



Fifteenth Sunday in Ordinary Time  
July 12, 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, shares the mission of Jesus by being the prophetic conscience of the people and by living a new life of love, simplicity and solidarity.**

Today we celebrate the Fifteenth Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, shares the mission of Jesus by being the prophetic conscience of the people and by living a new life of love, simplicity and solidarity. With this theme, let us continue to reflect on the Church as Discipleship in Community, this time contemplating on Mary as Model of Discipleship. Let us reflect with PCP-II when it says:

### **“D. Mary, Model of Discipleship**

(147) From the moment of that graced consent, she continued to walk in her pilgrimage of faith. She listened to Elizabeth call her ‘the Mother of my Lord.’ She waited trustingly for God to reveal the mystery of her virginal conception to Joseph. Bringing her child to the Temple in obedience to the Lord, she heard the old man Simeon say that her Son was destined to be a sign that is opposed and that a sword would pierce her own heart. She suffered from Herod’s

persecution of her new born son and suffered the pain of exile. She listened to her Son in the temple ask her, ‘Why were you looking for me? Did you not know that I must be in my Father’s house!’ but did not understand what he meant. She treasured in her heart and pondered in faith all that concerned her Son.

(148) At Cana she approached her Son in trust to bring to His attention the need of a couple, and confident that her Son would do what is best, she told the servants ‘Do whatever he tells you.’ She continued her maternal concerns for her Son who pointed out that what was decisive in a person’s relationship with Him was obedience (like his) to the will of the Father – a matter in which she was the most outstanding example. In faith she suffered with her Son as he underwent His Passion and died forsaken by his followers. And in faith she waited in constant prayer together with the disciples of her Son for the promised Holy Spirit. She certainly belongs to that group of ideal disciples whom St. Luke describes as ‘the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.’

In your own words, how is Mary, the mother of Jesus, also the first disciple of her very own son and Lord? How did she share the mission of Jesus as the prophetic conscience of the people and by a new life of love, simplicity and solidarity. Read and pray the Magnificat (Luke 1:46-55). ■

## **Introductory Rites**

**Entrance Antiphon:**(Cf. Ps 17 (16):15)

*As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.*

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 Fifteenth Sunday in Ordinary Time, let us ask God's special grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. Let us ask the Holy Spirit to strengthen and accompany us to practice this vocation through a life of love, simplicity and solidarity with the poor and the marginalized.

## **Penitential Act**

P: Brethren (brothers and sisters), to prepare ourselves to celebrate worthily these 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!

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 show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honor. 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: Am 7:12-15**

L: A reading from the Prophet Amos

Amaziah, priest of Bethel, said to Amos, "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple." Amos answered Amaziah, "I was no prophet, nor have I belonged to a company of prophets; I was a shepherd and a dresser of sycamores. The LORD took me from following the flock, and said to me, Go,

prophecy to my people Israel.”

L: The Word of the Lord.

C: *Thanks be to God.*

**Commentary on Am 7:12-15:**

This is a common occurrence: when religion is identified with an existing institution of political power, it meets its opposition from a religion identified with the poor and the oppressed. Amaziah was a priest in the pay of the royal court, an apologist and legitimizer of the existing oppressive and unjust social order. Amos belonged to the poor and a prophet of the God of the victims of injustice and oppression. Amaziah offered Amos a better alternative: prophecy in defense of the king, and you would be paid and would prosper in the royal space of power. When Amos rejected this offer by daring to assert his poor class origin and the vocation of being a spokesperson of Yahweh on the side of the poor, Amaziah drove him out as if Amos were a conspirator and terrorist and leftist and an enemy of the security and legitimacy of the state. The tragedy is this: Amos, the genuine prophetic conscience of a self-destructing social order, sought to save it, but the existing social order, by rejecting him and his prophecy, sowed the seeds of its own end and that of its paid servant, the priest Amaziah.

**Responsorial Psalm: Ps 85: 9-10, 11-12, 13-14**

**R: *Lord, let us see your kindness, and grant us your salvation.***

I will hear what God proclaims; the LORD —for he proclaims peace. Near indeed is his salvation to those who fear him, glory dwelling in our land.

**R: *Lord, let us see your kindness,***

***and grant us your salvation.***

Kindness and truth shall meet; justice and peace shall kiss. Truth shall spring out of the earth, and justice shall look down from heaven.

**R: *Lord, let us see your kindness, and grant us your salvation.***

The LORD himself will give his benefits; our land shall yield its increase. Justice shall walk before him, and prepare the way of his steps.

**R: *Lord, let us see your kindness, and grant us your salvation.***

**Commentary on Psalm 85:**

Psalm 85 has three parts: (1) thanksgiving, vv. 2-4; (2) prayer, vv. 5-8; and an oracle, vv. 9-14. This oracle seems to be in answer to the prayer. God’s qualities are revealed: he is love, kindness and salvation. The other attributes to him are personified: kindness and truth meet; justice and peace kiss; truth springing from the ground and justice falling down from heaven. When the Lord visits the land, he will cause abundance. This will happen only if the land he visits will prepare for his coming through works of justice that makes for peace!

