



First Sunday of Lent
February 22, 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, inspires faith among the young by standing with the marginalized as a proclamation of salvation for all.

In his address to the young people at the Sto. Tomas University, Manila, Pope Francis said: “A second key area where you are called to make a contribution is in showing concern for the environment. This is not only because this country, more than many others, is likely to be seriously affected by climate change. You are called to care for creation not only as responsible citizens, but also as followers of Christ! Respect for the environment means more than simply using cleaner products or recycling what we use. These are important aspects, but not enough. We need to see, with the eyes of faith, the beauty of God’s saving plan, the link between the natural environment and the dignity of the human person. Men and women are made in the image and likeness of God, and given dominion over creation (cf. Gen 1:26-28). As stewards of God’s creation, we are called to make the earth a beautiful garden for the human family. When we destroy our forests, ravage our soil and pollute our seas, we betray that noble calling....

A final area in which you can make a contribution is one dear to all of us. It is care for the poor.

We are Christians. We are members of God’s family. No matter how much or how little we have individually, each one of us is called to personally reach out and serve our brothers and sisters in need. There is always someone near us who is in need, materially, emotionally, spiritually. The greatest gift we can give to them is our friendship, our concern, our tenderness, our love for Jesus. To receive Jesus is to have everything; to give him is to give the greatest gift of all.

Many of you know what it is to be poor. But many of you have also experienced something of the blessedness that Jesus promised to “the poor in spirit” (cf. Mt 5:3). Here I would say a word of encouragement and gratitude to those of you who choose to follow our Lord in his poverty through a vocation to the priesthood and the religious life; by drawing on that poverty you will enrich many. But to all of you, especially those who can do more and give more, I ask: Please, do more! Please, give more! When you give of your time, your talents and your resources to the many people who struggle and who live on the margins, you make a difference. It is a difference that is so desperately needed, and one for which you will be richly rewarded by the Lord. For, as he has said: “you will have treasure in heaven” (Mk 10:21)...(Be) “a new kind of young person” – one committed to the highest ideals and eager to build the civilization of love. Be those young persons! Never lose your idealism! Be joyful witnesses to God’s love and (his) beautiful plan...” ■

Introductory Rites

Entrance Antiphon:(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.

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 First Sunday of Lent. We enter now into the sacred time dedicated to change of heart, leaving the old sinful ways, repentance and reconciliation through unconditional love and the concrete terms of justice. It is a time dedicated to deep study of the human condition, to silent prayer and discernment, seeking God's will through prayer and fasting. And so we pray for one another, that we may help one another see the presence of the Kingdom of God at work in our time, work for the change of our hearts and be intimately linked with the movements of God's kingdom for justice, liberation and peace.

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 tamed the wilderness by receiving the care of the angels. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you proclaimed the arrival of the Reign of God. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you called us to

repentance and to believe in the Good News. 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.

Collect

P: Let us pray: Grant almighty God, through the yearly observance 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: Gen 9:8-15

L: A reading from the Book of Genesis

God said to Noah and to his sons with him: "See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth."

God added: "This is the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in

the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gen 9:8-15:

A new creation is taking place, this time as a setting of the Covenant between God and Noah. This new covenant, signified by a rainbow, proclaims God as parent of all humanity, and not just a parent exclusively of Israel. This contrasts with a much older covenant tradition in Gen 15,1-21, where Abraham and God made a covenant of intimate generativity, symbolized by the circumcision of the fecund and generative flesh of Abraham and his descendants. This is also distinct from the covenant forged at Sinai by Moses and God (Ex 19-24) which developed the themes of social conduct and the charter of liberation for a new nation of Israel, now composed of slaves and the poor. This covenant with Noah reflects the more recent consciousness of Israel: the consolidated monotheism after the exile (cf. Is 44,5-8) and the consequent realization that God is parent of all nations (Is 56:3-8). However, Israel's self-consciousness as a people especially chosen by God could not accept Yahweh's universal parenthood. That is why the rainbow for a sign of a new covenant, with all the generative intimacy, social conduct and charter of liberation that it entails.

Responsorial Psalm: Ps 25:4-5, 6-7, 8-9

R. Your ways, O Lord, are love and truth to those who keep your covenant.
Your ways, O LORD, make known to me; teach me your paths, Guide me in

your truth and teach me, for you are God my savior.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Remember that your compassion, O LORD, and your love are from of old. In your kindness remember me, because of your goodness, O LORD.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Good and upright is the LORD, thus he shows sinners the way. He guides the humble to justice, and he teaches the humble his way.

