



**Fifth Sunday in Ordinary Time
February 8, 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, links Jesus and humanity when she prayerfully gives meaning to life as love and freedom.

In his courtesy call to the President, Pope Francis declared: “Essential to the attainment of these national goals is the moral imperative of ensuring social justice and respect for human dignity. The great biblical tradition enjoins on all peoples the duty to hear the voice of the poor. It bids us break the bonds of injustice and oppression which give rise to glaring, and indeed scandalous, social inequalities. .. The Bishops of the Philippines have asked that this year be set aside as the “Year of the Poor”. I hope that this prophetic summons will challenge everyone, at all levels of society, to reject every form of corruption which diverts resources from the poor.”

With regard to the Church’s and the gospel’s commitment first and foremost to the poor, Pope Francis says this (The Joy of the Gospel, 48): “If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbors, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (Lk 14:14)... We have to state, without mincing words, that there

is an inseparable bond between our faith and the poor. May we never abandon them.”

In his rejection of an economy of exclusion and the new idolatry of money, Francis speaks of corruption in the context of “the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few... To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions. The thirst for power and possessions knows no limits. (The Joy of the Gospel, 56).

With this inspiration, let us understand the meaning of the people’s campaign to legally eradicate corruption through the People’s Initiative to Abolish the Pork Barrel System. The Priority Development Assistance Fund (PDAF) of Congress and the Disbursement Acceleration Program (DAP) of the President are the mother instruments of corruption. The Supreme Court have declared them in whole or in part unconstitutional. But Congress cannot make an implementing law of this Supreme Court decision. They cannot legislate against their own interest. Neither can the Executive. Thus, for the sake of Good Governance and Responsible Citizenship, the people, with the churches and other faiths, have embarked on a people’s initiative to abolish the pork barrel system. By this exercise, the people are asserting their sovereign power to make laws that put a stop to political patronage, theft of the people’s money and other forms of corruption. ■

Introductory Rites

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.

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 Fifth 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: Keep your family safe, O Lord, with unfailing 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, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Job 7:1-4, 6-7

L: A reading from the Book of Job

Job spoke, saying: Is not man's life on earth a drudgery? Are not his days those of hirelings? He is a slave who longs for the shade, a hireling who waits for his wages. So I have been assigned months of misery, and troubled nights have been allotted to me. If in bed I say, "When shall I arise?" then the night drags on; I am filled with restlessness until the dawn. My days are swifter than a weaver's shuttle; they come to an end without hope. Remember that my life is like the wind; I shall not see happiness again.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Job 7:1-4, 6-7:

Job takes on now the personality of total human historical experience. Human life is a slavery to meaningless toil, to work to live only to suffer in the process and finally die. There is no hope of escape from this oppressive slavery of life. In Job there is no sense of the resurrection nor life after death.

Responsorial Psalm: Ps 147:1-2, 3-4, 5-6

R. Praise the Lord, who heals the brokenhearted. or: R. Alleluia.

Praise the LORD, for he is good; sing praise to our God, for he is gracious; it is fitting to praise him. The LORD rebuilds Jerusalem; the dispersed of Israel he gathers.

R. Praise the Lord, who heals the brokenhearted. or: R. Alleluia.

He heals the brokenhearted and binds up their wounds. He tells the number of the stars; he calls each by name.

R. Praise the Lord, who heals the brokenhearted. or: R. Alleluia.

Great is our Lord and mighty in power; to his wisdom there is no limit. The LORD sustains the lowly; the wicked he casts to the ground.

R. Praise the Lord, who heals the brokenhearted. or: R. Alleluia.

Commentary on Psalm 147:

This is a psalm of thanksgiving and a hymn of praise. V. 1 is an invitation to give praise and thanks to God in a time of Israel's return from exile and the rebuilding of their city while he heals the brokenhearted. Then the psalmist adapts the old Babylonian worship of the heavenly bodies, but replacing this with Yahweh as the creator of heavenly bodies who gives them names in their innumerable existence. From the heavens, the Lord's greatness is also experienced on earth when by his wisdom he sustains the lowly and casts

down the wicked.

