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**Sixth Sunday in Ordinary Time**  
**February 16, 2014**

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## **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, Is Called to Uphold Human Freedom as the Ways of God in the Radicalism of Human Action.**

### **The Church of the Poor and the Basic Ecclesial Communities**

Continuing its reflection on the link between the Church of the Poor and the Basic Ecclesial Communities, the PCP-II describes the BEC, thus:

**(138)** They are small communities of Christians, usually of families who gather together around the Word of God and the Eucharist. These communities are united to their pastors but are ministered to regularly by lay leaders. The members know each other by name, and share not only the Word of God and the Eucharist but also their concerns both material and spiritual. They have a strong sense of belongingness and of responsibility for one another.

**(139)** Usually emerging at the grassroots among poor farmers and workers, Basic Ecclesial Communities consciously strive to integrate their faith and their daily

life. They are guided and encouraged by regular catechesis. Poverty and their faith urge their members towards solidarity with one another, action for justice and towards a vibrant celebration of life in the liturgy.

With these inspiring words from PCP-II, it would do us well to pause for a moment and reflect on our small faith communities. Are we conscious of our identity as poor farmers and workers? What has kept us poor and marginalized? Do we come together as families in the gatherings of our small faith or ecclesial communities? What programs do we have for the faith-life growth of our children, of our teenagers and youth, of our young adults, of the adults and the elderly? Have we developed a catechetical program that guides this faith-life growth from the womb to the tomb? Inspired by the Vatican II's self-definition of a Church in the modern world, and as Church of the Poor, what advocacies and programs do we as BECs have for justice and solidarity for the event of God's Reign? ■

## Introduction and Welcome

P: Dear Friends: Today, let us thank God for the gift of genuine freedom, not as a choice among many but as our loving commitment to the ways of God. We are called to express this loving commitment by being radical in our thought and action to transform the world according to God's gracious design.

## Penitential Act

P: Brethren (brothers and sisters), let us ask God now to forgive us our sins, because our God is a God of love and compassion.

I confess...

A: *To almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do (striking their breast) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.*

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

C: *Amen.*

P: Lord, have mercy.

C: *Lord, have mercy.*

P: Christ, have mercy.

C: *Christ, have mercy.*

P: Lord, have mercy.

C: *Lord, have mercy.*

## Glory to God in the highest...

## Collect

P: Let us pray: O God, who teach us that you abide in hearts that are just and true, grant that we may be so fashioned by your grace as to become a dwelling pleasing to you. Through our

Lord Jesus Christ Your Son, who lives and reigns with You in the unity of the Holy Spirit, one God, forever and ever.  
C: *Amen.*

## LITURGY OF THE WORD

### First Reading: Sir 15,15-20

L: A reading from the book of Sirach... (*Reads from Scripture*)

L: The word of the Lord.

C: *Thanks be to God.*

### Commentary on Sir 15,15-20:

This is a beautiful treatment on personal human freedom as a fundamental moral option to choose between good and evil, between life and death. Good is connected to life; evil to death. God's wisdom penetrates every being, yet respects the choices of everyone. Though He sides with those who love Him and understands their needs, He does not cause them to sin or to do evil. Humans make the decisions; therefore, sin, evil and death do not come from God.

### Responsorial Psalm: Ps 119,1-2.4-5.17-18.33-34

***R: Blessed are they who follow the law of the Lord!***

Blessed are they whose way is blameless, who walk in the law of the LORD. Blessed are they who observe his decrees, who seek him with all their heart.

***R: Blessed are they who follow the law of the Lord!***

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes!

***R: Blessed are they who follow the law of the Lord!***

Be good to your servant, that I may live and keep your words. Open my eyes, that I may consider the wonders

of your law.

**R: *Blessed are they who follow the law of the Lord!***

Instruct me, O LORD, in the way of your statutes, that I may exactly observe them. Give me discernment, that I may observe your law and keep it with all my heart.

**R: *Blessed are they who follow the law of the Lord!***

### **Commentary on Ps 119:**

This is another acrostic or alphabet psalm. It is composed of 22 stanzas with 8 verses; the first letter of the first word of the eight verses in each stanza corresponds progressively to the 22 letters of the Hebrew alphabet. Now 7 is the symbol of fullness; rounding it to 8 may mean total perfection. The verses above refer to the Law of the Lord: in the context of the whole psalm (7+1=8 in 22 stanzas), the literary articulation of all human experience is totally dedicated to the love of the Law of God. Is there anything better beyond loving the God of the Law? That is why the verses above seek the Law of God.

### **Second Reading: 1 Cor 2,6-10**

L: A reading from the first letter of St. Paul to the Corinthians...