R. Your ways, O Lord, are love and truth to those who keep your covenant.

Commentary on Psalm 25:

This is an alphabet psalm of confident prayer with wisdom undertones. An alphabet psalm is also called an acrostic psalm because the verses begin with the letters of the Hebrew alphabet. Wisdom themes can be detected in the verses of this psalm through words like: “the ways/paths”, “teach/teachings”. The psalmist trusts God and asks his guidance for truth and justice. The qualities of God are revealed: according to the covenant, God is compassionate, loving and kind. He shows sinners the way. The psalmist's personality is known: a sinner in need of God.

Second Reading: 1 Pt 3:18-22

L: The second reading from the First Letter of Peter

Beloved: Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he

was brought to life in the Spirit. In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Pt 3:18-22

The alternative conduct of a Christian community – harmony, unity, love – is met with persecution and suffering within a society that flourishes on egoism, power and exclusion. In this context, the author advises patient endurance by connecting this persecution to the suffering and death of Jesus. This prophetic exhortation allows one to see that in the innocent death of Jesus is the offer of the resurrection to all. This universal salvation includes those who were imprisoned in sin before Jesus Christ came into the world, and even including those who will die without knowing him or without receiving the sacrament of baptism in the future, at all times.

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. **Alleluia, alleluia.**

Gospel: Mark 1:12-15

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.*

The Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.”

P: The Gospel of the Lord.

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

Commentary on Mark 1:12-15

Jesus relives the life of Israel, right after his baptism where God proclaimed: “you are my beloved son; with you I am well pleased.” He is the new Israel whose option is to the project of the will of the Father, to implement the project of the Kingdom of God. The Satan, the tempter, appears in the scene to try to change the option of Jesus and to veer him away from the plan of God. Jesus tames the wilderness and shows the alternative support for life: the angels ministering to him. John the Baptist’s ministry is over; the old time has ended. Jesus’ ministry has begun; the new time has come. A new time for a new way of living is inaugurated: taming the wild beasts, ministered by the angels. Jesus fulfills the expectations of old, of the whole of humanity. Indeed, now is the opportune time to change one’s life. Uproot the old time and the old ways oriented to death. Change your heart through repentance; embrace the project of God by orienting yourself to the workings of God’s Kingdom, by defending life, life in its fullness.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, inspires faith among the young by standing with the marginalized as a proclamation of salvation for all.

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, inspires faith among the young by standing with the marginalized as a proclamation of salvation for all.	Identify the young in your community in relation to poverty or riches, social and political influence or marginalization and deprivation. What government and social instruments of corruption are there that destroy the idealism of the young? What have you done?	Uproot the old time and the old ways oriented to death. Change your heart through repentance; embrace the project of God by orienting yourself to the workings of God's Kingdom, by defending life in its fullness.

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 care for the environment and the poor.

R: Lord, help us to care for the environment and the poor.

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 inspire faith among the young by standing with the marginalized and the environment as a proclamation of salvation for all. Let us pray to the Lord.

R: Lord, help us to care for the environment and the poor.

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 work for the change of hearts of both the poor and their oppressors, and to

work for fundamental systemic and structural change in the church and in society. Let us pray to the Lord.

R: Lord, help us to care for the environment and the poor.

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 enacting laws, protocols and implement policies that reduce, if not eradicate, gas and toxic emissions, that halt, if not eliminate global warming and address climate change and prevent human disasters in the time of climate changes. Let us pray to the Lord.

R: Lord, help us to care for the environment and the poor.

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 promoting rainbows of communities and initiatives for social change, helping each other see our strengths and weaknesses, our holiness and sinfulness and how to bring us closer together to a new life of conversion, friendship and solidarity for a just peace, enduring progress and shared prosperity. Let us pray to the Lord.

R: Lord, help us to care for the environment and the poor.

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 care for the environment and the poor.

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

R: Lord, help us to care for the

environment and the poor.

P: Lord God of love and compassion, listen to the prayers of your people. Help us to follow the way of your Son, who exhorted us to uproot the old time and the old ways oriented to death, to change our heart through repentance; to embrace the project of God by orienting ourselves to the workings of God's Kingdom, by defending life, life in its fullness. 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: 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.

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 91 (90):4

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: 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 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.

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. ■

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