



**Second Sunday of Advent
December 6, 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, is a sign of contradiction only when she joyfully cooperates with the divine plan of instituting justice, equality, love, tenderness and peace.

On this Second Sunday of Advent, with the theme: “The Church of the Poor, through the Basic Ecclesial Communities, is a sign of contradiction only when she joyfully cooperates with the divine plan of instituting justice, equality, love, tenderness and peace”, 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

(198) Another aspect of the new methodology is the team approach to evangelizing. In the growing recognition of charisms by individuals and groups, and in the face of grave and complex problems in the Church and in society, individuals and groups must band together to achieve their goals. Examples of this team approach are pastoral teams and parish councils formed and tasked to attend to parish concerns, the Parish Renewal Experience (PREX), charismatic groups forming different team ministries, retreat teams, and federations of family groups. Such a team approach demands the emergence of a new type of leadership that will animate, facilitate and coordinate apostolic team efforts, activate charisms and maximize participation.”

Points for Reflection: From your experience, what are the positive and negative effects of team approach or teamwork? Does the scale tilt towards the positive side or the negative? Why? What is the place of team approach in the world of contrasts and contradictions? ■

Entrance Antiphon: (Cf. 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 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 Second Sunday of Advent, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In a special way, let us ask for the grace to be a sign of contradiction: let us always stand for the values of the Kingdom of God - justice, equality, love, freedom, tenderness, truth and peace in a world of exploitation and inequality, hatred and unfreedom, cruelty, deception and unjust violence!

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. Today we light the Second Candle of Advent, the Candle of Peace. We remember the prophets who spoke of the coming of Christ, "the Prince of Peace".

(Lighting of the Candle) Lord Jesus, Light of the World, the prophets said you would bring peace and save your people from unjust violence. Give

peace in our hearts at Christmastide. We ask that as we wait for you to come again, that you would remain present with us. Help us today, and every day to worship you, to hear your word, and to do your will by sharing your just peace with each other. We ask it in the name of the one who was born in Bethlehem.

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, you have called us to reconciliation through the terms of justice that make for peace. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to focus on your future coming through a love that discerns your goodness today. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to cooperate in the divine plan that prepares for your coming in glory. 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: 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, for ever and ever.

C: *Amen.*

LITURGY OF THE WORD

First Reading: Bar 5:1-9

L: A reading from the Prophet Baruch

Jerusalem, take off your robe of mourning and misery; put on the splendor of glory from God forever: wrapped in the cloak of justice from God, bear on your head the mitre that displays the glory of the eternal name. For God will show all the earth your splendor: you will be named by God forever the peace of justice, the glory of God's worship.

Up, Jerusalem! stand upon the heights; look to the east and see your children gathered from the east and the west at the word of the Holy One, rejoicing that they are remembered by God. Led away on foot by their enemies they left you: but God will bring them back to you borne aloft in glory as on royal thrones. For God has commanded that every lofty mountain be made low, and that the age-old depths and gorges be filled to level ground, that Israel may advance secure in the glory of God. The forests and every fragrant kind of tree have overshadowed Israel at God's command; for God is leading Israel in joy by the light of his glory, with his mercy and justice for company.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Bar 5:1-9:

In a poetic and lyrical way, Baruch 5:1-9 provides a conclusion to a liturgy of reconciliation. A prophetic vision of the restoration of Jerusalem: the city of peace based on justice (cf. Ps 122). Jerusalem, the city and light of peace, is also pictured

as the bride of God and mother to her children. The whole of creation rejoices in the gathering together of her children. God is the power that gathers them together: the glorious power fashioned by his mercy and justice.

Responsorial Psalm: Ps 126:1-2, 2-3, 4-5, 6

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

R: *The Lord has done great things for us; we are filled with joy.*

When the LORD brought back the captives of Zion, we were like men dreaming. Then our mouth was filled with laughter, and our tongue with rejoicing.

R: *The Lord has done great things for us; we are filled with joy.*

Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; we are glad indeed.

R: *The Lord has done great things for us; we are filled with joy.*

Restore our fortunes, O LORD, like the torrents in the southern desert. Those who sow in tears shall reap rejoicing.

R: *The Lord has done great things for us; we are filled with joy.*

Although they go forth weeping, carrying the seed to be sown, They shall come back rejoicing, carrying their sheaves.

