



Fifteenth Sunday in Ordinary Time
July 13, 2014

Introductory Rites

Greeting

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.*

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 hope of glory for all of humanity and creation now groaning in suffering when she gives witness in word and deed to the faith in the Redeeming Word that she has helped to sow.

We have received the Word, we have believed in the Word, we have become bearers of the Word, we have become sharers of the Word. But we have used so many words to communicate the Word, and perhaps, drowned the Word by our words. Let us love, know, cherish and follow the Word, Jesus Christ, more deeply and closely. We continue to listen to PCP-II's proclamation concerning Jesus:

“9. As Priest, Prophet, King

(59) He was a prophet. He spoke the word of God. He was

in truth the word of God made flesh. He spoke with authority. He backed up what he said not only with deeds of power but with the incontestable testimony of his own life.

(60) As a prophet he announced the coming of God's reign. He pointed to its presence in the midst of people. He called people to conversion and granted forgiveness of sins. He denounced evil and destroyed its manifestations with boldness and love.

(61) He was a king. But he washed the feet of his own disciples. He came, not to be served, but to serve, to lay down his life as a ransom for all. The Father had given everything into his hands, but he used this power not to dominate and destroy but to give life and build up. His kingdom does not conform to the values of his world. It does not belong to this world.” ■

Introduction and Welcome

P: Dear brothers and sisters: Today, let us listen to Jesus telling us how we need to prepare our hearts to receive the seeds of faith in the Word. How we need to listen to him in the groaning of humanity and of the environment and ecology. How we need to proclaim salvation today and its fullness in the future. How we need to live the solidarity of hope in the fullness of God's glory tomorrow, today.

Penitential Act

P: Brothers and sisters, let us now acknowledge our sins so that we may be worthy to celebrate this mystery of God's love and compassion.

P: Lord Jesus, you are yesterday, today and tomorrow. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you are Word made flesh. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you are our hope and fullness of life. 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.

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 live and reign with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Is 55:10-11

L: A reading from the book of the Prophet Isaiah.

Thus says the LORD: Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Is 55:10-11:

At the threshold of the return of the exiles from Babylon to Jerusalem, these verses are dedicated to the word of God: alive, fertile and able to impregnate, powerful in generating and nourishing new life. The word of God is faithful to his promise, to his covenant. All it asks is for the people to return to

him and they shall return to their land. Nevertheless, whether the people will return to him or not, he will always be there for them, to fulfill his word, his incarnate love, his Word!

Responsorial Psalm: Ps 65:10, 11, 12-13, 14

R: The seed that falls on good ground will yield a fruitful harvest.

You have visited the land and watered it; greatly have you enriched it. God's watercourses are filled; you have prepared the grain.

R: The seed that falls on good ground will yield a fruitful harvest.

Thus have you prepared the land: drenching its furrows, breaking up its clods, softening it with showers, blessing its yield.

R: The seed that falls on good ground will yield a fruitful harvest.

You have crowned the year with your bounty, and your paths overflow with a rich harvest; the untilled meadows overflow with it, and rejoicing clothes the hills.

R: The seed that falls on good ground will yield a fruitful harvest.

The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy.

R: The seed that falls on good ground will yield a fruitful harvest.

Commentary on Ps 65:

This hymn dedicated to God may be divided into three parts, namely: (a) the temple scene, vv. 2-5; (b) the universe or the cosmos (vv. 6-9), and (c) the land of Israel (vv. 10-14). The texts we have belong to the third part. These verses portray God's care for the land of Israel, and how the land, the materiality of the land – with its rivers and seas and their natural inhabitants – have responded positively: being filled with the richness of God, they erupt with joy and

gladness. The refrain is remarkable: it contains both the present and the future. The future is in the present.

Second Reading: Rom 8:18-23

L: A reading from the Letter of St. Paul to the Romans.

Brothers and sisters: I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first-fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 8:18-23:

This is a moving and magnificent exposition by Paul of his expectation of glory for all creation. He does not separate the lot of humanity from that of creation: when the first man and woman were created, nature was created with them. When they fell, so did creation. And now that they are groaning, so also is creation. Waiting for new life, both humanity and creation await their glory, already in Christ but not yet in its fullness. But the Christian has a special role in this hope of glory: while together with the rest of humanity and all of creation, Christians groan, still, precisely because of their possession of the first

fruits of the Spirit, therefore, Christians must proclaim the quality of this hope – proclaim the Good News of our salvation, as an adoption, in solidarity with all of humanity and creation that are groaning in suffering.

Alleluia Verse:

R: Alleluia, alleluia! The seed is the word of God, Christ is the sower; all who come to him will have life forever!