*(Reads from Scripture)*

L: The word of the Lord.

C: *Thanks be to God.*

### **Commentary on 1 Cor 2,6-10:**

Paul highlights the role of the Holy Spirit of the Crucified One in the revelation of a wisdom far superior to the wisdom of the world. This superior wisdom can only be understood by the mature who grow in the age of the new eternal time, not by the children who grow in the age of this passing world. We cannot understand the ways of God

by using the standards and values of the world; only by being docile to the Spirit of the Crucified Jesus can we be led to the depths of the heart of God and understand how different and how truly superior are His ways!

### **Gospel: Matt 5,17-37 or Matt 5,20-22a.27-28.33-34a.37**

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, Lord.*

P: *(Reads from Scripture)*

P: The Gospel of the Lord.

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

### **Commentary on Matt 5,17-37 or Matt 5,20-22a.27-28.33-34a.37:**

Matthew's presentation of Jesus preaching in the mountain, claiming to be the fulfillment of the Law and the Prophets and teaching with authority shows that Jesus is our New Teacher, and there is no other. He is greater than Moses, the greatest teacher and prophet in the Old Testament. He teaches beyond the letter of the law and goes into the heart of the law. This time he teaches within the context of a new Kingdom of Heaven which is the perfection of the earthly kingdoms experienced by Israel and other nations. Jesus the Teacher is now leading us to the roots of the Law and its ultimate goals: to serve life, justice, love and truth. In this way we can overcome the holiness and righteousness of the scribes and Pharisees. This can only be done by arriving at a level of radicality that transforms the old law and breaks the structures and origins of human legislation. The old law compromised with human weakness. It was implemented with corruption

and violence. In this light, Jesus is teaching a subversion of the basis of the old law. The radical basis of this subversion is the sacred regard for the heart, the core of the human person. It denounces and rejects all that which, camouflaged by legalism, actually violate the most profound dignity of men and women. This subversion is for the event of the Kingdom!

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, Is Called to Uphold Human Freedom as the Ways of God in the Radicalism of Human Action.**

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, is called to uphold human freedom as the ways of God in the radicalism of human action.	What causes loneliness and confusion among the young? What causes sickness and diseases in your community? What causes anger and divisions in your social relationships? What are you doing to solve them?	Jesus fulfills the law from the heart, making the ways of love more superior than the prescriptions of the law. Our true freedom is in following Jesus and in responding to human problems at their roots.

**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 ask the Father to help us follow Jesus by choosing the ways of love at its roots. Let our response be: Lord, hear our prayer for radical love.

**R: Lord, hear our prayer for radical love.**

L: Let us pray for the Church: that being a Church of the Poor spread over the world, she will continue to give witness to true love that follows the teachings of Jesus, rather than to servile obedience to the unjust laws of the world. Let us pray to the Lord.

**R: Lord, hear our prayer for radical love.**

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 they may uphold the prophetic mission of proclaiming the alternative ways of the Kingdom of Heaven. Let us pray to the Lord.

**R: Lord, hear our prayer for radical love.**

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may defend the freedom of all to do good on the side of integrity and life, rather than to do evil on the side of corruption and death. Let us pray to the Lord.

**R: Lord, hear our prayer for radical love.**

L: For the young people who are lonely and confused in the time of information technology and social media, for the sick and the dying who are deprived of access to medicine and health care due to poverty and high costs of medical care and for those angered and broken by the hardships of their life, that they may work positively for the radical change of their human condition. Let us pray to the Lord.

**R: Lord, hear our prayer for radical love.**

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 for radical love.**

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

**R: Lord, hear our prayer for radical love.**

P: Lord our God, your radicalism reveals the perfection of love and of the law. Receive these prayers we present to you today, and bring us to the holiness and perfection of your radicality. 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, O Lord, we pray, cleanse and renew us and may it become for those who do your will the source of eternal reward. 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.*

## **Acclamation**

P: The mystery of faith.

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

(Concluding the Eucharistic Prayer,

the priest says:)

P: 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 fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live.

Through Christ our Lord.

C: *Amen.*

### Final Blessing

P: The Lord be with you.

C: *And with your spirit.*

P: Bow down your heads and pray for God's blessing: 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 almighty God bless you, the Father, and the Son, and the Holy Spirit.

C: *Amen.*

P: Go in peace, glorifying the Lord by your life.

C: *Thanks be to God.* ■

**Our true  
freedom is in  
following  
Jesus and in  
responding to  
human problems  
at their roots.**

**J**oin 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](http://gospelbreak.wordpress.com).

Or scan this QR code with your Smartphone or tablet.

