



Fourteenth Sunday in Ordinary Time
July 6, 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, thanks to the indwelling of the Spirit, is freed from the laws of the flesh when she joins the poor and the little ones in their struggle for a new world that comes from the heart of Jesus.

Let us deepen our self-understanding of our Christian identity as Church, as Basic Ecclesial Communities, by focusing our gaze on the Priesthood of Jesus: he is the high priest, who offers his own self to God for us.

We are all heirs to this profound universal priesthood of the faithful. For the ordained, this participation in the priesthood of Jesus becomes more luminous in the light of Jesus' Ministerial Priesthood. Together, the ordained and the un-ordained, can we be the offerer and the offered at the same time for the sake of a new world that is closest to the ultimate reality of the Kingdom of God. Let us reflect on what the PCP-II says:

“9. As Priest, Prophet, King

(57) As we now look to the life,

death and resurrection of Jesus, we can consider him as priest, prophet and king. He is a priest, though not of the Aaronic kind. ‘.. we have a great high priest .., Jesus, the son of God,’ appointed by God himself. His whole life was an offering to God.

Wherefore, on coming into the world Jesus said: Sacrifice and offering you did not desire, but a body you have prepared for me; Holocausts and sin offerings you took no delight in. Then I said, ‘As it is written of me in the book, I have come to do your will, O God.’

(58) He never took back that original decision. Always doing what was pleasing to his Father, He was the Holy One of God undefiled by sin. His death, the supreme sacrifice for the salvation of the world. He laid down his life freely for his sheep, indeed for the sins of the whole world. At the last supper he offered himself in signs as a sacrifice that sealed the new covenant in his blood. Both priest and victim, this Jesus is our Savior.” ■

Introduction and Welcome

P: Dear brothers and sisters: Welcome to this celebration of God's love and life which he has so freely shared with us. In this celebration, let us ask the Holy Spirit to help us live the priesthood of our Lord Jesus Christ to the fullest, by being the offerer and the offered at the same time, for the sake of our neighbor, for the event of God's kingdom.

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 love and compassion. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you are mercy and justice. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you are forgiveness and reconciliation. 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 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 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: Zec 9:9-10

L: A Reading from the Prophet Zechariah.

Thus says the LORD: Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass. He shall banish the chariot from Ephraim, and the horse from Jerusalem; the warrior's bow shall be banished, and he shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the River to the ends of the earth.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Acts Zec 9:9-10:

When the Greeks under Alexander the Great took over the colonization of Israel from the power of Persia in 333 BCE (v. 13), there was an interplay of two ideological messianic expectations. One was a nationalist, militant, armed and triumphalistic messianic intervention; the other was much more sober and universalistic, humble, compassionate and focused on the liberator as a lowly servant. One line of interpretation is to

prefer the second to the first, especially in regard to the New Testament appearance of Jesus riding on an ass and a colt. The other line of interpretation is to consider the human history and God's alternative: as the war of resistance by the poor rages, there is time for the call of peace to intervene: Jesus rides on an ass, the poor's partner in productive labor, with a colt, the possibility of armed struggle when the poor's quest for justice and peace is suppressed by the ruling elite.

Responsorial Psalm: Ps 145:1-2, 8-9, 10-11, 13-14

R: *I will praise your name for ever, my king and my God. or R: Alleluia.*

I will extol you, O my God and King, and I will bless your name forever and ever. Every day will I bless you, and I will praise your name forever and ever.

R: *I will praise your name for ever, my king and my God. or R: Alleluia.*

The LORD is gracious and merciful, slow to anger and of great kindness. The LORD is good to all and compassionate toward all his works.

R: *I will praise your name for ever, my king and my God. or R: Alleluia.*

Let all your works give you thanks, O LORD, and let your faithful ones bless you. Let them discourse of the glory of your kingdom and speak of your might.

R: *I will praise your name for ever, my king and my God. or R: Alleluia.*

The LORD is faithful in all his words and holy in all his works. The LORD lifts up all who are falling and raises up all who are bowed down.

R: *I will praise your name for ever, my king and my God. or R: Alleluia.*

Commentary on Ps 145:

This is again an acrostic poem of praise. The poetic intensity rises as the subject passes from the personal to the succeeding generations to

those who love him and finally, to all the living. The time or temporal sequence also affirms this movement of intensification of praise: every day until forever! The object of praise is God and all his works: God is faithful, slow to anger and of great kindness; his mighty works that build the kingdom lift up the poor and the lowly.

