



**Second Sunday of Lent
February 21, 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, participates in the Transfiguration of Jesus by raising humanity and creation to the horizon of the citizens of heaven, in suffering, death and radical hope of the resurrection.

Today we celebrate the Second Sunday of Lent. Our theme for this today is: The Church of the Poor, through the Basic Ecclesial Communities, participates in the Transfiguration of Jesus by raising humanity and creation to the horizon of the citizens of heaven, in suffering, death and radical hope of the resurrection. 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

“7. The Holy Spirit

(212) One of the most significant characteristics of renewed evangelization is the emphatic recognition of the primary role of the Holy Spirit in evangelization. We live today in a privileged moment of the Holy Spirit. In many ways the Spirit shows his presence, power and activity, not only in the Church but in the signs of the times that mark the contemporary world. Before Vatican II, the Church prayed for a new Pentecost, and its prayer was answered, often in surprising ways.

(213) The Holy Spirit is the principal agent of evangelization. It was by the power of the Holy Spirit that the Incarnation was accomplished. It was ‘in the power of the Spirit’ that Christ carried out his evangelizing work, and his first gift to the Church after his resurrection was the Holy Spirit. A dramatic outpouring of this Spirit took place on Pentecost, inaugurating the Church’s evangelizing mission.”

Points for Reflection: In your daily life, how often are you aware of the presence of the Holy Spirit? How often do you invoke his name? Isn’t it that we remember him only when we do the sign of the Cross and recite the “Glory be..?” What do we do to cultivate a relationship with the Holy Spirit that dwells in our hearts? What are the signs that reveal the presence of the Holy Spirit? ■

Entrance Antiphon: (Cf. Ps 25 (24): 6, 2, 22):

Remember your compassion, O Lord, and your merciful love, for they are from of old. Let not our enemies exult over us. Redeem us, O God of Israel, from all our distress.

Introductory Rites

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: on this Second 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. Let us ask for the special grace to discern the presence of the Holy Spirit in our lives, in the events of history and in the world and to submit ourselves to him to be moved by him.

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, for our God is a God of love and compassion.

P: Lord Jesus, you have called us to participate in your limitless love by loving people and creation concretely. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to live the lifestyle of the citizens of heaven here on earth. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to participate in your Transfiguration by transforming society and creation through love that dares to suffer and die. 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: O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory. 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: Gen 15:5-12, 17-18

L: A reading from the Book of Genesis

The Lord God took Abram outside and said, "Look up at the sky and count the stars, if you can. Just so," he added, "shall your descendants be." Abram put his faith in the LORD, who credited it to him as an act of righteousness. He then said to him, "I am the LORD who brought you from Ur of the Chaldeans to give you this land as a possession." "O Lord GOD," he asked, "how am I to know that I shall possess it?" He answered him, "Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon." Abram brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abram stayed with them. As the sun was about to set, a trance fell upon Abram, and a

deep, terrifying darkness enveloped him. When the sun had set and it was dark, there appeared a smoking fire pot and a flaming torch, which passed between those pieces. It was on that occasion that the LORD made a covenant with Abram, saying: “To your descendants I give this land, from the Wadi of Egypt to the Great River, the Euphrates.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gen 15:5-12, 17-18:

This is the alliance or covenant God made with Israel. God has taken the initiative to establish this covenant based on a promise of generation and land. The point of the story is: God’s limitless love for humanity and his infinite union and solidarity with creation, are now defined and concretely bounded by a humanity and creation that cannot exist and live without God.

Responsorial Psalm: Ps 27:1, 7-8, 8-9, 13-14

R: *The Lord is my light and my salvation.*

The LORD is my light and my salvation; whom should I fear? The LORD is my life’s refuge; of whom should I be afraid?

R: *The Lord is my light and my salvation.*

Hear, O LORD, the sound of my call; have pity on me, and answer me. Of you my heart speaks; you my glance seeks.

R: *The Lord is my light and my salvation.*

Your presence, O LORD, I seek. Hide not your face from me; do not in anger repel your servant. You are my helper: cast me not off.

R: *The Lord is my light and my salvation.*

I believe that I shall see the bounty of the LORD in the land of the living. Wait for the LORD with courage; be stouthearted, and wait for the LORD.

R: *The Lord is my light and my salvation.*

Commentary on Ps 27:1, 7-8, 8-9, 13-14:

This is a hymn of trust arising from an inexplicable experience of difficulties. These difficulties were probably provoked by social, economic, cultural and political issues that needed quick responses. The psalmist her/himself recognizes that ultimately salvation comes from the Lord.

