



Feast of the Presentation of our Lord February 2, 2014

Introductory Rites

Greeting

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: *Amen.*

P: Grace to you and peace from God our Father and the Lord Jesus Christ.

C: *And with your spirit.*

Introduction and Welcome

P: Dear Friends: On this Feast of the Presentation of the Lord, let us joyfully gather together and celebrate our Christian heritage as light of the nations and the sign of contradiction in our time. Let us reflect on this mystery of the Presentation of the Lord, and ask Him to bring us closer to Him as a community of disciples of the Light and of the Sign of Contradiction.

Penitential Act

P: Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Have mercy on us, O Lord.

C: *For we have sinned against you.*

P: Show us, O Lord, your mercy.

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Presentation of the Lord inspires the Church of the Poor as the light of the nations, the sign of contradiction and priest for the work of social transformation today.

In the tradition of the Eastern churches, this feast of the Presentation of the Lord is called “the Encounter”. Popularly known as the “Candlemas”, a blessing and procession of candles takes place in the celebration. In the Philippines, this feast is known as the Candelaria.

With regard to the Presentation of Jesus in the Temple, the Catechism of the Catholic Church says this: **(529)** The presentation of Jesus in the temple shows him to be the firstborn Son who belongs to the Lord. With Simeon and Anna, all Israel awaits its encounter with the Savior - the name given to this event in the Byzantine tradition. Jesus is recognized as the long-expected Messiah, the “light to the nations” and the “glory of Israel”, but also “a sign that is spoken against.” The sword of sorrow predicted for Mary announces Christ’s perfect and unique oblation on

the cross that will impart the salvation God had “prepared in the presence of all peoples.”

In its reflection on a “renewed integral evangelization”, the PCP-II looks at the Church as both flawed and potent resource in the proclamation of the message of liberation **(246)**. Then it says: **(248)** But beyond its being a social and political resource, the Church is first and foremost a light that illumines, a spiritual force that needs to critique the social, political and cultural fields in order to affirm, denounce, purify, or reinforce in the light of the Word of God.

That in effect puts into context our following of Jesus as the light of the nations that is spoken against, the sign of contradiction, and the priest who offers himself as victim at the same time. We too, on this feast of the Presentation of the Lord, must celebrate our being Church as light to the nations, the sign of contradiction and priest for the work of social transformation in our time!■

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.*

Collect

P: Let us pray: Almighty and ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. 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: Mal 3,1-4

L: A reading from the book of Malachi...
(Reads from Scripture)
L: The word of the Lord.
C: *Thanks be to God.*

Commentary on Mal 3,1-4:

This is part of the prophetic judgment calling for the purification of Israel. It comes in the middle of a litany of Israel's sins: infidelity to the terms of worship, inability to speak for justice and lack of loyalty to the covenant, on the one hand, and concrete sinful social practice like sorcery, adultery, swearing falsely and oppression, on the other. Justice here takes concrete forms: the cause of the worker, the widow, the orphan, the alien, in short, the cause of God. The "day of the Lord" is prophetically understood as the day of judgment. It is a time of purification; therefore, the question, who can endure the day of his coming, is raised? This is addressed to the whole nation but also specifically to priests and the temple. Priests who oppress the poor, the worker, the widow, the orphan and the foreigner perform the cultic ritual as sorcerers, magicians and as adulterers. They are actually running after other gods (idolatry).

Responsorial Psalm: Ps 24:7, 8, 9, 10
(Reads from Scripture)

R: Who is the king of glory? It is the Lord!

Commentary on Ps 24:

This psalm was used in the opening liturgy in the temple. This is the second part of the psalm. After identifying themselves as the faithful visitors of the Temple, this choral group makes the exhortation: lift up, O gates, your lintels reach up. Then the other choral group asks: who is the king of glory? The other answers: He is the God the valiant hero in the wars. In the Temple, the faithful and God are united.

