



Sixth Sunday in Ordinary Time
February 15, 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, follows Jesus when she breaks oppressive laws and inspires the young to integrity and honest love.

In his address to the young people at the Sto. Tomas University, Manila, Pope Francis said: “Today I would like to suggest three key areas where you have a significant contribution to make to the life of your country. The first of these is the challenge of integrity. The word “challenge” can be understood in two ways. First, it can be understood negatively, as a temptation to act against your moral convictions, what you know to be true, good and right. Our integrity can be challenged by selfish interest, greed, dishonesty, or the willingness to use other people.

But the word “challenge” can be also understood positively. It can be seen as invitation to courage, a summons to bear prophetic witness to what you believe and hold sacred. In this sense, the challenge of integrity is something which you have to face now, at this time in your lives. It is not something you can put off until you are older or have greater responsibilities...Do not avoid the challenge! One of the greatest challenges young people face is learning to love. To love means to take a risk: the risk of

rejection, the risk of being taken advantage of, or worse, of taking advantage of another. Do not be afraid to love! But in love, too, maintain your integrity! Here too, be honest and fair!

In the reading we have just heard, Paul tells Timothy: “Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity” (1 Tim 4:12). You are called, then, to set a good example, an example of integrity. Naturally, in doing this, you will encounter opposition, negativity, discouragement, and even ridicule. But you have received a gift which enables you to rise above those difficulties. It is the gift of the Holy Spirit. If you nurture this gift by daily prayer and draw strength from sharing in the Eucharist, you will be able to achieve that moral greatness to which Jesus calls you. You will also be a compass for those of your friends who are struggling. I think especially of those young people who are tempted to lose hope, to abandon their high ideals, to drop out of school, or to live from day to day on the streets.

So it is essential not to lose your integrity! Not to compromise your ideals! Not to give in to temptations against goodness, holiness, courage and purity! Rise to the challenge! With Christ, you will be – indeed you already are! – the architects of a renewed and more just Filipino culture. ■

Introductory Rites

Entrance Antiphon:(Ps 31 (30):3-4)

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

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 brothers and sisters: today is the Sixth Sunday of Ordinary Time.

Penitential Act

P: Brothers and sisters: to celebrate worthily these sacred mysteries, let us now recall to mind our sins and ask God's loving forgiveness and compassion.

P: Lord Jesus, you were born among the poor. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you preached the good news to the poor. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have made solidarity with the poor as the measure of being with you. 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.

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 teach us that you abide in hearts that are just and true, grant that we may be so fashioned by your grace as to become a dwelling pleasing to you. 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: Lev 13:1-2, 44-46

L: A reading from the Book of Leviticus

The Lord said to Moses and Aaron, "If someone has on his skin a scab or pustule or blotch which appears to be the sore of leprosy, he shall be brought to Aaron, the priest, or to one of the priests among his descendants. If the man is leprous and unclean, the priest shall declare him unclean by reason of the sore on his head.

"The one who bears the sore of leprosy shall keep his garments rent and his head bare, and shall muffle his beard; he shall cry out, 'Unclean, unclean!' As long as the sore is on him he shall declare himself unclean, since he is in fact unclean. He shall

dwell apart, making his abode outside the camp.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Lev 13:1-2, 44-46:

The whole of Leviticus 13 treats of all kinds of skin diseases. But it reflects these diseases in light of the priestly function of separating the holy from the profane, the pure from the impure. Thus, skin peelings or irritations or diseases must be shown to the priest who will declare the kind of skin disease the person has. The worst that a person can be, which only the priest can declare, is to be called a leper – the generic translation in English of the Hebrew word for skin disease. This would result in the persons being isolated and alienated from the community of the “pure”. This priestly function probably also stems from the idea that the sickness is a result of a person’s own sinfulness. Thus, it is the priest who can also declare one cleansed of leprosy.

Responsorial Psalm: Ps 32:1-2, 5, 11

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Blessed is he whose fault is taken away, whose sin is covered. Blessed the man to whom the LORD imputes not guilt, in whose spirit there is no guile.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Then I acknowledged my sin to you, my guilt I covered not. I said, “I confess my faults to the LORD,” and you took away the guilt of my sin.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Be glad in the LORD and rejoice, you

just; exult, all you upright of heart.

R. I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

Commentary on Psalm 32:

This psalm is about a sinner who knows his sinfulness would be punished, but is blessed by the forgiveness of God. God’s forgiveness means he takes away the guilt of the sinner who owns up his sins. To own up one’s sins indicates one’s inner sense of integrity, a desire to be without malice or guile, to desire the unceasing divine pardon. This relationship of the psalmist, the sinner, and God, the forgiver, provokes in the psalmist joy and gladness and exultant heart.