Second Reading: Phil 3:17—4:1

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

Join with others in being imitators of me, brothers and sisters, and observe those who thus conduct themselves according to the model you have in us. For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ. Their end is destruction. Their God is their stomach; their glory is in their “shame.” Their minds are preoccupied with earthly things. But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, in this way stand firm in the Lord.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Phil 3:17—4:1

Paul proposes himself as the example of Christian living before the Christian community of Philippi. With full affection and loving solidarity, he contrasts the radical difference between the lifestyle of the idolatrous “enemies of the Cross of Christ” with the lifestyle of the “citizens in heaven.” The idolatrous enemies confine themselves to the limits of the rituals of their desires that end in death and destruction; of power that ends in shame. On the other hand, the horizon of the citizens of heaven is limitless. It is a horizon of hope far beyond the limits set by the earth. It is the hope of the resurrection and submission to the primacy of the message of Jesus. In this hope for the future, one stands firm against all odds of persecution, joyfully, proudly, humbly!

Alleluia Verse: cf. Mt 17:5

R: Alleluia, alleluia. From the shining cloud the Father’s voice is heard: This is my beloved Son, hear him. **R: Alleluia, alleluia.**

Gospel: Luke 9:28b-36

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.*

Jesus took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and

his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” But he did not know what he was saying. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, “This is my chosen Son; listen to him.” After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

P: The Gospel of the Lord.

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

Commentary on Luke 9:28b-36

The transfiguration of Jesus is intimately linked with earlier themes of his suffering, death and resurrection, on the one hand, and of his baptism at the Jordan where a voice from heaven proclaimed him as God’s Son with a mission, on the other. The presence of Moses, representing the Law, and of Elijah, representing the prophets, sums up the whole Sacred Scripture that gives witness to the identity and mission of Jesus. The Law and the prophets, the whole Scripture, converge in Jesus: He is the Son of the Father, and his mission of salvation shall take the path of suffering and of death. This affirmation of the Father is also given to those who wish to follow Jesus as disciples of the His Son!

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, participates in the Transfiguration of Jesus by raising humanity and creation to the horizon of the citizens of heaven, in suffering, death and radical hope of the resurrection.

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, participates in the Transfiguration of Jesus by raising humanity and creation to the horizon of the citizens of heaven, in suffering, death and radical hope of the resurrection.	In your parish community and BEC, what are the situations that need to be changed according to the values of heaven? Who are the main actors in this movement for change? Who are the decision-makers that need to hear the cry of the poor, the groaning of creation and the alternative of God?	“In many ways the Spirit shows his presence, power and activity, not only in the Church but in the signs of the times that mark the contemporary world... The Holy Spirit is the principal agent of evangelization.”

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, transfigure us according to your gracious design.

R: Lord, transfigure us according to your gracious design.

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 and participate in his Transfiguration by raising humanity and creation to the horizon of the citizens of heaven, in suffering, death and radical hope of the resurrection. Let us pray to the Lord.

R: Lord, transfigure us according to your gracious design.

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 assert the limitless radicalism of the citizens of heaven firmly, joyfully, proudly, humbly against all odds of repression and persecution. Let us pray to the Lord.

R: Lord, transfigure us according to your gracious design.

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 freedom of worship and religion, and its consequent lifestyle of justice and equality. Let us pray to the Lord.

R: Lord, transfigure us according to your gracious design.

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 presence of the Holy Spirit in our lives and in the events in the world and how obediently we followed the movement of the Spirit for freedom, love and service. Let us pray to the Lord.

R: Lord, transfigure us according to your gracious design.

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, transfigure us according to your gracious design.

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

R: Lord, transfigure us according to your gracious design.

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. Help us to discern the movement of your Spirit in our personal and social life and so be transformed according to your gracious design. 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: May this sacrifice, O Lord, we pray, cleanse us of our faults and sanctify your faithful in body and mind for the celebration of the paschal festivities. 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 after he had told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection.

And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty 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.

**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: (Mt 17: 5)
*This is my beloved Son, with whom
I am well pleased; listen to him.*

Prayer after Communion

P: Let us pray: As we receive
these glorious mysteries, we make
thanksgiving to you, O Lord, for
allowing us while still on earth to be
partakers even now of 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 your heads and pray for
God's blessings: Bless your
faithful, we pray, O Lord, with a
blessing that endures forever, and
keep them faithful to the Gospel
of your Only Begotten Son, so
that they may always desire and at
last attain that glory whose beauty
he showed in his own Body, to
the amazement of his Apostles.
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 peace, glorifying the Lord
by your life.

C: Thanks be to God. ■