



Fifth Sunday in Ordinary Time
February 7, 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, catches men and women for Christ and his Kingdom by being a grateful and fearless prophet of God and faithful servant of the people.

Today we celebrate Fifth Sunday of Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, catches men and women for Christ and his Kingdom by being a grateful and fearless prophet of God and faithful servant of the people. 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

(208) Inculturation is necessary for the sake of the Church itself. It enriches the Church. Unless the Church participates in this process of inculturation it will not be able to respectfully draw the good elements within the culture, renew them from within and assimilate them to form part of its Catholic unity. The catholicity of the Church is more fully realized when it is able to assimilate and use the riches of a people’s culture for the glory of God.

(209) Our history shows both the fruits of inculturation and the sad consequences of its lack. With varying degrees of success and failures, we have tried, by the sheer striving to live our faith, to inculturate both the Church and the Gospel. The risks of inculturation remain, but there is no other way that a Filipino can become a Filipino Catholic except by undergoing the process with its attendant risks.”

Points for Reflection: What are the indicators that show how your parish Church, barrio chapels and BEC are participating in the process of inculturation? What are the indicators that show how they refuse to adopt this process with its attendant risks? What would be the risks? Are they real? ■

Entrance Antiphon: (Ps 95 (94): 6-7):
O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

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 Fifth Sunday in Ordinary Time, 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 help multiply the hearers of the Word and to make this Word multiplied in the lives of its hearers.

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 be brave and fearless prophets of the Kingdom. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to be men and women who grow in faith. 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.

Gloria

Glory to God in the highest 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: Keep your family safe, O Lord, with unflinching care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. Through our Lord Jesus Christ, your Son, 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: Is 6:1-2a, 3-8

L: A reading from the Prophet Isaiah

In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above. They cried one to the other, "Holy, holy, holy is the

LORD of hosts! All the earth is filled with his glory!” At the sound of that cry, the frame of the door shook and the house was filled with smoke.

Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!” Then one of the seraphim flew to me, holding an ember that he had taken with tongs from the altar. He touched my mouth with it, and said, “See, now that this has touched your lips, your wickedness is removed, your sin purged.” Then I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “send me!”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 6:1-2a, 3-8:

The call of Isaiah is always linked to his mission. When God calls, He also entrusts a mission. The one called to prophesy confesses his radical human fragility, his unworthiness for the call and the mission. God takes over: His holiness erases the sinfulness of the one called and empowers him in his incapacity. The call of God evokes in the one called a promise, a vow, a commitment to a task. The supreme holiness of God does not take away the humanity of the prophet. Isaiah will grow in his holiness and in his capacity to be the brave spokesperson of God before the people Israel and before all the nations.

Responsorial Psalm: Ps 138:1-2, 2-3, 4-5, 7-8

R: In the sight of the angels I will sing your praises, Lord.

I will give thanks to you, O LORD, with all my heart, for you have

heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name.

R: In the sight of the angels I will sing your praises, Lord.

Because of your kindness and your truth; for you have made great above all things your name and your promise. When I called, you answered me; you built up strength within me.

R: In the sight of the angels I will sing your praises, Lord.

All the kings of the earth shall give thanks to you, O LORD, when they hear the words of your mouth; and they shall sing of the ways of the LORD: “Great is the glory of the LORD.”

R: In the sight of the angels I will sing your praises, Lord.

Your right hand saves me. The LORD will complete what he has done for me; your kindness, O LORD, endures forever; forsake not the work of your hands.

R: In the sight of the angels I will sing your praises, Lord.

Commentary on Ps 138:1-2, 2-3, 4-5, 7-8:

This is a hymn of thanksgiving. The psalmist expresses his/her gratitude to God in the Temple because of what God did for him/her: God responded to his/her needs and s/he was strengthened from within. The kings of the earth shall thank God too, because of what God will do for them in the future. The psalm goes back to the psalmist who, in gratitude to God, already anticipates the future intervention of God in his/her favor: God will complete His saving deed, because He cannot abandon the psalmist, the work of His hands.

Second Reading: 1 Cor 15:1-11
L: A reading from the First Letter of Paul to the Corinthians

I am reminding you, brothers and sisters, of the gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve.

After that, Christ appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me. For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God that is with me. Therefore, whether it be I or they, so we preach and so you believed.

