



May 17, 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 absolute sovereignty of Jesus through the works of evangelization and total transformation.

On this Feast of the Ascension of our Lord, the Church is inviting us to contemplate on the “irreversible entry of Jesus’ humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God’s right hand” (CCC 659). In this spirit let us continue to reflect on the Church as Discipleship in Community, this time as Church of the Poor, articulated by the PCP-II. Listen to what PCP-II has to say:

“C.5 The Church of the Poor

What then is the ‘Church of the Poor’?

(133) Pastors and leaders of such a “Church of the Poor” will not compete for the most prosperous parishes or offices, and will not ambition for titles and honors as they cherish in their hearts the

words of the Lord, ‘The greatest among you must be your servant. Whoever exalts himself will be humbled; whoever humbles himself will be exalted.’ Rather, they will live simply in order to share what they have with the needy. They will follow the example of Christ, and thus set an example for others.

(134) The ‘Church of the Poor’ is one where the entire community of disciples especially the rich and better off sectors of the community and its leaders and pastors, will have such a love of preference for the poor as to orient and tilt the center of gravity of the entire community in favor of the needy.”

In this Year of the Poor 2015, the bishops, following Jesus, are telling themselves, their priests and religious: “we can be misled to fill the gaping abyss with new phones and ipads. Our easy and comfortable lifestyles can make us numb to the peril of worldliness. It can make us at ease with ecclesiastical vanities... may our neediness be turned to sanctity, and may our arrogance be turned to service.” People of God, how do we understand this truthfully in our real life?■

Entrance Antiphon (Acts 1:11)

Men of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

Introductory Rites

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen

P: The Peace of the Risen Lord be with you.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters, today we are celebrating the feast of the Ascension of our Lord. Let us rejoice because Jesus, our risen Lord, continues to be with us gloriously in a distinct way; he lives with us in the Church. Let us pray to the Father that he will radicalize us, the Church, in our modern ways of evangelization for the total transformation of society and the world. We also pray that he blesses us with the skills to communicate God's Word in human word, using the communication tools and social media for evangelization, humanization, liberation and progress.

Penitential Act

P: Brethren (brothers and sisters), to prepare ourselves to celebrate worthily these great sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: I confess..

C: 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.

C: Amen.

P: Lord, have mercy.

C: Lord, have mercy.

P: Christ, have mercy.

C: Christ, have mercy.

P: Lord, have mercy.

C: Lord, have mercy

Gloria

Glory to God in the highest 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: Gladden us with holy joys, almighty God, and make us rejoice with

devout thanksgiving, for the Ascension of Christ your Son is our exaltation, and,

where the Head has gone before in glory, the Body is called to follow. 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: Acts 1:1-11

L: A reading from the Acts of the Apostles.

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day

he was taken up, after giving instructions through the Holy Spirit to the apostles

whom he had chosen. He presented himself alive to them by many proofs

after he had suffered, appearing to them during forty days and speaking about the

kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Acts 1:1-11:

Luke links the Book of Acts to his gospel, as a second part of one whole work. This second part firmly grounds the history of a nascent church on the gospel, the story of the ministry of Jesus. This is addressed to all of us: friends of God – we are Theophilus. Luke sets up three preparatory stages before the actual birth of the Church, namely (a) the forty days that the risen Jesus spent physically with his disciples, recalling the Old Testament 40 days of trials, doubts, discernment and faith; and (b) the promise of the Holy Spirit and the command to stay in Jerusalem until the Spirit comes. (c)

These two stages are crowned by Luke’s description of the Ascension of Jesus: from his physical presence on earth to his constant glorious presence among us, symbolized by the cloud lifting him up from the disciples’ eyes. With that distinct presence from on high, the disciples now must go back to Jerusalem to begin again what Jesus had earlier accomplished: the Church’s difficult task of initial evangelization and total transformation.

Responsorial Psalm: Ps 47:2-3, 6-7, 8-9

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or: R. Alleluia.*

All you peoples, clap your hands, shout to God with cries of gladness, For the LORD, the Most High, the awesome, is the great king over all the earth.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or: R. Alleluia.*

God mounts his throne amid shouts of joy; the LORD, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or: R. Alleluia.*

For king of all the earth is God; sing hymns of praise. God reigns over the nations, God sits upon his holy throne.

R: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord. or: R. Alleluia.*

Commentary on Ps 47:

This is a hymn dedicated to the Divine Reign of God. It has two related parts, namely: (1) the universal perspective of his royal majesty with a vertical dimension: God most high - all the peoples of the earth; and (2) the horizontal perspective: God is king of all the earth, he reigns over all the nations. Everyone is invited to rejoice because God is sitting on his holy throne.

