



Second Sunday of Lent
March 1, 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, proclaims universal salvation by suffering and dying for the sake of life for all.

Inspired by the visit of the Holy Father, Pope Francis and in light of today's theme: The Church of the Poor, through the Basic Ecclesial Communities, proclaims universal salvation by suffering and dying for the sake of life for all, let us continue to ponder on PCP-II's vision of a Church Renewed that focuses on Discipleship in Community. In the context of the Church as a community-in-mission, it now talks of "our missionary vocation".

“C.3 A Community-in-Mission

b) Inter-Religious Dialogue

(112) Far from being opposed to evangelization, 'Inter-religious dialogue is a part of the Church's evangelizing mission.' On our part, this dialogue must be premised on the fact that: (1) salvation in Jesus Christ is offered to all; (2) God 'makes himself present in many ways ... to entire peoples through their spiritual riches'; (3) 'the Church is the ordinary means of salvation' and that she alone possesses the fullness of the means of salvation.

(113) Given these basic religious convictions we have to appreciate inter-religious dialogue as a way of seeing in our brothers and sisters of other faiths a 'ray of that truth which enlightens all men'. This task demands two movements on our part, the first towards a deeper knowledge and appreciation of our faith, and the second towards openness in understanding the religious convictions of others. 'Dialogue is based on hope and love and will bear fruit in the Spirit.' ■

Introductory Rites

Entrance Antiphon:(Ps 27(26):8-9)

Of you my heart has spoken: Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

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 Second Sunday of Lent. We continue to 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. Today, we pray especially that we may learn to suffer and die in defense of life for all.

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 gave yourself to us in obedience to the will of the Father. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you embraced all humanity by your suffering and death. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have prepared for us our final destiny in the resurrection. 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: 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 22:1-2, 9a, 10-13, 15-18

L: A reading from the Book of Genesis

God put Abraham to the test. He called to him, "Abraham!" "Here I am!" he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you."

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he reached out and took the knife to slaughter his son. But the LORD's messenger called to him from heaven, "Abraham, Abraham!" "Here I am!" he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in

the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.

Again the LORD's messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing—all this because you obeyed my command."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gen 22:1-2, 9a, 10-13, 15-18:

This is a profound test of faith in the Old Testament setting where faith was defined as the readiness of the father to sacrifice his own son to god. In the New Testament setting, faith will be reversed by the readiness of the Son to die for the sake of the will of the Father. This Old Testament setting partook in the surrounding religious belief of human sacrifice, especially of children to appease their god. But the center of this Abrahamic story is this: God forbids the killing of life, of innocent life for God is a God of life. In this sense, Abraham has become the symbol of the evolution of the conscience of Israel as against its assimilation to the culture, religion and way of life the nations around her. By not killing life, one is gifted with the blessings of land and generations!

Responsorial Psalm: Ps 116:10, 15, 16-17, 18-19

R. I will walk before the Lord, in the land of the living.

I believed, even when I said, "I am greatly afflicted." Precious in the eyes of the LORD is the death of his faithful ones.

R. I will walk before the Lord, in the land of the living.

O LORD, I am your servant; I am your servant, the son of your handmaid; you have loosed my bonds. To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD.

R. I will walk before the Lord, in the land of the living.

My vows to the LORD I will pay in the presence of all his people, In the courts of the house of the LORD, in your midst, O Jerusalem.

R. I will walk before the Lord, in the land of the living.

Commentary on Psalm 116:

This is a thanksgiving psalm. The psalm can be divided into three parts: (1) God saves the supplicant (vv. 3-6); (2) a soliloquy (vv. 7-12); and (3) thanksgiving in the Temple (vv. 15-19); The psalmist recalls the moment of dangers; he thanks God for his salvation and submits himself to God as His servant, rather than to social ostracism and to slavery to others.

Second Reading: Rom 8:31b-34

L: The second reading from the Letter of Paul to the Romans

Brothers and sisters: If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God

who acquits us, who will condemn? Christ Jesus it is who died—or, rather, was raised—who also is at the right hand of God, who indeed intercedes for us.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 8:31b-34

These verses lead to the conclusion of the triumphant hymn of love God and Jesus have for us. This is not about God taking side in a conflictive situation. Rather, it proclaims the ultimate victory of God when all men and women - all of humanity - live the faith and possess the hope of salvation. The gift of universal salvation in Christ is mysteriously realized through the Holy Spirit who dwells in all men and woman of all faiths and religions. By the death and resurrection of Jesus, all humanity, all creation are embraced by God's love and by the offer of salvation.

Alleluia Verse: (Matt 17:5)

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

Gospel: Mark 9:2-10

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.*

Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus.

Then Peter said to Jesus in reply,

“Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah.” He hardly knew what to say, they were so terrified. Then a cloud came, casting a shadow over them; from the cloud came a voice, “This is my beloved Son. Listen to him.” Suddenly, looking around, they no longer saw anyone but Jesus alone with them.

As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.

P: The Gospel of the Lord.

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

Commentary on Mark 9:2-10

The gospel text today is situated on the “road” of Jesus: literally, the road that would take him to Jerusalem; profoundly, the road of suffering, death and resurrection!

Jesus was totally transfigured, but in a manner that he was still recognizable by the disciples who were with him. This was unlike in the post-resurrection appearances where Jesus was not readily recognizable. Moses and Elijah provided the synthesis of the Old Testament: the Law and the Prophets. They both converged in Jesus, who perfected them himself, and by this, he began the New Testament times. Peter's suggestion to build tents in the mountain of transfiguration showed his fear of going to Jerusalem. He was hoping that suffering and death could be avoided, after all he thought the Messiah should reveal himself triumphantly. But there was no other road to the resurrection but the path of love that dared to suffer and die for the beloved, for the people, especially of the love that liberates God's poor!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims universal salvation by suffering and dying for the sake of life 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, proclaims universal salvation by suffering and dying for the sake of life for all.		

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 suffer and die for the sake of life for all.

R: Lord, help us to suffer and die for the sake of life for all.

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 people by proclaiming universal salvation through suffering and death for the sake of life for all. Let us pray to the Lord.

R: Lord, help us to suffer and die for the sake of life for all.

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 renounce war and terrorism as a way to peace, to denounce euthanasia, abortion and capital punishment as a way to a peaceful death, and proclaim and live the alternative of the Cross as the only way to the fullness of life and peace in the Resurrection. Let us pray to the Lord.

R: Lord, help us to suffer and die for the sake of life for all.

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, the availability of the instruments of death like the production of arms and weapons of mass destruction, drugs that kill babies in the womb and laws that promote assisted suicides and capital punishment. Let us pray to the Lord.

R: Lord, help us to suffer and die for the sake of life for all.

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 engaging and promoting inter-faith and inter-religious dialogues through our common involvement in the lives of peoples, in fulfilling our common dreams and aspirations, in finding solutions to our common problems and to the root causes of our conflicts, as brothers and sisters to one another. Let us pray to the Lord.

R: Lord, help us to suffer and die for the sake of life for all.

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 suffer and die for the sake of life for all.

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

R: Lord, help us to suffer and die for the sake of life for all.

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

the path of suffering and death towards the resurrection. 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 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.

**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: Matt 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 down for the blessing: 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 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.* ■

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