



Fifth Sunday of Lent
March 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, lives the new covenant by heartily obeying the Father and serving humanity for justice.

Inspired by the visit of Pope Francis and today's theme: The Church of the Poor, through the Basic Ecclesial Communities, lives the new covenant by heartily obeying the Father and serving humanity for justice, we continue to ponder on PCP-II's vision of a Church Renewed with focus on Discipleship in Community. In the context of the Church as a community-in-mission, it now talks of "our missionary vocation".

"C.4 A Priestly, Prophetic and Kingly People

b) A Prophetic People

(119) By a 'supernatural appreciation of the faith' (sensus fidei) the people of God receives the Word of the living God. To this faith, we must adhere. More deeply with right judgment we must penetrate it, and apply it more fully to our lives.

(120) We have to share the Word of God with one another, then with those who have not yet heard or accepted it. We do this by our living witness to Christ and by our words. There are in our Church authoritative teachers, the pope and the bishops. It is their competence to propound authoritatively, and, sometimes, (under certain conditions) infallibly, the Word of God. But all of us faithful, by our lives, behavior, testimony and teaching can also bring the Word of God to others."

Do you think there is a difference between the rich person's adherence to the faith and that of the poor? How so? How can they together penetrate the faith and apply it in their lives? ■

Introductory Rites

Entrance Antiphon:(Ps 43(42):1-2)

Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength.

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 Lent. We continue to enter now into the sacred time dedicated to change of heart, to leaving the old sinful ways, to 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. Let us pray in a special way for ourselves: that we may live our prophetic calling in a radical way.

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, forgive us when failed to give witness to the Word of God in our lives. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us when we failed to live our prophetic calling radically. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us when we failed to obey the Father through unconcern and indifference especially towards the poor and the needy. 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: By your help, we beseech you, Lord our God, may we walk eagerly in that same charity with which, out of love for the world, you Son handed himself over to death. 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: Jer 31:31-34

L: A reading from the Prophet Jeremias

The days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant, and I had to show myself their master, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD. I will place my law within them and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and relatives how to know the LORD. All, from least to greatest, shall know me, says the LORD, for I will forgive their evildoing and remember their sin no more.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Jer 31:31-34:

This is part of the oracle that speaks of the return of the Israelites to their homeland. This oracle speaks of a new

covenant which the Lord initiates with his people. The old covenant was literally broken by the people, in deed and in the shattered tablets of stones smashed against the golden calf in the time of the exodus. This time the new covenant will be written in the hearts of the people. Each one will carry it in his/her heart. Breaking it is breaking oneself with it. In their conscience they will know the Lord. Their equality rests in their knowledge of the Lord who forgives and forgets their sins.

Responsorial Psalm: Ps 51:3-4, 12-13, 14-15

R. Create a clean heart in me, O God.
Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me.

R. Create a clean heart in me, O God.
A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me.

R. Create a clean heart in me, O God.
Give me back the joy of your salvation, and a willing spirit sustain in me. I will teach transgressors your ways, and sinners shall return to you.

R. Create a clean heart in me, O God.

Commentary on Ps 51:3-4, 12-13, 14-15:

This psalm is connected to Ps 50 which is a bilateral judicial process between God, the accuser, and the psalmist, the accused. Ps 51 is the accused's response to Ps 50. There is a contrast between the ever-presence of God and the ever-presence of sin in the psalmist. The psalmist submits himself/herself to the mercy of God: in this bilateral judicial process, justice is obtained by the accused when the

accuser simply forgives and washes the sinner clean. Punishment for sins is not mentioned here. The accused pleads for the transformation of the heart, for the presence of God in his/her life. That cleansing and being in the presence of God will restore the joy of salvation. The forgiven and cleansed sinner becomes a teacher of God's justice.

Second Reading: Heb 5:7-9

L: The second reading from the Letter to the Hebrews

In the days when Christ Jesus was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Heb 5:7-9

This is an exposition on the radical difference between the High Priesthood of Jesus and the high priesthood of the Jews, of the Old Testament tradition. Jesus did not commit sin; the high priest of the Jews was a sinner. The Old Testament priesthood was taken from the Levitical line; Jesus came from the tribe of Judah. Jesus' priesthood was in the line of Isaiah's Suffering Servant: Jesus offered prayers and supplications with loud cries and tears. His prayers were heard, even though he had to die with a death that led to the resurrection. His suffering

was his way of being in solidarity with the suffering sinful human condition on the one hand, and of his being obedient to the Father, on the other. Thus, by his obedience to the Father he made it possible for suffering sinful humanity to be obedient to the Father also.

