



**Second Sunday of Advent  
December 4, 2016**

## **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, lives the new time of the Kingdom of Heaven by asserting true repentance through universal justice and radical hospitality that frees and transforms the world.**

In light of today's theme: "The Church of the Poor, through the Basic Ecclesial Communities, lives the new time of the Kingdom of Heaven by asserting true repentance through universal justice and radical hospitality that frees and transforms the world", let us continue to reflect on PCP-II's vision of a Church Renewed when it says:

**"PART III. A  
RENEWED INTEGRAL  
EVANGELIZATION**

**B. ANNOUNCING A  
MESSAGE OF LIBERATION**

**5. A Spirituality of Social  
Transformation**

### **d) Some Characteristics of Following Jesus**

(277) Our way of life – our spirituality – for social transformation is nothing more and nothing less than a following of Jesus-in-mission. It is the spirituality of the community of disciples.

(278) Such a spirituality is marked by an enduring and intimate commitment to Jesus, a love for him that does not count the cost. Even as Jesus' own universal love for people was distinctively marked by a love of preference for the poor, so must the love of the disciple-community be singularly marked. We need to recognize the saving presence of Jesus among the poor he loved so much and whose faces bear his own image.

**Points for Reflection:** What does a Spirituality of Social Transformation ask of you so that you can have an "enduring and intimate commitment to Jesus"? What does it ask of you so that you can "recognize the saving presence of Jesus among the poor that he loved so much"? ■

## Entrance Antiphon: (Is 30:19,30)

*O people of Sion, behold, the Lord will come to save the nations, and the Lord will make the glory of his voice heard in the joy of your heart.*

### 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's Justice and Peace be with you all.

C: *And with your spirit.*

### Introduction and Welcome

P: Dear brothers and sisters: we celebrate today the Second Sunday of Advent. Let us listen to the call of Newness from our God. God constantly invites us to repentance and change of heart and lifestyle, befitting of the citizens of God's Kingdom. Our being new is marked by our coming together in Jesus and in what he stands for: universal justice, hope, harmony and hospitality towards one another. By this, we glorify God on account of His mercy.

### 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. May this candle of love continue to be aflame forever.

**(Lighting of the two Candles)** Pour forth your blessings upon us as we light the candles of hope and love of this wreath; may their light reflect the splendor of Christ, who is Lord, for ever and ever.

R. Amen.

### Penitential Act

P: Brothers and sisters, let us

acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

P: I confess..

*A: to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do (striking their breast) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.*

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

C: *Amen.*

P: Lord, have mercy.

C: *Lord, have mercy.*

P: Christ, have mercy.

C: *Christ, have mercy.*

P: Lord, have mercy.

C: *Lord, have mercy.*

### Collect

P: Let us pray: Almighty and merciful God, may no earthly undertaking hinder those who set out in haste to meet your Son, but may our learning of heavenly wisdom gain us admittance to his company. 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: Is 11:1-10**

**L: The first reading is taken from the prophet Isaiah.**

On that day, a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of

knowledge and of fear of the LORD, and his delight shall be the fear of the LORD.

Not by appearance shall he judge, nor by hearsay shall he decide, but he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

Justice shall be the band around his waist, and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the LORD, as water covers the sea.

On that day, the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Is 11:1-10 :**

Isaiah proclaimed Yahweh's promise of salvation when Judah was facing a crisis: should she ally herself with Israel and Syria in the north in their revolt against imperial Assyria, or shall she side with Assyria to contain the threats of the northern alliance? The prophet's answer was: neither. To side with Israel and Syria would mean defeat at the hands of the huge Assyrian imperial army; asking for Assyrian help would spell her vassalage to this foreign imperial power. Instead, Isaiah advised Judah to go back to

Yahweh, for Yahweh would soon raise a savior. Judah must strengthen the moral fibers of her people by pursuing justice for the poor and faithfulness to Yahweh and His commands. Then there would be internal peace in the land, and international peace among nations. Judah's mission has become both national and international. The prophetic legacy is this: genuine peace, both national and international, can only be attained by works of justice, as defined by God's universal compassionate love, not by legal diplomacy.

