



Third Sunday of Lent
March 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, proclaims the message of the Cross and glorifies God by living the charter of liberation.

Inspired by the visit of the Holy Father, Pope Francis and with today's theme: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the message of the Cross and glorifies God by living the charter of liberation, 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

(114) In the areas of Mindanao and Sulu where Muslims and Christians live and work together, a dialogue of life is taking place. In daily life they witness to each other to their own religious values and they both contribute to the building of a just society.

(115) We need to encourage these

efforts especially where suspicions easily arise due to historic animosities and biases. We in the Church must be the first to start in undoing the past effects of our mutual grievances. Understanding Islam is a necessary step. But beyond an intellectual grasp of Islamic religion is the common cause we can make with Filipino Muslims even now on the fundamental issues of justice and development. For Muslims have more than their share, too, of poverty and inequalities that go with it."

Confronted by the national crisis created by the Mamasapano tragedy where 44 Special Action Force of the police, 18 MILF combatants and five civilians including a 5-year old girl were killed, let us seek the Truth, Accountability, Justice and Peace as an integral part of our mission of dialogue of life and inter-religious encounter. We need to know the truth concerning the US military's involvement in Operation Wolverine/Oplan Exodus; the knowledge, participation and responsibility of the President of the Philippines as Commander-in-Chief in the execution of the plan to get a known international terrorist "Marwan", and the role of the suspended PNP Chief with the blessing of his superior. We need the facts, so we can truthfully engage in inter-religious dialogue with integrity and credibility. ■

Introductory Rites

Entrance Antiphon:(Ps 25(24): 15-16)

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

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 Third 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 the victims of violence that occurred in Mamasapano some 40 days ago, for the loved ones they left behind and for the Moro community and Philippine nation in deep crisis.

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 for tolerating a life of slavery and oppression, not a life of freedom and liberation. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for extolling power and pride rather than the message of your Cross. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for worshiping money on the altar of the market, not the God of Truth, Love and Justice in everyone and in all creation. 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, author of every mercy and of all goodness, who in fasting, prayer and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by your mercy. 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: Ex 20:1-17

L: A reading from the Book of Exodus

In those days, God delivered all these commandments: "I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation on the children of those who love me and keep my commandments. "You shall not take the name of the LORD, your God, in vain. For the LORD

will not leave unpunished the one who takes his name in vain. “Remember to keep holy the sabbath day. Six days you may labor and do all your work, but the seventh day is the sabbath of the LORD, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the LORD has blessed the sabbath day and made it holy.

“Honor your father and your mother, that you may have a long life in the land which the LORD, your God, is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Ex 20:1-17:

After the crossing of the Red Sea, the Israelites are now liberated and can freely live and chart their new life with one another and with God in a new uncharted place of freedom: the desert. The Ten Commandments or the Decalogue is a charter of a new life of freedom and liberation: it defines a new relationship with God as a relationship of love (in the first 2 or 3 commandments) through inter-human and interpersonal personal relationship of love and justice. This solves a profound question: how can God command someone to love? No, he can’t. He can only command someone to do justice to one’s neighbor. That

in itself is a sign of love. The Decalogue is a set of simple and clear instructions to the young. Coming from popular wisdom, it shows the transcendence and fear of God as well as God’s paternal and maternal care, God’s justice and mercy which the people already recognize. The commandments, in this sense, do not restrict the new found freedom of the Israelites. Rather, these shows that God struggled with them for their freedom. Therefore, they must keep and maintain it. Never again should they experience the slavery and oppression in Egypt, or in the desert in the hands of their own leaders or of any nation on earth!

Responsorial Psalm: Ps 19:8, 9, 10, 11

R. Lord, you have the words of everlasting life.

The law of the LORD is perfect, refreshing the soul; The decree of the LORD is trustworthy, giving wisdom to the simple.

R. Lord, you have the words of everlasting life.

The precepts of the LORD are right, rejoicing the heart; the command of the LORD is clear, enlightening the eye.

R. Lord, you have the words of everlasting life.

The fear of the LORD is pure, enduring forever; the ordinances of the LORD are true, all of them just.

R. Lord, you have the words of everlasting life.

They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb.

R. Lord, you have the words of everlasting life.

Commentary on Ps 19:8, 9, 10, 11:

This is a song of praise: the heavens and the firmament have a language proper to their place which is heard on earth. They invite the peoples of the earth to praise God and to obey Him for the things He has done from on high. At this point, the word of God comes, proclaiming His will through the laws that reveal His Being. If people listen to Him by obeying His will, they will experience joy and justice and a life that is more precious than gold and sweeter than honey!