Second Reading: 1Cor 10:31-11:1

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

Brothers and sisters: Whether you eat or drink, or whatever you do, do everything for the glory of God. Avoid giving offense, whether to the Jews or Greeks or the church of God, just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1Cor 10:31-11:1

Paul’s attack on the food offered to idols and his assertion of Christian freedom should be seen in the context of his deeper reasons for the Christian refusal to partake in the food offered to idols. It is not the food offered to idols itself, but the

ideology of those who make a banquet out of it: the ideology of oppression and exploitation of the elite who make these banquets. They are the “demons” to whom pagans sacrifice versus the real “jealous” God. Indeed a Christian is free to partake of any food on earth. But s/he must exercise prudence and charity not to be identified with those who bow to the oppressors and exploiters of the poor and the needy. Charity and justice set limits to freedom; there is only one banquet: the Eucharist. In this regard, Paul has set himself as the example worthy to be imitated: our liberty is reserved to serve our neighbor, especially the poor and the needy.

Alleluia Verse: (Luke 7:16)

R: Alleluia, alleluia. A great prophet has arisen in our midst, God has visited his people. **Alleluia, alleluia.**

Gospel: Mark 1:40-45

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

A leper came to Jesus and kneeling down begged him and said, “If you wish, you can make me clean.” Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.” The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once. He said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.”

The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town

openly. He remained outside in deserted places, and people kept coming to him from everywhere.

P: The Gospel of the Lord.

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

Commentary on Mark 1:40-45

In the time of Jesus, the leper was a living dead, isolated and condemned to exclusion from the community. They were the signs of the worst impure sinners; and no one was allowed to get near them so as not to be contaminated with their physical and spiritual impurity. But in this episode, the leper approached Jesus. And Jesus responded by approaching the leper, making three characteristic moves of healing and liberation: moved with compassion, he stretched out his hand, touched him and spoke words that explained his actions: be made clean. The leper violated the law. Jesus did too. Both became violators of the law (Lev 5:3; Num 5:2): the leper out of faith in Jesus; Jesus out of love and compassion for the leper. Both made real the Good News. A transformation ensued: the isolated leper became an evangelizer: a bringer of the Good News; Jesus’ prohibition meant he would only be understood after his death and resurrection. In the meantime he remained an underground secret messiah!

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.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, follows Jesus when she breaks oppressive laws and inspires the young to integrity and honest love.

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, follows Jesus when she breaks oppressive laws and inspires the young to integrity and honest love.	In your community, identify laws and regulations that are oppressive to the poor and the needy and are biased towards the rich and powerful. What is the influence of these oppressive laws to your children and youth?	“To love means to take a risk: the risk of rejection, the risk of being taken advantage of, or worse, of taking advantage of another. But in love, too, maintain your integrity!”

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 elevate our hearts and minds to God our Father, and, with joy, humbly present to him our prayers. For every prayer let our response be: Lord, help us to love with honesty and integrity.

R: Lord, help us to love with honesty and integrity.

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 mission to teach children and youth how to be holy and loving, especially love for the poor and the needy. Let us pray to the Lord.

R: Lord, help us to love with honesty and integrity.

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, by sharing the sentiments of the heart of Christ, they may continue to imitate Paul who fought the patrons of oppression and exploitation by rejecting their dishonest and selfish support that came from using other people, especially the poor and the needy. Let us pray to the Lord.

R: Lord, help us to love with honesty and integrity.

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 cleansing the structures of corruption and moral decadence in government and public services that destroy the ideals, innocence and integrity of the children and youth and instead be examples of honest service and accountability to their office and people they serve. Let us pray to the Lord.

R: Lord, help us to love with honesty and integrity.

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 examples of integrity, conviction and hope in the midst of “opposition, negativity, discouragement, and even ridicule” and be a compass to “those young people who are tempted to lose hope, to abandon their high ideals, to drop out of school, or to live from day to day on the streets.” Let us pray to the Lord.

R: Lord, help us to love with honesty and integrity.

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 love with honesty and integrity.

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

R: Lord, help us to love with honesty and integrity.

P: Lord God of love and compassion, listen to the prayers of your people. Help us to follow the way of your Son,

who taught us to break oppressive and exploitative laws so that the kingdom may be freely preached in our life here on earth as we journey towards you in the fullness of joy and life. We ask this through the 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: May this oblation, O Lord, we pray, cleanse and renew us and may it become for those who do your will the source of eternal reward. 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 you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the

pledge of eternal life.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you, as in joyful celebration, 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.

We proclaim your Death, O Lord, and profess your Resurrection 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: Cf. Ps 78 (77):29-30

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

Prayer after Communion

P: Let us pray: Having fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live. 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 God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal charity. 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 in the peace, glorifying the Lord by your life.

C: Thanks be to God. ■

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