



**Fourteenth Sunday  
in Ordinary Time  
July 5, 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, fulfills her prophetic vocation when, shunning power, she joins the powerless in their articulation of the judgment of God.**

Today we celebrate the Fourteenth Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, fulfills her prophetic vocation when, shunning power, she joins the powerless in their articulation of the judgment of God. 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**

**(145)** Concluding these reflections on the call to discipleship directed to every Christian and the call to all of us to form that missionary community of disciples which is the Church, we turn our gaze to Mary.

She is the first of the Lord’s disciples. She is the model of the Church.

### **1. Mary, the First to be Evangelized**

**(146)** She heard the word of God from the angel and she inquired into its meaning. Through faith she conceived the Son of God in her heart and by the power of the Holy Spirit conceived him in her body. Possessed by the grace of God from the beginning of her life, she gave an unambiguous and definitive ‘Yes’ to the Lord. She submitted her whole self to God, believing his word, trusting his power, and obeying his will. By that act of faith she committed herself in faith irrevocably to her Savior-Son and his mission for the world’s salvation. Thus, she became his mother and the first of the Lord’s disciples.”

In your own words, how is Mary, the mother of Jesus, also the first disciple of her very own son and Lord? What are some indicators that show she possessed a prophetic vocation, that is to say, called by God to be his spokesperson? Did she shun power and join the powerless and the poor in the articulation of the judgment of God? Read and pray the Magnificat (Luke 1:46-55). ■

## Introductory Rites

**Entrance Antiphon:**(Cf. Ps 48 (47): 10-11)

*Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth; your right hand is filled with saving justice.*

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 Fourteenth Sunday in Ordinary Time, let us pray for grace to confidently live out our prophetic heritage, individually, personally and corporately, as one body, as a community of God's people. Let us articulate the truth of salvation, the divine sense of justice and peace as opposed to injustice and silence in the midst of exploitation and oppression. Let us ask God to make us brave prophets in our time even if it means ostracism and persecution by those who have power and possessions. May our weakness and powerlessness be the fertile ground for asserting and beholding the glory and beauty of God.

## 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 in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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: Ezek 2:2-5

L: A reading from the Prophet Ezekiel

As the LORD spoke to me, the spirit entered into me and set me on my feet, and I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their ancestors have revolted against me to this very day. Hard of face and obstinate of heart are they to

whom I am sending you. But you shall say to them: Thus says the Lord GOD! And whether they heed or resist—for they are a rebellious house—they shall know that a prophet has been among them.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Ezek 2:2-5:**

Ezekiel has been called personally and directly by God to be his prophet. To be a biblical prophet does not basically mean to be able to predict the future, as we are customarily made to believe. Rather, the prophet of Yahweh speaks and acts on behalf of Yahweh: his authority and credibility stem from his being called to be Yahweh's spokesperson before his people. What is remarkable here is this: Ezekiel belonged to the priestly tribe or family; and yet, he was called to be a prophet instead! Ezekiel's intense personal relationship with God and his people has led him to embrace faith and love of God and the cause of God, the cause of his people, even when the people, in their selfishness and defiance, would not know it!

### **Responsorial Psalm: Ps 123:1-2, 2, 3-4**

***R: Our eyes are fixed on the Lord, pleading for his mercy.***

To you I lift up my eyes who are enthroned in heaven — As the eyes of servants are on the hands of their masters.

***R: Our eyes are fixed on the Lord, pleading for his mercy.***

As the eyes of a maid are on the hands of her mistress, So are our eyes on the LORD, our God, till he have pity on us.

***R: Our eyes are fixed on the Lord, pleading for his mercy.***

Have pity on us, O LORD, have pity on us, for we are more than sated with contempt; our souls are more than sated with the mockery of the arrogant, with the contempt of the proud.

***R: Our eyes are fixed on the Lord, pleading for his mercy.***

### **Commentary on Ps 123:1-2, 2, 3-4:**

This psalm of ascent starts as a song of lament of an individual: to you I lift up my eyes, and concludes with a plea of the community: our eyes are on the Lord, Have pity on us, O Lord! There is an interplay of arrogance and pride, on the one hand, and humility and self-depreciation on the other. The mockery of the arrogant and the contempt of the proud are contrasted with Yahweh enthroned in heaven. The psalmist's gaze goes beyond the arrogant and penetrates the high heavens in the search for the pity of God which the arrogant and the proud cannot give!