Second Reading: 1Cor 9:16-19, 22-23

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

Brothers and sisters: If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel.

Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1Cor 9:16-19, 22-23

Paul now talks of his own personal example, or witness of Jesus. When he says: "woe to me if I do not preach the gospel!", he takes the personality and position of a prophet. The prophet is burned from within with God's love and presence; he must erupt to proclaim God's message or be destroyed from within. But he takes the freedom to offer the gospel free of charge, contrary to the Jesus injunction that a preacher, like a worker, is worthy of his wage. This freedom not to burden others of his work is an outstanding expression of love. This freedom and love allow

him to be in solidarity with all, to identify himself with the weak. And his reward: participation in the gospel that he himself preaches.

Alleluia Verse: (Matthew 8:17)

R: Alleluia, alleluia. Christ took away our infirmities and bore our diseases.

Alleluia, alleluia.

Gospel: Mark 1:29-39

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.*

On leaving the synagogue Jesus entered the house of Simon and Andrew with James and John. Simon's mother-in-law lay sick with a fever. They immediately told him about her. He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

When it was evening, after sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door. He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, "Everyone is looking for you." He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

P: The Gospel of the Lord.

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

Commentary on Mark 1:29-39

This is a moving scene where Peter's mother-in-law becomes the symbol of exclusion which women and the infirm are suffering from (Alonso Schoekel, *La biblia de nuestro pueblo.*) The apostles link Jesus and those who suffer together. Three verbs characterize the healing and liberating acts of solidarity of Jesus with the women and the weak: to go near them, to grasp their hands and to help them up. Thus, Jesus has never been an armchair revolutionary or a bystander. He engages fully in the works of healing and liberation. The impact of his actions among those whom he has healed seems to be that they too learn how to wait on those who need; that they learn to "serve the cause of God's kingdom. For service is part of the Christian identity." Jesus also teaches "the importance of prayer at the start of his missionary journey." Why do the people look for him? Because of his miracles or because of the project of the Reign of God? If they come for his miracles, then their pious enthusiasm for the faith is weak and only serves to falsify the project of the Kingdom. "Miracles are expressions of solidarity for liberation and the Kingdom. They are not mere spectacles" and grand shows.

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, links Jesus and humanity when she prayerfully gives meaning to life as love and freedom.

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, links Jesus and humanity when she prayerfully gives meaning to life as love and freedom.	What instances of corruption have you experienced in your community? What resources have been deprived from the poor by these forms of corruption? What is your involvement in the People's Initiative to Abolish the Pork Barrel System?	"All peoples (have) the duty to hear the voice of the poor. It bids us break the bonds of injustice and oppression which give rise to glaring, and indeed scandalous, social inequalities." Solidarity with the poor means "to go near them, to grasp their hands and to help them up".

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, let your kingdom come.

R: Lord, hear the cry of 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 task of mediating the encounter between Jesus and the people by the promotion of prayer life, upholding and defending freedom and inspiring people to truly love honestly as the blossoming of real life. Let us pray to the Lord.

R: Lord, let your kingdom come.

L: For our Holy Father, Pope Francis I, 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 prophetically engage in the proclamation of the alternative of the kingdom against an economy of exclusion and the idolatry of money by breaking the bonds of injustice and oppression which give rise to glaring and scandalous social inequalities. Let us pray to the Lord.

R: Lord, let your kingdom come.

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 rejecting globalization and the trickle-down theory of the economy that put the market ahead of the human person, in favor of a new economy that approximates the values and operations of God's Reign. Let us pray to the Lord.

R: Lord, let your kingdom come.

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 finding concrete ways of eradicating corruption that impoverishes and slowly kills the poor and depletes and destroys Mother Earth and all creation. Let us pray to the Lord.

R: Lord, let your kingdom come.

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, let your kingdom come.

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

R: Lord, let your kingdom come.

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 that miracles are

expressions of solidarity for liberation and the Kingdom, not mere spectacles, 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: O Lord, we bring to your altar these offerings of our service: be pleased to receive them, we pray, and transform them into the Sacrament of our redemption. 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 foundation 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.

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 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 the peace of Christ.

C: Thanks be to God.

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no matter how small.

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