**Second Reading: Eph 1:3-14**

L: A reading from the Letter of Paul to the Ephesians

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption

by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth.

In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.

L: The Word of the Lord.

C: *Thanks be to God.*

#### **Commentary on Eph 1:3-14**

This is a blessing which Paul gives in one breath, and a very long one at that. Perhaps, this blessing was adopted by Paul from the pre-baptismal blessing formula which the candidates shared with the assembly immediately prior to the baptismal rite. It contains their joy and gratitude to God. After baptism, the doors of sacramental life open up for them to live a new life in Christ: being children of God, forgiveness of sins, incorporation into the Body of Christ, and being sealed by the Holy Spirit. Our remolding, the blessing of God's love, begins with God the Father's creative acts: blessing, choosing, pre-destining us for adoption; then, it continues by pointing out the role of the Son, Jesus Christ: God's loving plan of salvation is accomplished in Christ, we are blessed in Christ, we are redeemed by the blood

of Christ, to sum up all things in Christ. Finally, the place of the Holy Spirit in all these actions: the seal and promise of the Holy Spirit, our first inheritance.

#### **Alleluia Verse: Cf. Eph 1:17-18**

**R: Alleluia, alleluia.** May the Father of our Lord Jesus Christ enlighten the eyes of our hearts, that we may know what is the hope that belongs to our call.  
**Alleluia, alleluia.**

#### **Gospel: Mark 6:7-13**

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 summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick—no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." So they went off and preached repentance. The Twelve drove out many demons, and they anointed with oil many who were sick and cured them.

P: The Gospel of the Lord.

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

#### **Commentary on Mark 6:7-13**

This is the sending of the Twelve for a mission. Having known Jesus and his teaching intimately by word, deed and by his silence, the Twelve are now being sent for a mission that is derived from the authority of Jesus himself. With this authority, the Twelve will be inserted into the lives of the people – their destination – and, by knowing them intimately, will

also be formed by them. Hence, there is a threefold encounter going on in the mission: Jesus, the Twelve and the people. Being sent two by two signifies equality and mutual assistance. The strict command to carry only what is necessary is to prevent the missionaries from feeling superior to others. To have more than one is a sign of richness. Poverty, simplicity, insertion into the reality of the people and their culture and care for their needs – all viewed in the light of the authority of Jesus, the sender – would make the missionaries ready for solidarity with the people. Solidarity guarantees their sustenance in the mission! Wherever solidarity is unwelcome, they may shake the dust of their feet and leave!

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, shares the mission of Jesus by being the prophetic conscience of the people and by living a new life of love, simplicity and solidarity.**

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, shares the mission of Jesus by being the prophetic conscience of the people and by living a new life of love, simplicity and solidarity.	In your BEC and parish, or community, do you know of people who articulate the needs of the poor, their experience of injustice and the good news of the alternative way of justice and peace? How are they regarded by the church and the state?	“When religion is identified with an existing institution of power, it meets its opposition from a religion identified with the poor and the oppressed.” “Solidarity with the poor guarantees sustenance in the mission!”

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](http://gospelbreak.wordpress.com). Or scan this QR code with your Smartphone or tablet.



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**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 Fifteenth 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, accompany us as the prophetic conscience of your people.

**R: *Lord, accompany us as the prophetic conscience of your people.***

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share the mission of Jesus by being the prophetic conscience of the people and by living a new life of love, simplicity and solidarity with all people, but especially with the poor and the marginalized. Let us pray to the Lord.

**R: *Lord, accompany us as the prophetic conscience of your people.***

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 continue to be remolded for solidarity with the people, especially the poor, through the practice of poverty, simplicity, insertion into the reality of the people and their culture and care for their needs. Let us pray to the Lord.

**R: *Lord, accompany us as the prophetic conscience of your people.***

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 promote the education of the children and the youth for justice and defend the builders of peace based on justice as prophetic conscience of the people, and not condemn them as terrorists, leftists and communists. Let us pray to the Lord.

**R: *Lord, accompany us as the prophetic conscience of your people.***

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 one another to be the prophetic conscience of our people, especially for the victims of human trafficking, forced migration, forced disappearances, racism, prejudice and discrimination and for the change of heart of their perpetrators. Let us pray to the Lord.

**R: *Lord, accompany us as the prophetic conscience of your people.***

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, accompany us as the prophetic conscience of your people.**

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

**R: Lord, accompany us as the prophetic conscience of your people.**

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 and in creation, yesterday, today and tomorrow. Mold us to become the gentle but firm hearts of your heart in the world. 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: Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. 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:** Cf. Ps 84 (83): 4-5

*The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, forever singing your praise.*

### **Prayer after Communion**

P: Let us pray: Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow. 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: Lord, we pray for your people who believe in you. May they enjoy the gift of your love, share it with others, and spread it everywhere. We ask this in the name of Jesus the Lord. Amen.

*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. ■*

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