a life of worship in the Spirit of truth and peace (John 20:19-20), of forgiveness and reconciliation (John 20:22) and of the Eucharist that concretely feeds the sheep and feeds flock (John 21:12-17). For Jesus, the new Temple will replace the market, with the glory of God!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, keeps her identity as a subversive sign of Holiness by building Peace through the works of Justice.

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, keeps her identity as a subversive sign of Holiness by building Peace through the works of Justice.	In your BEC and parish experience and in the community you live in, what is more important, the poor people or the good of the market? Cite examples that indicate which one is more important. What are you doing in this regard?	“In the Church, nobody is so poor as to have nothing to give, and nobody is so rich as to have nothing to receive.” “We are the Body of Christ and the dwelling place of the Holy Spirit.”

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 ask God, our almighty Father, to listen to our humble prayers. For every prayer let our response be: Lord, help us to be a holy temple of your Spirit.

R: Lord, help us to be a holy temple of your Spirit.

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 witness as a subversive sign of holiness for the cause of Lord’s Peace that is the fruit of doing Justice. Let us pray to the Lord.

R: Lord, help us to be a holy temple of your Spirit.

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 build and re-build the Church as a Community of People by accepting lay participation in the shared mission and not a privilege given by a hierarchical power. Let us pray to the Lord.

R: Lord, help us to be a holy temple of your Spirit.

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 working for genuine social reforms and fundamental social change through pro-tenant farmer genuine agrarian reform, an industrialization program that is pro-people and pro-nation and through basic and social services that are accessible to all, not commercialized and not profit-oriented. Let us pray to the Lord.

R: Lord, help us to be a holy temple of your Spirit.

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 subversives now for the cause of the fundamental human rights to food, clothing, shelter, health, land, jobs and communication. Let us pray to the Lord.

R: Lord, help us to be a holy temple of your Spirit.

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 be a holy temple of your Spirit.

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

R: Lord, help us to be a holy temple of your Spirit.

P: Lord God, these are the prayers we humbly present to you today. Grant us these petitions and help us always to fulfill our identity as Church of the Poor, the Holy Dwelling Place of your Spirit on earth. 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, the offering made here and grant that by it those who seek your favor may receive in this place the power of the Sacraments and the answer to their prayers. 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 in your benevolence you are pleased to dwell in this house of prayer in order to perfect us as the temple of the Holy Spirit, supported by the perpetual help of your grace and resplendent with the glory of a life acceptable to you.

Year by year you sanctify the Church, the Bride of Christ, foreshadowed in visible buildings, so that, rejoicing as the mother of countless children, she may be given her place in your heavenly glory.

And so, with Angels and Archangels, we praise you, 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:

(Cf. John 11:25-26)

Be built up like living stones, into a spiritual house, a holy priesthood.

Prayer after Communion

P: Let us pray: O God, who chose to foreshadow for us the heavenly Jerusalem through the sign of your Church on earth, grant, we pray, that, by our partaking of this Sacrament, we may be made the temple of your grace and may enter the dwelling place of your glory. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: May God, the Lord of heaven and earth, who has gathered you today for the dedication of this church, make you abound in heavenly blessings.

C: Amen.

P: And may he, who has willed that all his scattered children should be gathered together in his Son, grant that you may become his temple and the dwelling place of the Holy Spirit.

C: Amen.

P: And so, when you are thoroughly cleansed, may God dwell within you and grant you to possess with all the Saints the inheritance of eternal happiness.

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.* ■

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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.



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