R: *The Lord has done great things for us; we are filled with joy.*

Commentary on Ps 126:1-2, 2-3, 4-5, 6:

This is a song dedicated to the return of the exiles to their land, Israel, either at the instance of the edict of Cyrus or at the time of the restoration under Nehemiah. With the change and restoration of fortune – from

exile to repatriation – there is also a corresponding change of mood: from disbelief and dreamy captives to a joyful and laughing free people. When the Lord does great wonders for the liberation of the poor and the oppressed, the liberated peoples are filled with joy!

Second Reading: Phil 1:4-6, 8-11

L: A reading from the Letter of Paul to the Philippians

Brothers and sisters: I pray always with joy in my every prayer for all of you, because of your partnership for the gospel from the first day until now. I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus. God is my witness, how I long for all of you with the affection of Christ Jesus. And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Phil 1:4-6, 8-11

Written in prison, Paul combines prayer and gratitude, with intimate tenderness, glorious joy and friendly affection, to God and to the Christian community who has been his partners in the spread of the Gospel ever since the beginning of his ministry at Philippi. Full of confidence and hope, in spite of his isolation in prison, he entrusts the completion of their good works to God until the day of Christ Jesus. “The day of Christ Jesus” now becomes his focus: the second coming of Jesus,

the Parousia, is the guiding light of his apostolic mission. From his prison cell, he longs for the people in his heart: a solidarity of loneliness, of isolation, of suffering – they are made one in the love of Jesus Christ that suffers! His prayer for them: a love that deeply discerns the good in Jesus.

Alleluia Verse: Lk 3:4, 6

R: Alleluia, alleluia. Prepare the way of the Lord, make straight his paths: all flesh shall see the salvation of God! **Alleluia, alleluia.**

Gospel: Luke 3:1-6

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.*

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert. John went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah: A voice of one crying out in the desert: “*Prepare the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made straight, and the rough ways made smooth, and all flesh shall see the salvation of God.*”

P: The Gospel of the Lord.

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

Commentary on Luke 3:1-6

Luke highlights contrasts and

contradictions: the grandeur of power that extends from imperial Rome to the colonized country of Judea to the usurpers of local power with the connivance of the Temple authorities versus the word of God to an isolated prophet who is the son of a priest, in the nothingness of the desert. Luke now introduces the last prophet of the old times who will herald the coming of the new time: John the Baptist, with his baptism of repentance for the forgiveness of sins. The era of the Messiah has arrived, but humanity has to do their share for his coming: they must prepare his way by doing justice, creating equality, being good and building peace. For all flesh to experience the salvation of God, the cooperation of all humanity with the divine project is necessary.

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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Homily: The Church of the Poor, through the Basic Ecclesial Communities, is a sign of contradiction only when she joyfully cooperates with the divine plan of instituting justice, equality, love, tenderness and peace.

| 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, is a sign of contradiction only when she joyfully cooperates with the divine plan of instituting justice, equality, love, tenderness and peace. | Are there people in your BEC and parish who experience "exploitation and inequality, hatred and unfreedom, cruelty, deception and unjust violence"? Who are they? Describe each experience. What are the politicians doing to them? | We prepare the Lord's way by justice, equality, being good and building peace. This is done by teamwork where leadership animates, facilitates and coordinates apostolic team efforts, activates charisms, and maximizes participation. |

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, Lord of Peace, 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 – by being a sign of contradiction through joyful cooperation with the divine plan of instituting justice, equality, love, tenderness and peace. Let us pray to the Lord.

R: Come, Lord of Peace, 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 team approach to evangelizing by recognizing the charisms of individuals and groups, and in the face of grave and complex problems in the Church and in society, individuals and groups may band together through a leadership that animates, facilitates and coordinates apostolic team efforts, activates charisms, and maximizes participation in the achievement of common goals for the common good. Let us pray to the Lord.

R: Come, Lord of Peace, 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 institute justice, create equality, promote the good and build peace. Let us pray to the Lord.

R: Come, Lord of Peace, 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 prepare for the final coming of Jesus by being a joyful free people, happily working for justice and peace, and putting an inspired resistance to inequality, unfreedom and unjust violence. Let us pray to the Lord.

R: Come, Lord of Peace, 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, Lord of Peace, come.

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

us pray to the Lord.

R: Come, Lord of Peace, 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 dares to be the sign of contradiction in the world for the event of your Reign. Make 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: 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 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: (Bar 5: 5; 4: 36)
Jerusalem, arise and stand upon the heights, and behold the joy which comes to you from God.

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.* ■