



**Nineteenth Sunday
in Ordinary Time
August 9, 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, makes alive the Eucharist by a radical alternative way of life: struggle and self-giving for the life of the world.

Today we celebrate the Nineteenth Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, makes alive the Eucharist by a radical alternative way of life: struggle and self-giving for the life of the world. With this theme, let us reflect on “A Renewed Integral Evangelization” with PCP-II, when it says:

“PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

1. A Renewed Catechesis

a) Christo-centric and Rooted in the Word of God

(157) Catechesis today must be Christ-centered. There is no compromising

the centrality and primacy of Christ. Everything – the Blessed Virgin Mary, the saints, the sacraments, word of life, devotions, etc. – must be taught in relation to Christ, and with the purpose of leading the catechized into intimacy with Christ.

(158) Christ must be taught not only as a once-upon-a-time person in history, but as our contemporary, as the Lord who is with us, the Emmanuel who is the Way and Guide in our journey to the Father.

(159) To be Christ-centered, catechesis must be rooted in the Word. Nothing and no one speaks better of the Incarnate Word of God than the scriptural Word of God. And when the Bible is read in the Church, it is Christ himself who speaks to us. The Bible must once again become the primary catechetical book. Familiarity with the Bible through prayerful use and study of it should characterize the Catholic faithful, for ‘Ignorance of the scriptures is ignorance of Christ.’”

So, how do we propose the centrality and primacy of Christ to those who resist genuine land reform in favor of capital accumulation and profit at the expense of the landless peasant and poorly paid worker? How do we propose the Incarnate Word to the poor who struggle for a better life for all? ■

Introductory Rites

Entrance Antiphon:(Ps 74 (73): 20, 19, 22, 23)

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

Introductory Rites

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: on this Nineteenth Sunday in Ordinary Time, let us continue to ask God's special grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In particular, let us ask for the grace to put love in our struggles for a better life, to give witness to the primacy of Christ in our lives and in all creation and to reject the way of life motivated by the market and money, by selfishness and greed.

Penitential Act

P: And so dear 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: Lord Jesus, you have called us to follow you in love and solidarity with the poor and creation. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to take time off for refreshment, rest and recreation. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to repentance and to a radically new 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: 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 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: 1 Kgs 19:4-8

L: A reading from the First Book of Kings

Elijah went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death saying: "This is enough, O LORD! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. Elijah looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate, and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Kgs 19:4-8:

What started as an escape from a possible death at the hands of Jezebel has become, for Elijah, a pilgrimage to his roots, with the memory of the Exodus experience, to meet God at his mountain, the mount of Horeb. His flight to escape the wrath of Jezebel brought him to the edge of human decision: the finality of death, after the interplay of courage and fear, audacity of struggle and hunger and thirst, and surrender! But God sustained him by his angel. Sleep rested a weary body and tired spirit. Food and drink gave energy to a body in need and to a drooping spirit. For as long as there is life, the struggle to meet God and to do his will in human history continues.

Responsorial Psalm: Ps 34:2-3, 4-5, 6-7, 8-9

R: *Taste and see the goodness of the Lord.*

I will bless the LORD at all times; his praise shall be ever in my mouth. Let my soul glory in the LORD; the lowly will hear me and be glad.

R: *Taste and see the goodness of the Lord.*

Glorify the LORD with me, Let us together extol his name. I sought the LORD, and he answered me And delivered me from all my fears.

R: *Taste and see the goodness of the Lord.*

Look to him that you may be radiant with joy. And your faces may not blush with shame. When the afflicted man called out, the LORD heard, And from all his distress he saved him.

R: *Taste and see the goodness of the Lord.*

The angel of the LORD encamps around those who fear him and delivers them. Taste and see how good the LORD is; blessed the man who takes refuge in him.

R: *Taste and see the goodness of the Lord.*

Commentary on Psalm 34:

This is an acrostic poem, or an alphabetical song. Each verse begins with the letter of the Hebrew alphabet. These opening verses speak of a never-ending blessing and thanksgiving to the Lord, for he answers the cry of the distressed.

Second Reading: Eph 4:30—5:2

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

Brothers and sisters: Do not grieve the Holy Spirit of God, with which you were sealed for the day of redemption. All bitterness, fury,

anger, shouting, and reviling must be removed from you, along with all malice. And be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. So be imitators of God, as beloved children, and live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Eph 4:30—5:2

Paul continues his exhortation to the small faith communities dispersed in the huge cities of the empire. These are in danger of being influenced, under pressure, by the ungodly lifestyle of their surrounding civilizations. Christians ought to live a new alternative and radically different way of living. This time, according to the calling of the Holy Spirit: to be imitators of God, that is, to be imitators of Christ and his way of love and self-giving.

Alleluia Verse: John 6:51

R: Alleluia, alleluia. I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever. **Alleluia, alleluia.**

Gospel: John 6:41-51

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

The Jews murmured about Jesus because he said, “I am the bread that came down from heaven,” and they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven?’”

Jesus answered and said to them, “Stop murmuring among yourselves. No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. It is written in the prophets: They shall all be taught by God. Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

P: The Gospel of the Lord.

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

Commentary on John 6:41-51

Jesus continues to reveal his identity: he is the bread of life that came down from heaven. He is greater than that bread that came down from heaven in the olden days in the desert. The ancients ate that manna from heaven, but they died. Today, whoever partakes of Jesus, the bread of heaven, will live forever, because Jesus is the fountain of life who lives with the Father. A new and lasting Exodus experience is taking place; the Eucharist is alive when celebrated for the life of the world.

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, makes alive the Eucharist by a radical alternative way of life: struggle and self-giving for the life of the world.

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, makes alive the Eucharist by a radical alternative way of life: struggle and self-giving for the life of the world.	In your BEC and parish, who are able to receive the Eucharist easily and conveniently? Why? What is the relationship between the Eucharist, the receivers of the Eucharist and the task of making the world a better place to live in?	“There is no compromising the centrality and primacy of Christ.” Christ calls us to take time off for meaningful refreshment, rest and recreation to be able to see God’s love in the struggle.

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 humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, help us put love in our struggles.

R: Lord, help us put love in our struggles.

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 making alive the Eucharist through a radical alternative way of life: struggle and self-giving for the life of the world. Let us pray to the Lord.

R: Lord, help us put love in our struggles.

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 proclaim without compromise the centrality and primacy of Christ in our private-personal, inter-personal, social,

public and structural dimensions of our life by living the Eucharist as the new and lasting Exodus for the liberation of the world. Let us pray to the Lord.

R: Lord, help us put love in our struggles.

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 respond to the cause of the struggles of the poor for food and freedom, jobs and justice, land and liberation, and care for creation as our common home. Let us pray to the Lord.

R: Lord, help us put love in our struggles.

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 promoting love and self-giving and not greed and wealth-accumulation, service and volunteerism not arrogant sloth and vain conceit, and tender loving care for all creation as our brothers and sisters and not possession and exploitation of nature for capital, profit and control. Let us pray to the Lord.

R: Lord, help us put love in our struggles.

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, help us put love in our struggles.

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

R: Lord, help us put love in our struggles.

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. Make us steadfast witnesses of the primacy of Christ in our lives and in creation. 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: 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, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvelous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end 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 147: 12, 14)

O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.

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: Be near to those who call on you, O Lord, and graciously grant your protection to all who place their hope in your mercy, that they may remain faithful in holiness of life and, having enough for their needs in this world, they may be made full heirs of your promise for eternity.

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.

C: *Thanks be to God.*■

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