



Eighth Sunday in Ordinary Time March 2, 2014

Introductory Rites

Greeting

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

Dear Friends: On this Sunday, we draw closer to the Lenten Season. We are called to meditate on the mystery of the sufferings of Jesus, sufferings for the cause of the Kingdom of God, for our own liberation from injustice and oppression and for our own salvation from sin and death to eternal life. Let us pray for strength of faith in God, to become instruments of his Providence by rejecting the idolatry of money and by caring, instead, for one another and for all creation.

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 liberating suffering of Jesus by rejecting the idolatry of money and by trusting only in the Providence of God operative in human goodness and care of creation.

In analyzing the particular level of growth of your BEC in light of the Church of the Poor and the call to renewal, with the question: In what sense can you be renewed still so as to grow more as BEC and fulfill the way of being Church, the Church of the Poor?, it would be good to go back to the spirit of PCP-II in 1991. In the first part of the PCP-II document, we find it said: **(8)** The Spirit does not breathe on us in a vacuum. He comes to us *here* in the Philippines with all its joys and

hopes, its griefs and anxieties; *now*, in this year of the Lord, 1991, the first of the last decade of the present millennium, with all its problems, opportunities, its promises.

(9) In the Spirit, we look back in wonder over our journeying as a Christian nation. There are lights, there are shadows, successes as well as failures, but through them all the Spirit breathes mightily, palpably, guiding and prodding and leading us on to where we are now.

So, as you analyze the particular level of growth of your BEC in the light of the Church of the Poor, what lights and shadows did you go through since you started your BEC? What caused them? What successes and failures did you attain? Why? Where do you think the Spirit is leading you too? ■

Penitential Act

P: Brethren (brothers and sisters), let us ask God now to forgive us our sins and to strengthen us in times of temptation.

C: *Amen.*

P: I confess..

A: To almighty God... to pray for me to the Lord our God.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

P: Lord, have mercy.

A: *Lord, have mercy.*

P: Christ, have mercy.

A: *Christ, have mercy.*

P: Lord, have mercy.

A: *Lord, have mercy.*

Glory to God in the highest...

Collect

P: Let us pray: Grant us, O Lord, we pray, that the course of our world may be directed by your peaceful rule and that your Church may rejoice, untroubled in her devotion. 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: Is 49,14-15

L: A reading from the book of Isaiah.

Zion said, "The LORD has forsaken me; my LORD has forgotten me."
Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you.
The word of the Lord.

C: *Thanks be to God.*

Commentary on Is 49,14-15:

These sweet lines expressing the liberating tenderness of God come within the context of the Second Song of the Suffering Servant of Yahweh (Is 49). Here God is pictured as a woman: mother; that is why some biblical exegetes and theologians call God Mother-Father. With a most profound maternal assurance, Zion is consoled: her Mother, Yahweh, has guaranteed her liberation through her suffering servant!

Responsorial Psalm: Ps 62,2-3. 6-7. 8-9

R: (6a) Rest in God alone, my soul.

L: Only in God is my soul at rest; from him comes my salvation. He only is my rock and my salvation, my stronghold; I shall not be disturbed at all.

R: Rest in God alone, my soul.

L: Only in God be at rest, my soul, for from him comes my hope. He only is my rock and my salvation, my stronghold; I shall not be disturbed.

R: Rest in God alone, my soul.

L: With God is my safety and my glory, he is the rock of my strength; my refuge is in God. Trust in him at all times, O my people! Pour out your hearts before him.

R: Rest in God alone, my soul.

Commentary on Psalm 62:

This psalm expresses full confidence and trust in God as the only source of one's moral strength and liberation-salvation. Actually, it presents two poles in which human beings may put their trust: (1) in money which corrupts, which destroys by its sheer inherent capacity for power, deception and violence or (2) in God and the power of his steadfast love. One must choose one or the other. The psalmist

has chosen the side of God!

Second Reading: 1 Cor 4,1-5

L: A reading from the first letter of St. Paul to the Corinthians.

Brothers and sisters: Thus should one regard us: as servants of Christ and stewards of the mysteries of God. Now it is of course required of stewards that they be found trustworthy. It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. Therefore do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God.

The word of the Lord.

C: Thanks be to God.

Commentary on 1 Cor 4,1-5:

After presenting his revolutionary ideas in 1 Cor 3,16-23, Paul now turns to his own self-defense. In a most personal note, he responds to the attacks and criticisms of the Corinthians and his adversaries with passion and love, with firmness and tenderness, ironic and straightforward. He starts by presenting himself and his companions as “servants of Christ” and “stewards of the mysteries of the God”. It is not important what people say of them nor of what he thinks of himself. It is God’s judgment alone that matters. And God has found him and his companions trustworthy of this mission: as servants of Christ, they will suffer everything; as stewards of the

mysteries of God, they will proclaim the Gospel and its unbelievable revolutionary alternative!