Second Reading: Rom 8:9, 11-13

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

Brothers and sisters: You are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. Consequently, brothers and sisters, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 8:9, 11-13:

The center now of Paul's message is the Holy Spirit and his role in our life. Who can save us from this condition of utter mortality? Christ and the gift of the Spirit. The human flesh is not alone anymore in its struggle against human weakness and death. Humanity's partner in the struggle is formidable: the Father who sent the Son, the Son who gave his life and the Spirit that is the gift of the Father and of the Son! By the indwelling

of the Spirit in us, we are claimed by him. We cease to owe any debt from the flesh that has been our existence. Rather, by the Spirit we are in control of everything that is of the flesh, and we can change every orientation of the flesh to death for the sake of new life, in the struggle! We can change the world with the values and structures that approximate the fullness of the Kingdom of God by our struggles!

Alleluia Verse:

R: Alleluia, alleluia! Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom! **R: Alleluia, alleluia.**

Gospel: Mat 11:25-30

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.*

At that time Jesus exclaimed: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him."

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

P: The Gospel of the Lord.

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

Commentary on Mat 11:25-30

Our Gospel story comes after Jesus established his identity by responding to the question of the followers of John the Baptist (Matt 11,2-15). But he was amazed at the way the generation of his time behaved: they had no sense of truth (Matt 11,16-19); rather, the subjectivism was such that there was no objective social criterion for determining what was right other than their own desires and the spur of the moment. Jesus' amazement took on a higher plane when he reproached the cultural-economic-political cities of his time. They were symbols of cultural decay that started with the cities and crept to the provinces and the countryside. "Woe to you, Chorazin! Woe to you, Bethsaida! And you, Capernaum? (Matt 11,21-24).

So, from the lowest to the highest of them, no one was ready for the truth. That is why the prayer of gratitude of Jesus rises in the midst of the hardness of heart of those who ought to receive his person, but refused to believe! Instead, the innocence of the poor and the humility of the little ones are qualities that make the poor open to the loving surprises and amazing intervention of the Father. But the rich, powerful and sophisticated, ah, they can explain everything away to justify their wealth and make pleasant greed!

Two inseparable movements are taking place, namely, the movement of revelation from heaven, on the one hand, and the movement of liberation on earth, on the other. Both are linked by the person of Jesus.

Jesus, the Teacher, teaches with a human heart. It is to the poor and the

little ones that he bequeathed the most profound mystery of Kingdom-building that came from heaven. To learn from him who is meek and humble of heart means this: The struggles of the poor and the little ones to make our lives better are fraught with suffering and dangers of violations and death, but joyful, restful, compassionate, forgiving and fulfilling. With this new teaching from heaven that flows through the human heart of Jesus, a new world is born!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, thanks to the indwelling of the Spirit, is freed from the laws of the flesh when she joins the poor and the little ones in their struggle for a new world that comes from the heart of Jesus.

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, thanks to the indwelling of the Spirit, is freed from the laws of the flesh when she joins the poor and the little ones in their struggle for a new world that comes from the heart of Jesus.</p>	<p>Name the laws of the flesh, of the world, that you have experienced as an individual and as a BEC. What are the signs of the Spirit dwelling in you and in your BEC that freed you from these laws of the flesh? What did you do, in the concrete, to become participants in the peoples' struggle for a new world?</p>	<p>The Spirit frees the Church to fulfill her priestly identity by offering herself, her members and her facilities to love and solidarity with the poor who, in their struggle for a new world, are already offering themselves for the Kingdom of God, following Jesus!</p>

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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, let us now joyfully and humbly ask our Father to continue to open us to the gift of the Spirit dwelling in our hearts and to be moved by the directions of the same Spirit. For every prayer let our response be: Lord, fill and move us by your Spirit.

R: Lord, fill and move us by your Spirit.

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 priestly identity, both as lay and as clergy, by constantly making the liturgy and the sacraments

a celebration of the real life offerings of all people, especially the poor, who offer themselves for the formation of a just and loving world. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

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, inspired by the Spirit, they may go out of their way to experience the hardest and harshest part of life so that they will move for their redemption and transformation. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may regulate unbridled capitalism and reject financial speculation and the speculation of commodities as disadvantageous to the poor, the sick and the needy. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may help each other discover an alternative new world economic order based on the dignity of the human person, not on the law of the market, on the priority of the common good, not on individual and elitist advancement of only a few. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

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, fill and move us by your

Spirit.

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

R: Lord, fill and move us by your Spirit.

P: Lord God, these are the prayers we present to you today. We ask you to grant them to us by making us sensitive to the workings of the Spirit in us, in our neighbor, in society, in the world and in all of creation. 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: 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 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.*

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 your family always rejoice together, O God, over the mysteries of redemption they have celebrated, and grant its members the perseverance to attain the effects that flow from them.

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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