Second Reading: Heb 2,14-18

L: A reading from the letter to the Hebrews...
(Reads from Scripture)
L: The word of the Lord.
C: *Thanks be to God.*

Commentary on Heb 2,14-18:

This is a profound description of Jesus Christ as high priest of the new time. As the pioneer of our definitive liberation-salvation, he was in total solidarity with the human condition by sharing in the blood and flesh of the children of one family. By dying he destroyed him who possessed the power of death, the Evil One. He imbibed the compassion and fidelity of God by being "like his brothers and sisters in every way". He understood the sufferings as tests of the people, because he himself experienced the tests of suffering. He is High Priest of the New Covenant because he, the one who offers, is the offering and victim at the same time!

Gospel: Luke 2,22-40 or Luke 2,22-32

P (or Deacon): The Lord be with you.
C: *And with your spirit.*
P (or Deacon): A reading from the holy Gospel according to Luke.
C: *Glory to you, Lord.*
P: *(Reads from Scripture)*
P: The Gospel of the Lord.
C: *Praise to you, Lord Jesus Christ.*

Commentary on Luke 2,22-40:

The event of the presentation of Jesus proclaims the identity and life of Jesus. He is the fulfillment of the expectations of the

old order. He ushers in the new time: born among the poor, identifying himself with the most profound desires of those most in need, Jesus is our salvation and the light of the nations. Israel ought to be proud of him. But on the contrary, Israel will reject him because he will become a sign of contradiction for them and for all the nations. He will suffer and be rejected by those whom he must confront: those who cause the division between the powerful and the powerless, those who cause the suffering and oppression of the poor. He will be the deciding factor, revealing the true intentions of the hearts of men and women. Precisely because of this identity and mission, Mary the mother will suffer too. By her pierced heart the thoughts of many will be revealed. Mary's fate is akin to that of her son: she is her son's perfect follower and truest disciple!

Homily - The Presentation of the Lord inspires the Church of the Poor as the light of the nations, the sign of contradiction and priest for the work of social transformation today.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/Call/ Challenge
Jesus is the light of the nations, the sign of contradiction and the high priest who effects the total social transformation today.	Talk of the images of the poor and their needs today. How are their needs and poverty met by the social mores and laws of society? What are the poor doing to help themselves and others?	The Church of the Poor is the Mystical Body of Christ who works for total integral transformation for the liberation of the poor and the salvation of all.

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 elevate our hearts and minds to God and humbly present to Him our petitions and life's aspirations. Let our response be:

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

L: Let us pray for the Church: that being a Church of the Poor spread over the world, she may continue to uphold and defend the life of the unborn, the suffering and the dying. Let us pray to the Lord.

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

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 continue to inspire the young men and women of our time to listen to God's special call for each of them, especially the call to religious and consecrated life. Let us pray to the Lord.

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may work for the total transformation of society by helping the landless obtain land, jobs and justice for the deprived and by defending ecology and the environment. Let us pray to the Lord.

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

L: For those living consecrated lives: that, following in the priesthood of Jesus who offered himself as victim for our liberation-salvation, they may be inspired always to live as prophets and signs of contradiction in our time. Let us pray to the Lord.

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

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, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

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

R: Lord, lead us to the Light, the Sign of Contradiction and our High Priest Jesus Christ.

P: God of Peace and Justice, by granting us these petitions, help us to grow in integrity and wholeness by the tests of suffering for the cause of the poor which is the cause of Jesus. We ask this through Christ our Lord.
R: Amen.

LITURGY OF THE EUCHARIST

Preparation of the Altar and the Gifts

P: Pray, dear 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 the offering made with exultation by your Church be pleasing to you, O Lord, we pray, for you willed that your Only Begotten Son be offered to you for the life of the world as the Lamb without blemish. Who lives and reigns forever and ever.

C: Amen.

Acclamation

P: The mystery of faith.

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

Prayer after Communion

P: Let us pray. By these holy gifts which we have received, O Lord, bring your grace to perfection within us, and, as you fulfilled Simeon's expectation that he would not see death until he had been privileged to welcome the Christ, so may we, going forth to meet the Lord, obtain the gift of eternal life. 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: Let us go in peace and glorify God by our life.

C: Thanks be to God. ■

Join Fr. Ben Alforque 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.