R: Alleluia, alleluia.

Gospel: Mat 13:1-23

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying:

“A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear.”

[The disciples approached him and said, “Why do you speak to them in parables?” He said to them in reply, “Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not

been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because they look but do not see and hear but do not listen or understand. Isaiah’s prophecy is fulfilled in them, which says:

You shall indeed hear but not understand, you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their hearts and be converted, and I heal them.

“But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

“Hear then the parable of the sower. The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. The seed sown on rocky ground is the one who hears the word and receives it at once with joy. But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold.”]

P: The Gospel of the Lord.

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

Commentary on Mat 13:1-23

Jesus, the sower of the word of the kingdom of heaven, respects the freedom of the hearers of the good news of an alternative way of living. There are those who do not understand it, or who refuse to understand it, so they allow the adversary of the alternative way of living to take it away. There are others who receive it with joy but in a shallow manner, in the sense that they want to receive it without pain and sacrifice. That is why when they see that other believers are living a hard life or are persecuted because of the good news, they easily surrender their faith and they look for joy somewhere else outside of the kingdom. Still others hear the word of God, but they cannot get it because they are so rooted in the world of luxury, comfort and power. Even though they go to church often, and surround themselves with holy men and women and wrap themselves with devotions, still in them, the kingdom of God cannot bear fruit. But those who readily take this good news to heart, especially the poor and the little ones, they are the ones who can make the reality of the kingdom grow into an abundant harvest. They suffer and they may die, in solidarity with the citizens of the kingdom and their cause. But their struggle will bear fruit, and amazingly, for all, even for those who persecuted and killed them.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the hope of glory for all of humanity and creation now groaning in suffering when she gives witness in word and deed to the faith in the Redeeming Word that she has helped to sow.

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 hope of glory for all of humanity and creation now groaning in suffering when she gives witness in word and deed to the faith in the Redeeming Word that she has helped to sow.	What are the groans of creation you hear in your place? How do the people in your place, and your BEC, in particular, relate to this groaning? What have you done to address this groaning of human beings and creation in your place?	Jesus Christ has saved us and all of creation, but we all continue to groan as we await the fullness of our adoption and the transformation of creation to reflect the fullness of God's glory. In the meantime, we must proclaim this solidarity of hope of glory in Christ.

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.



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 address our groaning and our hope to our heavenly Father who listens to us every moment of our lives. For every prayer let our response be: Lord, make us living witnesses of solidarity of hope.

R: *Lord, make us living witnesses of solidarity of hope.*

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to listen very profoundly to human needs and the needs of all creation and there proclaim the solidarity of hope in Christ, our Savior. Let us pray to the Lord.

R: *Lord, make us living witnesses of solidarity of hope.*

L: For our Holy Father, Pope Francis

I, 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, in their proclamation of the Good News, they may also learn to plow the fields of the world and prepare them for sowing the seeds of faith, by immersing themselves in the human condition and in the travails of creation. Let us pray to the Lord.

R: *Lord, make us living witnesses of solidarity of hope.*

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may build alternative educational and formation systems that reflect the values of personal integrity, social justice and social involvement for total transformation. Let us pray to the Lord.

R: *Lord, make us living witnesses of solidarity of hope.*

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another develop a sense of selfless love for our neighbors, unselfish service to all of humanity everywhere and maximum dedication to care for our immediate environment and all of the inhabited earth by using all the tools of the new media and social communications. Let us pray to the Lord.

R: *Lord, make us living witnesses of solidarity of hope.*

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, make us living witnesses of solidarity of hope.*

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

R: Lord, make us living witnesses of solidarity of hope.

P: Lord God, these are the prayers we present to you today. We ask you to grant them to us by strengthening us as your adopted children and proclaimers of hope in the fullness of your glory. We ask this through same 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.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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.

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: Turn your people to you with all their heart, O Lord, we pray, for you protect even those who go astray, but when they serve you with undivided heart, you sustain them with still greater care.

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. ■

Please help us continue publishing this Missalette with your donation.

Any amount is appreciated
no matter how small.

Thank you!

Account Name:

Communication Foundation for Asia
Metrobank V-Mapa, Sta. Mesa, Manila

Branch:

SA# 3306-509-480

BDO Old Sta. Mesa Road, Manila Branch:

SA# 7090-042-836

Please fax deposit slip to 713-2736
We are located at # 4427 Old Sta. Mesa St.,
Sta. Mesa, Manila

**The Church of the
Poor, through the
Basic Ecclesial
Communities,
proclaims the hope
of glory for all of
humanity and
creation now
groaning in
suffering when she
gives witness in
word and deed to
the faith in the
Redeeming Word
that she has helped
to sow.**