



First Sunday of Lent – Migrants' Sunday February 14, 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, matures in her vocation as servant of God's kingdom through the difficult road of suffering and solidarity with the poor in their struggle for justice, peace and fullness of life.

Today we celebrate the First Sunday of Lent. This Sunday is also Migrants' Sunday. Our theme for this today is: The Church of the Poor, through the Basic Ecclesial Communities, matures in her vocation as servant of God's kingdom through the difficult road of suffering and solidarity with the poor in their struggle for justice, peace and fullness of life. With this theme, and inspired by the International Eucharistic Congress and its fruits in the lives of the people, 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

"6. Inculturation

(210) We have to raise up more and more Filipino evangelizers, formed in a "Filipino way." We have to develop a catechesis and theology that are authentically Filipino, and a liturgy that is truly inculturated. We have

to develop ecclesial structures responsive to Filipino needs. In this way a truly Filipino Catholic community will emerge which will be able to offer to other Asian Churches and to the universal Church its own particular contribution to Catholic unity. The process is on its way. It needs energizing and prodding.

(211) The words of Pope John Paul II conclude our reflection:

...inculturation must involve the whole people of God, and not just a few experts, since the people reflect the authentic 'sensus fidei' which must never be lost sight of. Inculturation needs to be guided and encouraged, but not forced, lest it give rise to negative reactions among Christians. It must be an expression of the community's life, one which must mature within the community itself, and not be exclusively the result of erudite research. The safeguarding of traditional values is the work of a mature faith."

Points for Reflection: What do you consider as the "Filipino way" of forming evangelizers? How do you make catechesis and theology authentically Filipino, and the liturgy inculturated? How do you make ecclesial structures responsive to Filipino needs? Is prohibiting women and girls to be altar-servers an indicator of inculturation? Is prohibiting baptism to children of unwed parents as a matter of discipline Filipino? What "ecclesial structures responsive to Filipino needs" do we need to develop? ■

Entrance Antiphon: (Cf. Ps 91 (90): 15-16):

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

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 Lent, let us continue to ask God's special grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. Today let us ask for the special grace to mature in our Christian identity and mission not by avoiding the tests of wealth, power and religious fanaticism but by freely following the hard road of suffering, pain, solidarity and painstaking endurance in the struggle for liberation-salvation.

Penitential Act

P: Brethren (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 see you in the concrete history of our lives. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to be the prophetic social conscience of our time. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to

be catchers of men and women for your Kingdom. 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, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. Through our Lord Jesus Christ, your Son, 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: Deut 26:4-10

L: A reading from the Book of Deuteronomy

Moses spoke to the people, saying: "The priest shall receive the basket from you and shall set it in front of the altar of the LORD, your God. Then you shall declare before the Lord, your God, 'My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great, strong, and numerous. When the Egyptians maltreated and oppressed us, imposing hard labor upon us, we cried to the LORD, the God of our fathers, and he heard our cry and saw our affliction, our toil, and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and

honey. Therefore, I have now brought you the firstfruits of the products of the soil which you, O LORD, have given me.’ And having set them before the Lord, your God, you shall bow down in his presence.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Deut 26:4-10:

This is the oldest form of the Israelitic creed. After offering the first fruits of the harvest upon entering the Promised Land, Israel needed to remember the focal points of their history. Israel’s father was the wandering Aramean considered as an alien in Egypt; his generation increased, only to be victimized by the oppression and slavery in the hands of the Egyptians. God heard their cry and He came down to liberate them from the bondage of alienation, oppression and slavery in order to live in freedom in a land of milk and honey. It is only in freedom that one can truly offer the fruits of solidarity between human labor and the land. This memory renewed their conscience, now capable of comprehending the fruits of justice and love of neighbor, especially those in need!

Responsorial Psalm: Ps 91:1-2, 10-11, 12-13, 14-15

R: (cf. 15b) *Be with me, Lord, when I am in trouble.*

You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty, say to the LORD, “My refuge and fortress, my God in whom I trust.”

R: *Be with me, Lord, when I am in trouble.*

No evil shall befall you, nor shall affliction come near your tent, For to his angels he has given command

about you, that they guard you in all your ways.

R: *Be with me, Lord, when I am in trouble.*

Upon their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the asp and the viper; you shall trample down the lion and the dragon.

R: *Be with me, Lord, when I am in trouble.*

Because he clings to me, I will deliver him; I will set him on high because he acknowledges my name. He shall call upon me, and I will answer him; I will be with him in distress; I will deliver him and glorify him.

R: *Be with me, Lord, when I am in trouble.*

Commentary on Ps 91:1-2, 10-11, 12-13, 14-15:

The psalmist is inviting those in the temple, probably in a liturgical occasion, to show their trust in the Lord as their refuge and fortress. No evil shall befall upon them because God has his angels to protect them. The conclusion, whether said by the Lord or the temple liturgist, confirms the psalmist’s confidence in his/her deliverer.

Second Reading: Rom 10:8-13

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

Brothers and sisters: What does Scripture say? The word is near you, in your mouth and in your heart — that is, the word of faith that we preach—, for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses

with the mouth and so is saved. For the Scripture says, No one who believes in him will be put to shame. For there is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him. For “everyone who calls on the name of the Lord will be saved.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 10:8-13

Using the rhetorical style of argumentation and debate, Paul now raises the issue of universal salvation. Law and zeal for the law do not lead one to salvation. Using Jewish rabbinic applications of scriptural citations but now interpreted in the eyes of faith in Jesus, Paul alludes to and reverses the prophetic words: “This people draw near to me with their mouths and honor me with their lips but their hearts are far from me and their worship of me is a human commandment of routine” (Is 29,13). The confession by mouth of that faith in the heart extends salvation to all, reversing the prophetic injunction of conflict between the Jewish people and the gentiles, Greeks (Joel 3,5-6).

