



Nineteenth Sunday in Ordinary Time
August 10, 2014

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 in dialog the abundance of God's presence when she humanly confronts the powers in the city, lives the new freedom in the seas and beholds reality with Jesus on a mountain!

With PCP-II, let us continue to meditate on the gift of Faith that God has given to us in Jesus. PCP-II says:

“B. The Call of Jesus Today

1.c) A Loving Faith

(69) This faith becomes mature and life-giving through love. As faith without works is dead, so too faith without love is dead. ‘If I have faith so as to move mountains but do not have love, I am nothing.’ What matters, St. Paul says, is: ‘only faith working through love.’

(70) Love, after all, is what enables us to know God and to be like Him, for God is love. ‘Whoever is without love does not know God.’

(71) This love, if it is to be Christian, is inseparably love of God and love of neighbor. It is an active love, shown by obedience to the commandments of God and Christ. It is a love like that of Christ, a participation in God's own love which comes to us through his Son: ‘As the Father loves me, so I also love you. Remain in my love.’ ‘Love one another as I love you.’ Thus when a Christian loves, one must love with the heart of Christ himself, be willing to pay the cost even to the laying down of one's life for the brethren. This love will be the characteristic mark of Christian disciples: ‘This is how all will know that you are my disciples, if you have love for one another.’

The question for us, singly and as families and BECs is this: can we truly love our neighbor as the person whom we actually do not know but whom we seek as needing our help, compassion and solidarity? Is it possible that we have been loving our neighbor, the one we know as friend and that way of loving is not what is really asked of a faith that loves? How useless and empty and faithless is that way of loving? ■

Introductory Rites

Entrance Antiphon:

Look to your covenant, O Lord, and forget not the life of your poor ones forever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

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.

Introduction and Welcome

P: Dear brothers and sisters: We gather around the altar today to thank and praise God for all the blessings he has given us in our lives, in our world. Today, we especially pray for our brothers and sisters in war-torn parts of the world, for hatred and greed to be transcended with care and generosity, for violence and revenge to be supplanted with mutual understanding and trust.

Penitential Act

P: Brothers and sisters, let us now acknowledge our sins and ask God's mercy and forgiveness for he is our God of love and compassion.

P: Lord Jesus, you call us to stand for what is right and just in the midst of our human fears and vacillations.

Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you call us to share our experiences of you in dialog with the experiences of others. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you call us to share the sentiments of your heart and the vision of the Father. 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: Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised. 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: 1 Kgs 19:9a, 11-13a

L: A reading from the First Book of Kings

At the mountain of God, Horeb, Elijah came to a cave where he took shelter. Then the LORD said to him, "Go outside and stand on the mountain before the LORD; the LORD will be passing by."

A strong and heavy wind was rending the mountains and crushing rocks before the LORD— but the LORD was not in the wind. After the wind there was an earthquake— but the LORD was not in the earthquake. After the earthquake there was fire—but the LORD was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Kgs 19:9a, 11-13a:

Lord, where can we find you? In the traditional ways of God's self-revelation to a prophet, strong winds, earthquakes, fires and great tumults indicate the presence of God. But here, in this particular moment of the Prophet Elijah's experience, these great signs show the absence of God. Instead, God is present in the tiny whispering sound of a gentle breeze! Of course, this passage recalls the experience of Moses meeting God on the mountain. Elijah, like Moses, has to move from the city – the place of confrontation with earthly power - to the desert, the place of new possibilities and trials, to the mountain of encounter with God. This journey to yesterday is also the journey of humanity: an interplay of fear and confrontation, of persecution and the possibility of death, of fatigue, hunger and despair, of culpability and guilt, and finally of being nourished by the new bread and drink: the presence of God on a mountain where one can see most clearly.

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 Ps 85:

This psalm has three parts. Our text belongs to the third part. It is making a running commentary on an oracle: God who proclaims peace is the Salvation who is near; his Glory lives in our land. The commentary describes the personified attributes of God: his love and truth meet; justice and peace kiss; truth emerges from the soil, justice falls from the sky. In this situation, the dwellers of the earth who fear God experience abundance because of the reign of justice and peace.