### **Responsorial Psalm: Ps 72:1-2, 7-8, 12-13, 17**

***R: Justice shall flourish in his time, and fullness of peace for ever.***

O God, with your judgment endow the king, and with your justice, the king's son; he shall govern your people with justice and your afflicted ones with judgment.

***R: Justice shall flourish in his time, and fullness of peace for ever.***

Justice shall flower in his days, and profound peace, till the moon be no more. May he rule from sea to sea, and from the River to the ends of the earth.

***R: Justice shall flourish in his time, and fullness of peace for ever.***

For he shall rescue the poor when he cries out, and the afflicted when he has no one to help him. He shall have pity for the lowly and the poor; the lives of the poor he shall save.

***R. Justice shall flourish in his time, and fullness of peace for ever.***

May his name be blessed forever; as long as the sun his name shall remain. In him shall all the tribes of the earth be blessed; all the nations shall proclaim his happiness.

***R. Justice shall flourish in his time, and fullness of peace for ever.***

**Commentary on Ps 72:1-2, 7-8, 12-13, 17 :**

This psalm is an ode to the reign of Justice which the poor seek, and which only God can give to the king and to his succeeding ruling generation. The justice of God is always on the side of the poor, the needy and the sick. God is their only savior, and there is no other. When the king rules with justice, he is blessed. He becomes the sign of unity and the example of happiness for all.

**Second Reading: Rom 15:4-9**

**L: The second reading is taken from the letter of St. Paul to the Romans:**

Brothers and sisters: Whatever was written previously was written for our instruction, that by endurance and by the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, then, as Christ welcomed you, for the glory of God. For I say that Christ became a minister of the circumcised to show God's truthfulness, to confirm the promises to the patriarchs, but so that the Gentiles might glorify God for his mercy. As it is written: Therefore, I will praise you among the Gentiles and sing praises to your name.

L: The Word of the Lord.

C: *Thanks be to God.*

**Commentary on Rom 15:4-9**

Paul now is in the concluding part of his letter to the Romans. He reminded them of the need to study and be guided by the Scriptures, the Old Testament, which is the depository of the promise that inspires hope. The God of the

Old Testament fulfilled this hope in Jesus, who blessed them with the grace "to think in harmony with one another." They ought to make this blessing real by practicing hospitality and the spirit of welcoming to all people, for "the glory of God". And then the whole world, all the peoples of the world, will glorify and praise God. For our life is all about Him and our being with Him, eradicating racial discrimination and religious prejudice.

**Gospel: Matt 3:1-12:**

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.*

John the Baptist appeared, preaching in the desert of Judea and saying, "Repent, for the kingdom of heaven is at hand!" It was of him that the prophet Isaiah had spoken when he said: A voice of one crying out in the desert, Prepare the way of the Lord, make straight his paths. John wore clothing made of camel's hair and had a leather belt around his waist. His food was locusts and wild honey. At that time Jerusalem, all Judea, and the whole region around the Jordan were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins. When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? Produce good fruit as evidence of your repentance. And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you, God can raise up children to Abraham from these stones. Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down

and thrown into the fire. I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire.”

P: The Gospel of the Lord.

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

**Commentary on Matt 3:1-12:**

Matthew introduces us to the more superior biblical message and messenger: the message of the arrival of the Kingdom of Heaven and its definitive and decisive messenger, Jesus! John the Baptist and his message would now recede into the background. John the Baptist preached about the baptism of repentance for sins, only as a preparation for the actual arrival of a new world order that would be inaugurated by Jesus. In contrast, Jesus would baptize with the Holy Spirit and fire: Truth and Power. In Him reside Love and Justice, Compassion and Forgiveness, Judgment and Punishment! True repentance is known by good fruits of good deeds, not by claims of ethnic, racial and religious tradition and its ritualism. In this new time of the Kingdom of Heaven inaugurated by Jesus, our repentance and conversion are known by our good deeds that transform an old order and liberate us for the new!