Alleluia Verse: Matt 4:4b

R: Alleluia, alleluia. One does not live on bread alone, but on every word that comes forth from the mouth of God. **R: Alleluia, alleluia.**

Gospel: Luke 4:1-13

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.*

Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty

days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.” Jesus answered him, “It is written, One does not live on bread alone.” Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, “I shall give to you all this power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me.” Jesus said to him in reply, “It is written: You shall worship the Lord, your God, and him alone shall you serve.” Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down from here, for it is written: He will command his angels concerning you, to guard you, and: With their hands they will support you, lest you dash your foot against a stone.” Jesus said to him in reply, “It also says, You shall not put the Lord, your God, to the test.” When the devil had finished every temptation, he departed from him for a time.

P: The Gospel of the Lord.

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

Commentary on Luke 4:1-13

This is Luke’s version of the call of The Spirit provoked the temptations of Jesus. Isolation, deprivation of food and hunger – the situation of extreme human need – are now the concrete conditions that would test the messianic vocation of Jesus. Jesus’ messianic vocation is not detached from the economic, social, political and religio-cultural situation of the people of his time nor from the ancient Jewish messianic expectations. But Jesus must be tested so that he matures in his calling and options in life. He needs to choose: shall he redeem the people in the easiest way possible, through

production and wealth, power and glory and the fatalism of a religious fanatic? Or should he follow the hard way: fulfill his identity and restore the kingdom through suffering, pain, solidarity, and painstaking endurance in the struggle? He opts for the more difficult yet sure road to liberation and salvation.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, matures in her vocation as servant of God’s kingdom through the difficult road of suffering and solidarity with the poor in their struggle for justice, peace and fullness of life.

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, matures in her vocation as servant of God’s kingdom through the difficult road of suffering and solidarity with the poor in their struggle for justice, peace and fullness of life.</p>	<p>In your parish and BEC, what are the economic, political, social, religio-cultural needs that the Church must respond to? What catechetical, theological, liturgical and ecclesial inputs are there that facilitate these Church responses? What hinder the Church from responding?</p>	<p>We have to develop a catechesis, a theology, a liturgy and ecclesial structures that are Filipino, inculturated and responsive to Filipino needs. Jesus opts for the more difficult yet sure road to liberation and salvation.</p>

Profession of Faith

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: Lord, reconcile us and all creation to yourself.

R: Lord, reconcile us and all creation to yourself.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share Jesus’ mission and mature in her vocation as servant of God’s kingdom through the difficult road of suffering and solidarity with the poor in their struggle for justice, peace and fullness of life. Let us pray to the Lord.

R: Lord, reconcile us and all creation to yourself.

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 practice fasting and abstinence not as legal prescriptions and Lenten routine but as real acts of penance and reconciliation, love and justice through corporal and spiritual works of mercy. Let us pray to the Lord.

R: Lord, reconcile us and all creation to yourself.

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 promote genuine unity and peace among all peoples through justice and mercy by welcoming migrants, not as foreigners, but as brothers and sisters in one human family in

a common home. Let us pray to the Lord.

R: Lord, reconcile us and all creation to yourself.

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 sharing with one another our deep experiences of the sacred, our varied histories and cultural backgrounds, through mutual dialogue and enrichment. Let us pray to the Lord.

R: Lord, reconcile us and all creation to yourself.

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, reconcile us and all creation to yourself.

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

R: Lord, reconcile us and all creation to yourself.

P: Lord, these are the prayers we present to you today. In this time of Lent, help us to love you and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Allow us to accompany Jesus in his desert experiences of tests and temptations, so that we may come out alive and strong for the mission. Mold us to become the gentle but firm hearts of 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: Give us the right dispositions, O Lord, we pray, to make these offerings, for with them we celebrate the beginning of this venerable and sacred time. 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.

By abstaining forty long days from earthly food, he consecrated through his fast the pattern of our Lenten observance and, by overturning all the snares of the ancient serpent, taught us to cast out the leaven of malice, so that, celebrating worthily the Paschal Mystery, we might pass over at last to the eternal paschal feast.

And so, with the company of Angels and Saints, we sing the hymn of your praise, 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: (Mt 4: 4b)

One does not live by bread alone, but by every word that comes forth from the mouth of God.

Prayer after Communion

P: Let us pray: May bountiful blessing, O Lord, we pray, come down upon your people, that hope may grow in tribulation, virtue be strengthened in temptation, and eternal redemption be assured. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow your heads and pray for God's blessings: May bountiful blessings, O Lord, we pray, come down upon your people, that hope may grow in tribulation, virtue be strengthened in temptation, and eternal redemption be assured. Through Christ our Lord.

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. ■

Please help us continue publishing this Missalette with your donation.

Any amount is appreciated no matter how small.

Thank you!

Account Name:

Communication Foundation for Asia
Metrobank V-Mapa, Sta. Mesa, Manila

Branch:

SA# 3306-509-480

BDO Old Sta. Mesa Road, Manila Branch:

SA# 7090-042-836

Please fax deposit slip to 713-2736

We are located at # 4427 Old Sta. Mesa St.,
Sta. Mesa, Manila

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.



**The Church
of the Poor,
through the
Basic
Ecclesial
Communities,
matures
in her
vocation as
servant of
God's
kingdom
through the
difficult
road of
suffering
and
solidarity
with the
poor in their
struggle
for justice,
peace and
fullness of
life.**