Second Reading: Rom 9:1-5

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

Brothers and sisters: I speak the truth in Christ, I do not lie; my conscience joins with the Holy Spirit in bearing me witness that I have great sorrow and constant anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites; theirs the adoption, the glory, the covenants,

the giving of the law, the worship, and the promises; theirs the patriarchs, and from them, according to the flesh, is the Christ, who is over all, God blessed forever. Amen.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 9:1-5:

Paul interrupts his discourse with a treatise on the fate of Israel. The Christians of Rome share in his sorrow and anguish. Would the Jews, the race from which Paul came from, also share in the Universal Salvation of Christ? They had everything prepared for them, including Christ who comes from their race, but where are they going? An enigmatic question, indeed! But Paul is addressing the Christian community of Rome: as Christians, do not lie. But continue the dialogue with the non-Christians. Share with them their anguish, be in solidarity with them in their quest. Because, ultimately we are all brothers and sisters. Because Christ was predisposed for all of us, yesterday, today and tomorrow, Christians and non-Christians alike and together.

Alleluia Verse:

R: Alleluia, alleluia! I wait for the Lord; my soul waits for his word!

R: Alleluia, alleluia.

Gospel: Matt 14:22-33

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.*

After he had fed the people, Jesus made the disciples get into a boat and precede him to the other side, while he dismissed the crowds. After doing so,

he went up on the mountain by himself to pray. When it was evening he was there alone. Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once Jesus spoke to them, "Take courage, it is I; do not be afraid."

Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught Peter, and said to him, "O you of little faith, why did you doubt?" After they got into the boat, the wind died down. Those who were in the boat did him homage, saying, "Truly, you are the Son of God."

P: The Gospel of the Lord.

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

Commentary on Matt 14:22-33

In this episode, Jesus is seen sending off the disciples in a boat to the other side of the lake. He then also dismissed the crowds. When he was alone he went up to the mountain by himself to pray. In the early hours of the new day, he came walking on the waters towards the boat where the disciples were. Apparently the disciples were not afraid of the tossing sea; but they were afraid of ghosts: they thought he was a ghost walking on the water. Jesus had to assure them that it was he, and there was no cause for fear.

Peter, who always makes the first excited

move, but almost always in a wrong way, volunteered to come to Jesus on the water. Notice: he asked Jesus to command him to walk on the water; not to command the water to let him walk on it towards Jesus. Jesus did as Peter asked him; but when Peter began to be afraid of the strong wind, he began to sink. Again, we take note of this detail: Peter did not notice the water tossing, because he was able to walk on it. But he noticed the strong wind above the water, and that he feared. Only then did he begin to sink. Thus: he was not afraid because he was sinking; rather, he began to sink because he was afraid! Jesus saved him by extending to him his hand, catching the sinking Peter. He pointed to his little faith that produces doubt. The wind ceased when both entered the boat; and those in the boat knelt down before Jesus, proclaiming: Truly you are the Son of God.

humanly confronts the powers in the city, lives the new freedom in the seas and beholds reality with Jesus on a mountain!

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 in dialog the abundance of God's presence when she humanly confronts the powers in the city, lives the new freedom in the seas and beholds reality with Jesus on a mountain!	In your community where your BEC is located, what different religious groups are present? What is your relationship with them? What are the concerns that you dialogue with them? What are your fears and hopes in getting involved with them?	"When a Christian loves, one must love with the heart of Christ himself, be willing to pay the cost even to the laying down of one's life for the brethren."

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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

Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims in dialog the abundance of God's presence when she

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 all draw near to our Father in heaven, and ask him to grant us the favor we need on earth. For every prayer let our response be: Lord, hear our prayer.

R: Lord, hear our prayer.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may be strengthened by the Holy Spirit as she dialogues in truth with the powers of the world, assert her freedom to do justice and transform the world for peace. Let us pray to the Lord.

R: Lord, hear our prayer.

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 continue to gather people of different faiths and religions, together with people who openly deny

God, to dialogue for peace based on justice, for love based on tolerance, mutual understanding and generosity to share. Let us pray to the Lord.

R: Lord, hear our prayer.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may continue to care for those who live without love, for victims of wars, discrimination, injustice, prostitution and drug-abuse. Let us pray to the Lord.

R: Lord, hear our prayer.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another to help in our needs, that each of us may do one's share to bring about oneness of heart and spirit, and that we may always judge and act in accordance with the values of justice and love. Let us pray to the Lord.

R: Lord, hear our prayer.

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, hear our prayer.

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

R: Lord, hear our prayer.

P: Lord God, listen to our prayers which we have presented to you today. Strengthen our faith that actively loves you and our neighbor in need. Make us see, judge and act on the world's realities from perspective of your heart. 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: Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered and by your power you transform them into the mystery of our salvation. 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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we

praise you, as in joyful celebration 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.*

Communion Antiphon:

The bread that I will give, says the Lord, is my flesh for the life of the world.

Prayer after Communion

P: Let us pray: May the communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth. 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 God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal charity. Through Christ our Lord.

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 and glorify God 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.

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