### **Second Reading: 2 Cor 12:7-10**

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

Brothers and sisters: That I, Paul, might not become too elated, because of the abundance of the revelations, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. Three times I begged the Lord about this, that it might leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships,

persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong.

L: The Word of the Lord.

C: *Thanks be to God.*

### Commentary on 2 Cor 12:7-10

This little autobiography of Paul talks of Paul's weakness which has prevented him from being too self-centered and haughty due to the privileged revelations he had received. The gifts that God gave him are not for his own vainglory; they are not credentials of his apostleship, but for others that they may discover Jesus Christ. So Paul makes this dramatic confession to the Corinthians: a thorn in the flesh, an angel of Satan, to beat him, to keep him from being too self-inflated. We do not know exactly what it is. But the message is this: God shows his power using our human weakness. It is in our situation of weakness that God displays his power and authority.

### Alleluia Verse: (Cf. Luke 4:18)

**R: Alleluia, alleluia.** The Spirit of the Lord is upon me, for he sent me to bring glad tidings to the poor. **R: Alleluia, alleluia.**

### Gospel: Mark 6:1-6

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 departed from there and came to his native place, accompanied by his disciples. When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds

are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.

P: The Gospel of the Lord.

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

### Commentary on Mark 6:1-6

This text is connected to the preceding stories of the faith of Jairus and the woman cured of her hemorrhage by way of contrast: Jairus and the woman believed in Jesus, but his townspeople of Nazareth did not. While they marveled at his wisdom and mighty deeds, they could not accept his humble and poor class origin. The expression "brother" could be a semitic reference to an extended family relations or the whole clan. Jesus identified himself as prophet marked by his identity and solidarity with those who struggle for justice and peace, with the poor who articulate the judgment of God on those who oppress his people. Mark is also telling us that for every person who would believe in Jesus, there would also be a corresponding opposition to him.

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.



**Homily: The Church of the Poor, through the Basic Ecclesial Communities, fulfills her prophetic vocation when, shunning power, she joins the powerless in their articulation of the judgment of God.**

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, fulfills her prophetic vocation when, shunning power, she joins the powerless in their articulation of the judgment of God.</p>	<p>How is the extent of malnutrition and undernourishment in your community and parish, especially among children 0-2 years old; 3-10 years old? Determine the extent of joblessness among the young in your community, from 18-20 years old; 21-30 years old.</p>	<p>Mary “gave an unambiguous and definitive ‘Yes’ to the Lord... By that act of faith she committed herself in faith irrevocably to her Savior-Son and his mission for the world’s salvation.”</p>

**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 Fourteenth 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, strengthen us in our prophetic vocation.

**R: Lord, strengthen us in our prophetic vocation.**

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to fulfill her prophetic vocation by shunning power and joining the powerless in their articulation of the judgment of God. Let us pray to the Lord.

**R: Lord, strengthen us in our prophetic vocation.**

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 “possessed by the grace of God from the beginning of their life, may, like Mary, give an unambiguous and definitive ‘Yes’ to the Lord and submit their whole selves to God, believing his word, trusting his power, and obeying his will.” Let us pray to the Lord.

**R: *Lord, strengthen us in our prophetic vocation.***

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 lead to the eradication of poverty and injustice so that there will be enough nutritious food for each child, to the care of the youth and young adults so that there will be jobs for them to build their common future together. Let us pray to the Lord.

**R: *Lord, strengthen us in our prophetic vocation.***

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 practice our common prophetic heritage through staying close to God and his people, announcing the Good News of salvation, denouncing the situations of evil and sin in the human condition and working for a new world that anticipates the fullness of God’s kingdom. Let us pray to the Lord.

**R: *Lord, strengthen us in our prophetic vocation.***

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, strengthen us in our***

***prophetic vocation.***

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

**R: *Lord, strengthen us in our prophetic vocation.***

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. Let our lives be prophetic witnesses to your saving will and compassionate love for your people, especially the poor and the little ones. 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: May this oblation dedicated to your name purify us, O Lord, and day by day bring our conduct closer to the life of heaven. 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 when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church.

And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

*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 34 (33): 9)**

***Taste and see that the Lord is good;  
blessed the man who seeks refuge in  
him***

### **Prayer after Communion**

P: Let us pray: Grant, we pray, O Lord, that, having been replenished by such great gifts, we may gain the prize of salvation and never cease to praise 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 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.* ■

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no matter how small.

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