Verse before the Gospel: (John 12:26)

Whoever serves me must follow me, says the Lord; and where I am, there will my servant be.

Gospel: John 12:20-33

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to John.

C: *Glory to you, O Lord.*

Some Greeks who had come to worship at the Passover Feast came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me. “I am troubled now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.” The crowd there heard it and said it was thunder; but others said, “An angel has spoken to him.” Jesus answered and said, “This voice did not come for my sake but for yours. Now

is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself.” He said this indicating the kind of death he would die.

P: The Gospel of the Lord.

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

Commentary on John 12:20-33

Now there is a whole movement of everyone coming to Jesus, including the God-fearing Greeks. The message of following Jesus is now open to all. To follow him means to stay with him and to experience the Jesus experience of suffering, death and resurrection: the honor and the glory that the Father will give to his Son are also available to those who will follow him. In John 12:23 “the hour” points to this glorification of Jesus: his crucifixion. In John 12:26, “to serve” appears three times. The “hour” and “service” concretize the sayings regarding the grain of wheat that must die in order to bear fruit in contrast to the one who loves his life only to lose it; but he who hates his life in this world will preserve it instead for eternal life. Thus, “service” defines the “hour of Jesus” and that of a Christian. Service motivated by love is a pleasurable activity and an honorable life-style. Service without love is a painful human experience of oppressive servility and exploitative degradation of human labor and the dignity of the human person.

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, lives the new covenant by heartily obeying the Father and serving humanity for justice.

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, lives the new covenant by heartily obeying the Father and serving humanity for justice.	In your community, identify the indicators of unconcern and indifference towards the poor and the needy. Among the poor and the needy, from your observation, what would be the indicators of their unconcern and indifference.	“We have to share the Word of God with one another, then with those who have not yet heard or accepted it. We do this by our living witness to Christ and by our words.”

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, create a clean heart in us.

R: Lord, create a clean heart in us.

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 live the new covenant by heartily obeying the Father and serving humanity for justice. Let us pray to the Lord.

R: Lord, create a clean heart in us.

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 humbly give witness to the Word of God by word and deed, nourish the faith of those who have

heard and accepted Christ, re-propose Him to those who once accepted but have since rejected Him, and proclaim Him with freshness to those who have not heard of Him. Let us pray to the Lord.

R: Lord, create a clean heart in us.

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 defending the dignity of human labor through promotion of just family living wage for the worker, a program of genuine agrarian reform that appropriates land to the landless tiller, the regulation of capital through social sharing of its profits, and by protecting Mother Earth and ecology from excessive and greedy exploitation that has resulted in global warming and climate change. Let us pray to the Lord.

R: Lord, create a clean heart in us.

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 our lives, behavior, testimony and teaching that can also bring the Word of God to others, consequently promote a dialogue of love, justice and peace between the rich and the poor and so transform our human relationships from oppressive servility and indifference to genuine care and liberating love. Let us pray to the Lord.

R: Lord, create a clean heart in us.

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, create a clean heart in us.

L: For our special intentions, in the

silence of our hearts. (*pause*)... Let us pray to the Lord.

R: Lord, create a clean heart in us.

P: Lord God of love and compassion, listen to the prayers of your people. Help us to follow the way of your Son, who concretized the saying regarding the grain of wheat that must die in order to bear fruit in contrast to the one who loves his life only to lose it; that he who hates his life in this world will preserve it instead for eternal life; that service motivated by love is a pleasurable activity and an honorable life-style. 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: Hear us, almighty God, and, having instilled in your servants the teachings of the Christian faith, graciously purify them by the working of this sacrifice. 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 have given your children a sacred time for the renewing and purifying of their hearts, that, freed from disordered affections, they may so deal with the things of this passing world as to hold rather to the things that eternally endure.

And so we, with all the Angels and Saints, we praise you, 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.

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: John 12:24

Amen, Amen I say to you: Unless a grain of wheat falls to the ground and dies, it remains a single grain. But if it dies, it bears much fruit.

Prayer after Communion

P: Let us pray: We pray, almighty God, that we may always be counted among the members of Christ, in whose Body and Blood we have communion. Who lives and reigns forever and ever.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down for the blessing: Bless, O Lord, your people, who long for the gift of your mercy, and grant that what, at your prompting, they desire they may receive by your generous gift. 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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