



Fifth Sunday in Ordinary Time February 9, 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.*

Introduction and Welcome

P: Dear Friends: Welcome to our celebration of God's life and love which He graciously shared with us through His Son Jesus. Let us ponder and celebrate today Jesus' call to us to follow him as salt of the earth and light of the world.

Penitential Act

P: Brethren (brothers and sisters), to prepare ourselves to celebrate these sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength.

A: I confess 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,

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, by her acts of justice and solidarity with the poor, follows Jesus as salt of the earth and light of the world.

The Second Plenary Council of the Philippines (PCP-II), in its vision for a church renewed, which it calls the Church of the Poor, sees the Basic Ecclesial Communities as an expression of this renewal. It says:

(137) Our vision of the Church as communion, participation, and mission, about the Church as a priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.

We take note that the PCP-II perceives the BEC as primarily a movement of and within the Church. It is not an organization, not a program nor a project of a priest or of a bishop. In its origin in Latin American Church as well

as in its introduction into the Philippine Church, it can be said that the BEC, then originally called the Basic Christian Community (BCC) started when the people at the base re-discovered and reclaimed for themselves the Bible as the Word of God and the word of life. They gathered around this Word of God, as lay people. They formed their fellowship, their communion, their bonds of relationship as renewed individuals in community with Jesus as the center. They celebrated this new life, inspired by this Word, in the sacraments especially in the celebration of the Eucharist. In the Eucharist, they heard the Word and accepted It. The sacraments were a celebration of their new common and renewed life in Christ. The laity made alive the sacraments by effecting change in their community and society. Persecuted, they humbly formed an alternative communion to the sinful and oppressive structures of society.■

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: Keep your family safe, O Lord, with unflinching care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. 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: Is 58:7-10

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

L: The word of the Lord.

C: *Thanks be to God.*

Commentary on Is 58:7-10:

The prophet searches and finds God's word. Beneath the great practice of fasting is the pure basis of justice. The ostentatious display of ritual fasting as a voluntary desistance from food can hide the real demands of justice: one voluntarily desists from satisfying one's needs so that one can share food with the hungry, shelter the oppressed and the homeless, clothe the naked. The prophet is asking for the interiorization of the practice of fasting as a reflection of the more profound value of justice. The eruption of fasting means: loosing the bonds of injustice, letting the oppressed go free. It is not meant for personal holiness but for social liberation and freedom, the fruit of justice that leads to real holiness.

Responsorial Psalm: Ps 112:4-5, 6-7, 8-9

(Reads from Scripture)

R: The just man is a light in darkness to the upright.

Commentary on Ps 112:

This psalm can be classified as an alphabet or acrostic psalm with wisdom tone. Acrostic or alphabet psalms are written with verses that are alphabetically ordered according to the 22 Hebrew letters. The letter of the first word of the first verse is **aleph**. Then the first letters of the succeeding verses progressively begin with the succeeding alphabets, until the final verse, with the last Hebrew letter, **taw**. Here, the just man has three attributes: grace, mercy and justice. From these attributes he develops certain attitudes: fearless steadfast love, generosity to the poor and justice. He is a light in the darkness because he reflects the qualities of God, who is the true Light!

Second Reading: 1 Cor 2:1-5

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 2:1-5:

How can one believe in Paul who proclaims the mystery of God not by superior wisdom, prestige and eloquence, but with weakness, fear and trembling? How can the Corinthians believe him who preaches that God has chosen them by His gracious and free design? Paul relies on the credentials of Jesus the Crucified One, not on some learned philosophy or wisdom. The faith of the Corinthians should rest on the power of God, not on human wisdom. For Paul's persuasive power comes from the Spirit of the Crucified Jesus. God's power is superior to human wisdom.

Gospel: Matt 5:13-16

P (or Deacon): The Lord be with you.

C: *And with your spirit.*

P (or Deacon): 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 5:13-16:

The parables of the salt and light conclude the Sermon on the Mount. Jesus is now telling his disciples: You, who are poor in spirit, have entered into the new covenant through me: the covenant of the Kingdom of Heaven. The Kingdom of Heaven, an alternative system of life to the one offered by the kingdom of the world, belongs to you, and you are its citizens and prime movers. This is possible because Jesus is the light of the world, and the light of the Kingdom of Heaven is now reflected in the lives of his special love: the poor men and women to whom this alternative Kingdom belongs. The citizens and prime movers of this Kingdom must lose themselves by being with others, to be the salt of the earth. In that way, they will be able to share the taste of the Kingdom with others. But they must also stand out, because they have something specific to proclaim. They must be light of the world that proclaims the light of the Kingdom: Jesus - savior of the world, pride of Israel and light of all peoples and nations. Now the poor in spirit, who reflect the light of Jesus and who live the values of the Kingdom, are our guide and light in our struggles for a better life today!

We are called to follow Jesus as salt of the earth and light of the world.

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Homily - The Church of the Poor through the Basic Ecclesial Communities, by her acts of justice and solidarity with the poor, follow Jesus as salt of the earth and light 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, by her acts of justice and solidarity with the poor, follows Jesus as salt of the earth and light of the world.	Cite concrete real persons in your community who have given themselves and their resources to serve the poor, denounced the cause of injustice and poverty, and by forgetting themselves, are salt and light in your community.	To be salt of the earth and light of the world is a way of discipleship of Jesus. He calls us individually in order to form a new community of disciples that gives witness to the ways of the Kingdom.

Profession of Faith

A: I believe in one God...

Prayers of the Faithful:

P: Dear sisters and brothers, let us now ask God to grant us the blessings we need to be salt and light in our time. Let our response be:

R: Lord, bless us with the strength of your Spirit.

L: Let us pray for the Church: that being a Church of the Poor spread over the world, she will always take up the cause of the poor and allow the poor to be her light. Let us pray to the Lord.

R: Lord, bless us with the strength of 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 they may continue to give the example of selfless love and disinterested service to those in need. Let us pray to the Lord.

R: Lord, bless us with the strength of your Spirit.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may enact laws and policies that safeguard the environment, defend the persons and rights of migrants and immigrants and promote international dialogue for justice and peace. Let us pray to the Lord.

R: Lord, bless us with the strength of your Spirit.

L: For those affected by natural changes that are made into human disasters by human greed and neglect: that they may bring out the best in us, expose our hidden defects and evil ways long covered up by corruption and deception and move us to conversion according to the values of the Kingdom. Let us pray to the Lord.

R: Lord, bless us with the strength of 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, bless us with the strength of your Spirit.

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

R: Lord, bless us with the strength of your Spirit.

P: God of love and compassion, we present to you these prayers with humble and contrite hearts. Give us the courage to be the salt of the earth and light of the world by the power of your truth. Grant us our petitions according to your will. 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: O Lord our God, who once established these created things to sustain us in our frailty, grant, we pray, that they may become for us now the Sacrament of eternal life. Through Christ our Lord.

C: *Amen.*

Acclamation

P: The mystery of faith.

A: *We proclaim your Death, O Lord, and profess your Resurrection until you come again.*

Prayer after Communion

P: Let us pray. O God who have willed that we be partakers in the one Bread and the one Chalice, grant, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. 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 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 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.* ■

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.