Second Reading: Eph 1:17-23

L: The second reading is taken from the Letter of Paul to the Ephesians

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Eph 1:17-23

This is a beautiful prayer. The highest form of knowledge that one must seek, which only God can give, is that which is attainable only through the Spirit of wisdom and the self-revelation of the God. This is only possible through the gift of faith which makes the heart see what love and following Jesus truly means; to understand what humanity truly hopes for: the final destiny to be with God in the company of the saints. God will make all these come to fulfillment because He had done it so in the ministry of Jesus and in the risen Christ, conqueror of sin and death, who now sits at his right hand, the restoration of God's kingdom. The absolute sovereignty of Jesus above all powers is affirmed and given to the Church, not as a collection individuals

but as individuals in community, in order that they should form one body, his Body, with him as Head.

Alleluia Verse: Matt 28:19a, 20b

R: Alleluia, alleluia. Go and teach all nations, says the Lord; I am with you always, until the end of the world.

R: Alleluia, alleluia.

Gospel: Mk 16:15-20

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 said to his disciples: "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents with their hands, and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs."

P: The Gospel of the Lord.

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

Commentary on Mk 16:15-20

The language used in this later epilogue is distinct from that of Mark 16,1-8 and the rest of the Markan gospel. It seems that this is an added ending that combines the concluding texts from the John, Luke and Matthew. The thread that seems to unite these texts is the incredulity or disbelief of the disciples. Jesus nevertheless

continues to charge them for a mission, sending them to proclaim the good news to all, with signs and wonders. Jesus, even if he has ascended into heaven, continues to be present in the Church's works of evangelization and total transformation.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the absolute sovereignty of Jesus through the works of evangelization and total transformation.

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 absolute sovereignty of Jesus through the works of evangelization and total transformation.	In your BEC and parish, do you know of leaders, priests and religious who neglect the poor in favor of their desire for luxurious cars, rich company, regal vestments and royal treatment? What are ecclesiastical vanities?	“They will live simply in order to share what they have with the needy. They will follow the example of Christ, and thus set an example for others.” Jesus Christ is the sole sovereign.

Profession of Faith:

General Intercessions

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, give us courage to proclaim the good news that transforms.

R: Lord, give us courage to proclaim

the good news that transforms.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to proclaim the absolute sovereignty of Jesus through the works of evangelization and total transformation. Let us pray to the Lord.

R: Lord, give us courage to proclaim the good news that transforms.

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, before today's temptations of ecclesiastical vanities, easy and comfortable lifestyles, anxious pettiness for rules and regulations, and insecure hold on power, they may lead lives of holiness and service by simple living, humility, compassion and with “such a love of preference for the poor as to orient and tilt the center of gravity of the entire community in favor of the needy.” Let us pray to the Lord.

R: Lord, give us courage to proclaim the good news that transforms.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they make laws, policies and structures that ensure access to modern means of communication as a fundamental human right, especially among the poor and the marginalized. Let us pray to the Lord.

R: Lord, give us courage to proclaim the good news that transforms.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live our lives according to the values of the new life lived in common by educating one another on the right use of the tools of communication and social media and thus, prevent the abuse and exploitation of our children, young men and women by predators and investors in electronic pornography and e-commerce. Let us pray to the Lord.

5 R: Lord, give us courage to proclaim

the good news that transforms.

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, give us courage to proclaim the good news that transforms.

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

R: Lord, give us courage to proclaim the good news that transforms.

P: Lord, these are the prayers we present to you today. With our celebration of the Ascension of your Son into heaven and his sitting now at your right hand, help us to accept him as the absolute sovereign of our lives in the world, so that, by following what he accomplished, we, as Church, may courageously proclaim the good news and effect real total transformation of the world, on the side of the poor and the needy. We ask this through same Christ our Risen 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: We offer sacrifice now in supplication, O Lord, to honor the wondrous Ascension of your Son: grant, we pray, that through this most holy exchange we, too, may rise up to the heavenly realms. 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 the Lord Jesus, the King of glory, conqueror of sin and death, ascended today to the highest heavens, as the Angels gazed in wonder.

Mediator between God and humanity, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has gone before.

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they 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 28:20

*Behold, I am with you always, even to
the end of the age, alleluia.*

Prayer after Communion

P: Let us pray: Almighty ever-living
God, who allow those on earth to
celebrate divine mysteries, grant, we
pray, that Christian hope may draw us

onward to where our nature is united with
you. 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 bless you, for on this very
day his Only Begotten Son pierced the
heights of heaven and unlocked for you
the way to ascend to where he is.

C: Amen.

P: May he grant that, as Christ after his
Resurrection was seen by his disciples,
so when he comes as Judge he may show
himself merciful to you for all eternity.

C: Amen.

P: And may you, who believe he is seated
with the Father in his majesty, know with
joy the fulfillment of his promise to stay
with you until the end of time.

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. ■

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.

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