**of the Poor, through the Basic Ecclesial Communities, lives the new time of the Kingdom of Heaven by asserting true repentance through universal justice and radical hospitality that frees and transforms the world.**

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, lives the new time of the Kingdom of Heaven by asserting true repentance through universal justice and radical hospitality that frees and transforms the world.	In your parish and BEC, how many alleged or suspected drug-users were killed? How many were imprisoned? How many government officials, military and police are involved in the illegal drug trade? How are you divided on this issue? Why?	“A spirituality of social transformation is marked by an enduring and intimate commitment to Jesus.” It recognizes “the saving presence of Jesus among the poor he loved so much” and who bear his image. Justice and mercy are for all!

**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

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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.

### **General Intercessions**

P: Dear friends, let us now offer our petitions to our Father, the God of Love and Compassion, Justice and Mercy, for He always listens to the poor, to us human beings in need. For every prayer, we respond:

**R: *Lord, show us the way to be new.***

L: For the Church, as the Church of the Poor, spread throughout the world: that She may live the new time of the Kingdom of Heaven by asserting true repentance through working for universal justice and radical hospitality that frees and transforms the world. Let us pray to the Lord.

**R: *Lord, show us the way to be new.***

L: For the People of God, and for all those who are searching for Him, and for life's meaning and direction: that they may find true happiness and peace in serving others, especially those most in need, through acts of love and justice that make for peace, rather than through selfishness and gain that breed injustice and

violence. Let us pray to the Lord.

**R: *Lord, show us the way to be new.***

L: For our Holy Father, Pope Francis, for bishops, priests, deacons, brothers and sisters in consecrated life and for all the lay who are entrusted with the care and administration of the church as a community of God's people: that they may cultivate a spirituality of social transformation marked by "an enduring and intimate commitment to Jesus" and able to recognize "the saving presence of Jesus among the poor that he loved so much" and who bear his image. Let us pray to the Lord.

**R: *Lord, show us the way to be new.***

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may realize that they are stewards entrusted with serving the people through good governance, maintenance of a just peace and order, respect and upholding of human rights for all, and not through summary killings of suspected drug-users and criminals. Let us pray to the Lord.

**R: *Lord, show us the way to be new.***

L: For the poor, the sick and the lowly: that they may be open to the presence of the Holy Spirit in their hearts, claiming them to be children of God and that, in their experience of being nobody and nothing, they may teach us repentance for our sins and change of life-style as citizens, first and foremost, of the Kingdom of Heaven. Let us pray to the Lord.

**R: *Lord, show us the way to be new.***

L: For our beloved dead: that, by the forgiveness of their sins, they may receive the gift of eternal life.

Let us pray to the Lord.

**R: Lord, show us the way to be new.**

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

**R: Lord, show us the way to be new.**

P: Dear God, these are the prayers we present to You today. Teach us to discern Your answers to our prayers in the events of our lives in Your Kingdom in the world. Make us your heart on earth. Thank you for being with us always, through Christ our Lord.

C: *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: Be pleased, O Lord, with our humble prayers and offerings, and, since we have no merits to plead our cause, come, we pray, to our rescue with the protection of your mercy. 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 of 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:** (Bar 5:5;4:36)

*Jerusalem, arise and stand upon the heights, and behold the joy which come to you from God.*

### **Prayer after Communion**

P: Let us pray: Replenished by the food of spiritual nourishment, we humbly beseech you, O Lord, that, through our partaking in this

mystery, you may teach us to judge wisely the things on earth and hold firm to the things of heaven. 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 in peace, glorifying the Lord by your life.

*C: Thanks be to God. ■*