L: The Word of the Lord.
C: *Thanks be to God.*

Commentary on 1 Cor 15:1-11

Paul faces two things here, namely: (a) Rumors circulating around the Christian community in Corinth that say there is no resurrection of the dead, and (b) some people are challenging his authority as an Apostle. Against the possible Greek influence that the soul is freed from its body in death, the question arises: what would resurrection be like? In answer,

Paul solemnly invokes the handing of tradition that Jesus died “for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve.” The fact of Jesus’ resurrection is radically linked to the resurrection of the dead. The apparition stories of Jesus – proofs of his real resurrection – also lead to the confirmation of the authority of Paul as an apostle: Jesus appeared to him too, the last and least of the apostles.

Alleluia Verse: Matt 4:19

R: Alleluia, alleluia. Come after me and I will make you fishers of men. **R: Alleluia, alleluia.**

Gospel: Luke 5:1-11

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.*

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat.

After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that the boats were in danger of sinking. When Simon Peter saw this, he fell at the knees

of Jesus and said, “Depart from me, Lord, for I am a sinful man.” For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” When they brought their boats to the shore, they left everything and followed him.

P: The Gospel of the Lord.

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

Commentary on Luke 5:1-11

This is Luke’s version of the call of the first disciples. The abundant catch of fish became the occasion for Jesus’ call to Peter. This extraordinary event provoked by Jesus was in contrast to Peter’s confession: Depart from me for I am a sinful man. Instead of distancing himself from Peter, Jesus instead came closing in on him. God does not distance himself from a sinner; indeed, he approaches him and empowers him with the Word and with a mission. The fisherfolks with Peter were thus given a new spirit: a fearless spirit that listens to the Word multiplies the hearers of this Word. The Word too is multiplied by its hearers. The hearer of the Word has now a mission: to make an abundant catch of men and women for the Kingdom of God.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, catches men and women for Christ and his Kingdom by being a grateful and fearless prophet of God and a faithful servant of the people.

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, catches men and women for Christ and his Kingdom by being a grateful and fearless prophet of God and a faithful servant of the people.	In your parish or BEC, identify the people who - Have not yet heard about Christ and his Kingdom - Have heard of Christ and his Kingdom and have accepted them - Had accepted them but have rejected them now	“The hearer of the Word has now a mission: to make an abundant catch of men and women for the Kingdom of God.” “The catholicity of the Church is more fully realized when it is able to integrate the riches of a people’s culture for God.”

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.



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, make us brave sharers of your Word.

R: Lord, make us brave sharers of your Word.

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 of catching men and women for his Kingdom by being

a grateful and fearless prophet of God and a faithful servant of the people. Let us pray to the Lord.

R: *Lord, make us brave sharers of your Word.*

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 share their experience of Jesus with others of different faith-traditions and with those who refuse to believe through a dialogue of life and mutual experience of one another's cultural faith-expressions. Let us pray to the Lord.

R: *Lord, make us brave sharers of your Word.*

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 among peoples of diverse cultures, peoples with different gifts and talents, creatively pooled together for the common good, through sharing of productive labor and the fruits of labor. Let us pray to the Lord.

R: *Lord, make us brave sharers of your Word.*

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 joyfully inspiring one another to be missionaries of the Word with our example of love, compassion and mercy, justice and joyful simplicity of life. Let us pray to the Lord.

R: *Lord, make us brave sharers of your Word.*

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, make us brave sharers of your Word.*

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

R: *Lord, make us brave sharers of your Word.*

P: Lord, these are the prayers we present to you today. In this ordinary time, help us to love you and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Make us celebrate the Holy Eucharist not as magic and boring ritual in memory of your Son, but as a living reenactment of the poor humanity's struggle for a better life of liberation and forgiveness and our real celebration of life and love rooted in the self-giving of your Son for our salvation. 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: O Lord, our God, who once established these created things to

sustain us in our frailty, grant, we pray, that they may become for us now the Sacrament of eternal life. 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 you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

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.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, 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 107 (106): 8-9)

Let them thank the Lord for his mercy, his wonders for the

children of men, for he satisfies the thirsty soul, and the hungry he fills with good things.

Prayer after Communion

P: Let us pray: O God, who have willed that we be partakers in the one Bread and the one Chalice, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. 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 Almighty God always keep every adversity far from you and in his kindness pour out upon you the gifts of his blessing.

C: Amen.

P: May God keep your hearts attentive to his words, that they may be filled with everlasting gladness.

C: Amen.

P: And so, may you always understand what is good and right, and be found ever hastening along in the path of God's commands, made coheirs with the citizens of heaven.

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. ■

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