



**Thirteenth Sunday in Ordinary Time
– Pontifical Work of St. Peter, Apostle
June 28, 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 justice and equality of God through faith that gives life in the radical generosity of the poor.

Today we celebrate the Thirteenth Sunday in Ordinary Time, also called St. Peter the Apostle Sunday. This Sunday is dedicated “for the formation, training and support of seminarians, clergy and religious all over the world.” In this light, let us continue to reflect on the Church as Discipleship in Community, this time as Church of the Poor, articulated by the PCP-II. How do we become one? Listen to what PCP-II has to say:

“C.7 The Church’s Paschal Pilgrimage

(143) In order to be renewed as a Church, we must leave behind many ways of thinking, speaking and acting which no longer effectively serve and perhaps even obstruct our evangelizing mission. This will mean an unsettling

pain, a disengagement from what is cherished but is now obsolete or obstructive, a dying to what is sinful, that we may come to newness of life. And even when we do our very best in fidelity to our Lord, the Church is bound to meet with opposition and even persecution. Both in our internal renewal therefore, and in our service to society, the Lord’s community of disciples in the Philippines is destined to share in His passion and death so that she may also share in his risen life.

(144) And so, ‘the Church, like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God, announcing the cross and death of the Lord until he comes. But by the power of the risen Lord she is given strength to overcome, in patience and in love, her sorrows and her difficulties, both those that are from within and those that are from without, so that she may reveal in the world, faithfully, however darkly, the mystery of her Lord until, in the consummation, it shall be manifested in full light.’”

Will our seminary formation and those involved in the formation and training of future priests and religious heed these injunctions of PCP-II? Who is our ideal seminarian? What is our ideal priest and religious today?■

Introductory Rites

Entrance Antiphon:(Ps 47(46):2)

All peoples, clap your hands. Cry to God with shouts of joy!

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

C: Amen

P. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters: in celebrating the Thirteenth Sunday in Ordinary Time, let us pray especially for our seminarians and those trained to become priests and religious. Let us pray that, in the spirit of the vision of the Church of the Poor, they will grow in simplicity, detachment and prayerful trust in the goodness of God and in the wisdom of his people. We pray that they crave not for expensive cars, luxurious convents and elegant churches, but their desire is to seek the poor and the oppressed, to be identified with their dreams and aspirations and to work with them for their justice, equality and liberation even if such would merit ostracism and persecution.

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: Have mercy on us, O Lord.

C: For we have sinned against you.

P: Show us, O Lord, your mercy.

C: And grant us your salvation.

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

C: Amen.

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: O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Wis 1:13-15; 2:23-24

L: A reading from the Book of Wisdom

God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the netherworld on earth, for justice is undying. For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world,

and they who belong to his company experience it.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Wis 1:13-15; 2:23-24:

There are two poles involved here: (1) The relationship between God, justice and wisdom, and (2) the relationship between the creative power of God and the creative capability of humans for the cause of justice. God's justice is immortal: he cannot destroy that which he has created, especially humans whom he created after his own image. Destruction and death came when humans distanced themselves from God, when they envied God. Hence, the norms of justice are measured by the community's creative capacity to be faithful to the will of God, in the hope of his final word!

Responsorial Psalm: Ps 30:2, 4, 5-6, 11, 12, 13

R: I will praise you, Lord, for you have rescued me.

I will extol you, O LORD, for you drew me clear and did not let my enemies rejoice over me. O LORD, you brought me up from the netherworld; you preserved me from among those going down into the pit.

R: I will praise you, Lord, for you have rescued me.

Sing praise to the LORD, you his faithful ones, and give thanks to his holy name. For his anger lasts but a moment; a lifetime, his good will. At nightfall, weeping enters in, but with the dawn, rejoicing.

R: I will praise you, Lord, for you have rescued me.

Hear, O LORD, and have pity on me; O LORD, be my helper. You changed my mourning into dancing; O LORD, my

God, forever will I give you thanks.

R: I will praise you, Lord, for you have rescued me.

Commentary on Ps 30:2, 4, 5-6, 11, 12, 13:

This song of praise is an interplay of opposites: bring up/netherworld; preserve/going down; anger/good will; nightfall/dawn; weeping/rejoicing; mourning/dancing. These are the experiences of one who is dead and about to be buried but rescued by God: he got him out from the pit to live! God alone is our helper. He rescues those who trust him. Thus, the unceasing thanksgiving.

Second Reading: 2 Cor 8:7, 9, 13-15

L: A reading from the Second Letter of Paul to the Corinthians

Brothers and sisters: As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also. For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich. Not that others should have relief while you are burdened, but that as a matter of equality your abundance at the present time should supply their needs, so that their abundance may also supply your needs, that there may be equality. As it is written: Whoever had much did not have more, and whoever had little did not have less.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 2 Cor 8:7, 9, 13-15

This is in the context of what

was popularly translated here as “collection”, probably for the church of Jerusalem. The “collection” was not just a voluntary act of almsgiving for the poor but a strong sense of radical solidarity with the poor. While the rich in Macedonia had the means to give, the poor among them, the Christians, had the generosity to share. Paul grounds this “radical solidarity with the poor” in the person of Jesus Christ himself, who in his poverty made those believers in him rich: rich in generosity, no matter how poor or rich in their means. This Jesus-principle of radical solidarity is the ground for social justice and equality!