Gospel: Matt 6,24-34

P: The Lord be with you.

C: And with your spirit.

P: A reading from the holy Gospel according to Matthew.

C: Glory to you, Lord.

Jesus said to his disciples: “No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. “Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?

So do not worry and say, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear?’ All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its

own evil.”

The Gospel of the Lord.

C: Praise to you, Lord Jesus Christ.

Commentary on Matt 6,24-34:

There are two messages contained in the gospel texts: the first is about a radical choice that one must make between God, and everything that He symbolizes, and money, and everything that it stands for. The first is genuine worship, the second is idolatry! Jesus unmasks our deepest tendency for idolatry when we accumulate things of the earth, rather than the things of heaven, when we reason out that the things we accumulate to possess on earth are for the service of others which is heavenly. In fact, this is a kind of blindness, a living in the dark: the weakness of the eye that is the light of the body. In the sense, radicalism is demanded of every follower of Jesus: to have an eye for God and for God alone, in all things.

The second message is trust in God! But this is not a blind trust and a fatalism that springs from one’s earthly desire and unexposed idolatry. Rather, it is a trust and confidence in God that arises from one’s desire to seek first his Kingdom and his justice. The providence of God works in the plane of struggle for the good, for the justice and peace of God, for upholding the dignity of his creation. It should be noted here that central to this providence of God is the human person, and the cooperation of every man and woman to work for salvation, for justice and peace! Everything else in the created universe serves for this purpose. That is why they are all blessed and are instruments of God’s providence: God’s motherly and fatherly care for humanity.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, participates in the liberating suffering of Jesus by rejecting the idolatry of money and by trusting only in the Providence of God operative in human goodness and care of creation.

| Summary of the Sunday Reading Message | Concrete description of the poor people and their situation | Reflection/ Points for reflection/ Call/ Challenge |
|--|--|---|
| We, the Church of the Poor, through the Basic Ecclesial Communities, participate in the liberating suffering of Jesus by rejecting the idolatry of money and by trusting only in the Providence of God operative in human goodness and care of creation. | What is your BEC’s experience of money and its power? What is your BEC’s experience of the Providence of God worked out through the generosity of your members and friends, the cleanliness of your physical environment and the integrity of your ecology? What are the threats to your love and ecology? | Did you have to make a choice between the Kingdom of Heaven and the kingdom of the world? Did you compromise or suffer for your choices? Where is the Spirit leading you, in terms of forgiveness and reconciliation, change, newness and liberation? |

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 bring to our Father in Heaven our joys and hopes, our griefs and anxieties. Let our response be: Lord, help us participate in your liberating love.

R: Lord, help us participate in your liberating love.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to remind us of the sin of the idolatry of money and of the grace of trusting absolutely in the Providence of God. Let us pray to the Lord.

R: Lord, help us participate in your liberating love.

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 they may continue to pursue the pastoral and structural reform of the Church so that she may be strengthened to serve the people of God, especially the poor. Let us pray to the Lord.

R: Lord, help us participate in your liberating love.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may create the conditions conducive to learning and cultivating the virtues of generosity, kindness and care for the environment and ecology. Let us pray to the Lord.

R: Lord, help us to participate in your liberating love.

L: For all of us: that we will prepare well for the Holy Week and Easter through penance and conversion, fasting and generosity, abstinence and self-control, prayer and acts of mercy and liberation. Let us pray to the Lord.

R: Lord, help us participate in your liberating love.

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 participate in your liberating love.

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

R: Lord, help us participate in your liberating love.

P: Lord, we ask You to increase our participation in your Providence by

empowering us to share of what we have and are, by caring for creation and preserving the ecological balance and by acts of mercy and liberating love. 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 God, who provide gifts to be offered to your name and count our oblations as signs of our desire to serve you with devotion, we ask your mercy that what you grant as the source of merit may also help us to attain merit's reward. 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.

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.

After the Consecration follows the Acclamation:

P: The mystery of faith.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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.

Prayer after Communion

P: Let us pray. Nourished by your saving gifts, we beseech your mercy, Lord, that by this same Sacrament with which you feed us in the present age, you may make us partakers of life eternal. Through Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down your heads and pray for God's blessing: May God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with familial charity.

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.

P: Go in peace, glorifying the Lord by your life.

C: Thanks be to God.■

**To participate
in the liberating
love of God, we,
the Church of the
Poor, must
reject the
idolatry of
money and
trust in His
Providence.**

Join Fr. Ben Alforque, JMSC 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**.

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