Second Reading: 1 Cor 1:22-25

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

Brothers and sisters: Brothers and sisters: Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Cor 1:22-25

This is one of the key texts in understanding the message of the Gospel: the message of the Cross! Paul presents a series of contrasts: the Jews demand signs, the Greeks wisdom and reason. But the Cross of Jesus which is a scandal for both is actually the power and wisdom of God. This is a paradox: the Jews do not see the real sign; the Greeks do not see the real wisdom and reason. Paul is not anti-intellectual; he is not anti-science or anti-progress. What he is asserting is this: if human civilization is solely

based on human wisdom and reason, it will fall into destruction and failure caused by egoism, power, injustice, oppression and violence. The project of God is the project of self-giving love, of merciful justice, of an all-embracing progress that frees and liberates. That is the Cross of Jesus.

Alleluia Verse: (John 3:16)

R: Alleluia, alleluia. God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life. **Alleluia, alleluia.**

Gospel: John 2:13-25

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.*

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, Zeal for your house will consume me.

At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken.

While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.

P: The Gospel of the Lord.

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

Commentary on John 2:13-25

The gospels of Mark, Matthew and Luke put the cleansing of the temple at the end of their narratives. John puts it at the beginning of his gospel. Jesus will now be the new temple. He will replace the old temple that has been converted into a market place, where goods and human beings are valued by how much they cost: they have become commodities, both the sold and the seller. Jesus as the new temple will proclaim true worship: glorify the Father. He will do this as the subversive sign that purifies the temple and restores all of creation back to the Father. Jesus will clean everything right from the beginning of his ministry. He goes to the heart of the matter. He cleanses the center of Jewish life: the temple, and with it, all the economic, political, social, cultural and religious realities associated with it. By replacing the old temple with his body as the place of worship, Jesus is rejecting the economy of class exploitation, injustice and exclusion which the temple commerce promoted. Indeed, the temple as the marketplace must be replaced with his body, the person of love. Here worship will be characterized by a new way of living, inspired by the Holy Spirit (John 20:22). It will be a life of worship in the Spirit of truth and peace (John 20:19-20), of forgiveness and reconciliation (John 20:22) and of the Eucharist that concretely feeds the sheep and feeds flock (John 21:12-17). For Jesus, the new Temple will replace the market, with presence of the glory of God!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the message of the Cross and glorifies God by living the charter of liberation.

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 the message of the Cross and glorifies God by living the charter of liberation.	Are there Muslims, the indigenous peoples and people of other faith-traditions in your community? How do you regard them? Do you have pastoral programs that make you come together as one people?	“Live and work together, a dialogue of life” with other faith-traditions. Find a common cause of justice with them. Reject the economy of exploitation.

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 live the message of the Cross.

R: *Lord, help us live the message of the Cross.*

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 proclaim the message of the Cross, glorifying God by giving witness to the charter of love, freedom and liberation. Let us pray to the Lord.

R: *Lord, help us live the message of the Cross.*

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 engage in a dialogue of life and share their religious experience with all peoples of different faith-traditions, including the non-believers and avowed atheists, for the construction of a just and peaceful world. Let us pray to the Lord.

R: *Lord, help us live the message of the Cross.*

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 following the path of dialogue rather than of fundamentalist beliefs, of working together for the good of each one rather than of the violence of conquest, of sharing common values and be enriched by the differences rather than of the imposition of values and control of the mind, heart and actions. Let us pray to the Lord.

R: *Lord, help us live the message of the Cross.*

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 programs of care for the unborn and the children, for the questioning youth and the exploring young adults, for the continuing education of the adults and the care for the sick, the elderly and the dying as members of our common human family. Let us pray to the Lord.

R: *Lord, help us live the message of the Cross.*

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 live the message of the Cross.*

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

R: Lord, help us live the message of the Cross.

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 cleansing the temple from commerce and injustice, replaced it by the body of his love and liberation through the path of the Cross. 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: Be pleased, O Lord, with these sacrificial offerings, and grant that we who beseech pardon for our own sins, may take care to forgive our neighbor. 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 when he asked the Samaritan woman for water to drink, he had already created the gift of faith within her and so ardently did he thirst for her faith, that he kindled in her the fire of divine love.

And so we, too, give thanks and with the Angels praise your mighty deeds, as 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 4:13-14

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.

Prayer after Communion

P: Let us pray: As we receive the pledge of things yet hidden in heaven and are nourished while still on earth with the Bread that comes from on high, we humbly entreat you, O Lord, that what is being brought about in us in mystery may come to true completion. 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: Direct, O Lord, we pray, the hearts of your faithful, and in your kindness grant your servants this grace: that, abiding in the love of you and their neighbor, they may fulfill the whole of your commands. 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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