Alleluia Verse: (Cf. 2 Tim 1:10)

R: Alleluia, alleluia. Our Savior Jesus Christ destroyed death and brought life to light through the Gospel. **R: Alleluia, alleluia.**

Gospel: Mk 5:21-43

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.*

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, “My daughter is at the point of death. Please, come lay your hands on her that she may get well and live.” He went off with him, and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus

and came up behind him in the crowd and touched his cloak. She said, “If I but touch his clothes, I shall be cured.” Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, “Who has touched my clothes?” But his disciples said to Jesus, “You see how the crowd is pressing upon you, and yet you ask, ‘Who touched me?’” And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, “Daughter, your faith has saved you. Go in peace and be cured of your affliction.” While he was still speaking, people from the synagogue official’s house arrived and said, “Your daughter has died; why trouble the teacher any longer?” Disregarding the message that was reported, Jesus said to the synagogue official, “Do not be afraid; just have faith.” He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, “Why this commotion and weeping? The child is not dead but asleep.” And they ridiculed him. Then he put them all out. He took along the child’s father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, “Talitha koum,” which means, “Little girl, I say to you, arise!” The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat.

P: The Gospel of the Lord.

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

Commentary on Mk 5:21-43

These are two stories of women: one an adult woman hemorrhaging for twelve years and a young girl of twelve years of life. Their healing proves the superiority of faith that cares for others over the law that is imposed from above and has lost touch of inter-human relationship and justice. The bleeding woman knew that the law prohibited her from drawing close to Jesus, a man. So she wanted to hide her living faith that cured her. But Jesus rejoiced in her because she understood the living faith that saved her “from twelve years of death and marginalization”. On the other hand, Jairus’ daughter was dead after twelve years of life. Jairus’ faith led him to Jesus and, “united with Jesus’ love for life”, effected the coming to life of the dead. Her walking around symbolized the freedom to start a new life. Thus, the woman and the child symbolized the “old people of God” who were enslaved by the law that has brought death. They have been called to be the “new humanity” of Jesus, and are, therefore, freed for the cause of life by their faith in him!

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives the justice and equality of God through faith that gives life in the radical generosity of the poor.

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 justice and equality of God through faith that gives life in the radical generosity of the poor.	In your BEC and/or parish, list down the rules and regulations that are supportive of death, because they bring us to the old people of God, and those that are on the side of life, because they transform us into becoming new.	The ground of “radical solidarity with the poor” is Jesus Christ himself, who in his poverty made those believers in him rich: rich in generosity, no matter how poor or rich in their means.

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, on this Thirteenth Sunday in Ordinary Time, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, ground our “radical solidarity with the poor” in Jesus.

R: Lord, ground our “radical solidarity with the poor” in Jesus.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to live the justice and equality of God through faith that gives life in the radical generosity of the poor. Let us pray to the Lord.

R: Lord, ground our “radical solidarity with the poor” in Jesus.

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 they may “leave behind many ways of thinking, speaking and acting which no longer effectively serve and perhaps even obstruct our evangelizing mission” which may cause unsettling pain, a disengagement from what is cherished but is now obsolete or obstructive, a dying to what is sinful, that we may come to newness of life”. Let us pray to the Lord.

R: Lord, ground our “radical solidarity with the poor” in Jesus.

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 will make the rich, the schooled and the powerful see that though they have “the means to give”, “the poor and the little ones, the marginalized among them, the Christians, have the generosity to share”. Let us pray to the Lord.

R: Lord, ground our “radical solidarity with the poor” in Jesus.

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 encouraging our young men and women who are being formed and trained to become priests and religious to strive for the ideals of simplicity not riches, of service not power, of detachment not careerism, even if these entail ostracism, rejection and persecution. Let us pray to the Lord.

R: Lord, ground our “radical solidarity with the poor” in Jesus.

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, ground our “radical solidarity with the poor” in Jesus.

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

R: Lord, ground our “radical solidarity with the poor” in Jesus.

P: Lord, these are the prayers we present to you today. In this ordinary time, help us to love you and know you more, by encountering you alive in our lives, yesterday, today and tomorrow. Let our contributions be not an act of almsgiving only but a sign of our firm conviction for justice and radical generosity with the poor, in the manner of Jesus. 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 graciously accomplish the effects of your mysteries, grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts. 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 so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience.

And so Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation 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.

**We proclaim your Death, O Lord,
and profess your Resurrection 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: Ps 103(102):1

Bless the Lord, O my soul, and all within me, his holy name.

Prayer after Communion

P: Let us pray: May this divine sacrifice we have offered and received fill us with life, O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts forever. 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 the Lord bless you and keep you.

C: Amen.

P: May the peace of God, which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord Jesus Christ.

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. Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.

