



sambuhay

A PASTORAL MINISTRY OF THE PRIESTS AND BROTHERS OF THE SOCIETY OF ST. PAUL

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6th Sunday in Ordinary Time (A) — Green

February 13, 2010

The Fulfillment

When he first claimed at the synagogue in Nazareth that the prophecy of Isaiah was fulfilled in his person, Jesus drew the ire of his listeners. Henceforth, he became a marked man. Spies were brought in to follow him as he went around the countryside to teach people. When Jesus accepted dinner invitations from Pharisees, it was always like going to the lion's den. He knew that this group of people cared very little about his teachings and that they were simply there to catch him in his speech, so that they could find something to accuse him of. But Jesus remained very generous with his time and patience, both for ordinary believers and for the religious sophisticates.

The religious spies got the impression that Jesus came to topple down the ruling order. Fear naturally struck the hearts of the religious leaders because they thought that their privileged position was being threatened by Jesus whom they regarded as a religious upstart. The worst part of their nightmare was the fear that Jesus had come to abolish the Law, the Ten Commandments given by God to Moses, enshrined in tablets of stone.

In his Sermon on the Mount, Jesus allayed their unfounded fears and told them that the Law must not remain carved in stone but must live in their hearts, and that the Law must be observed not according to the letter but based on the spirit. Doing this entails more difficulty since it is not easy to operate according

to the spirit; it is much easier to follow a list by rote memorization. To follow the leading of the Holy Spirit thus requires inner freedom, creativity, and intelligence—not the intelligence of a proud braggart or intellectual, but the honest, selfless, and patient pursuit of God's truth by prayer.

The hierarchy of Jewish religious leadership must have made a collective sigh of relief when Jesus claimed that he had come, not to abolish, but to fulfill the Law. Despite the words of assurance, the Jewish leaders remained bothered by Jesus' actions. He healed sick people during Sabbath. He allowed his disciples to pick grain on the Sabbath. He touched lepers. He allowed the woman caught in adultery to go scot-free. All this—and more—was simply too much for the Law-oriented Jewish hierarchy!

Jesus took pity on the ordinary Jewish believer who had to contend with the Ten Commandments that had since ballooned to 613 rules! To most of them, salvation almost became well nigh impossible. What Jesus did was to identify the greatest Commandment. He put together love of God with love of neighbor, and teaches that one cannot be accomplished without doing the other. Jesus also warns the people against the false practice and hypocrisy of the scribes and the Pharisees. "I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of

heaven."

In today's Gospel, Jesus expands our understanding regarding the commandments against murder, adultery, divorce, and oaths. It is not enough that we have not killed any person. Rather, we must strive against allowing anger to poison our heart. We must learn not to let anger develop into full-blown hatred towards people whom we are in effect already murdering in our hearts.

The same principle holds regarding the commandment against adultery. We must not limit our understanding of adultery to a sexual act committed with another person who is not your marital partner. Jesus explains that by mere lustful look or thought, one is already sinning in adultery.

On the law on divorce, Jesus stipulates that issuing a bill of divorce does not suffice. The husband is called to be responsible for his action and answerable for any abuse committed with regard to divorcing one's wife, which is a mere concession given by God through Moses due to people's hardness of hearts.

Last of all, Jesus rejects any kind of oath and heavily criticizes those who give false oaths. "Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.' Anything more is from the evil one."

The contemporaries of Jesus who branded him as a "rebel" feared that he would repudiate the Scriptures and the teachings of their ancestors. In the Sermon on the Mount, Jesus is seen instead as the fulfillment of both the Scriptures and the wisdom of generations past.

— Fr. Paul J. Marquez, SSP

INTRODUCTORY RITES

Entrance Antiphon (Ps 31:3-4)
(Recited when there is no opening song)

Lord, be my rock of safety, the stronghold that saves me. For the honor of your name, lead me and guide me.

Greeting

(The sign of the cross is made here)

P — Grace, mercy, and peace from God our Father and the Lord Jesus Christ be with you all.

All — **And also with you.**

Introduction by the Presider

P — Dear sisters and brothers: Jesus tells us today that mere external observance of God's law does not make us his true followers. Our observance of the divine law must spring from inner conviction. Only a heart transformed can measure up to the challenge of Jesus, which is not to be content with exterior or legalistic fulfillment, but rather to obey the commandments out of love, for love inspires us to act with pure intention.

May our eucharistic celebration make us grow in love, a love that is free, responsible, and self-giving.

Penitential Rite

P — As people called “to be perfect as our heavenly Father is perfect,” let us examine ourselves whether our practice of religion is done only in the light of obligation or out of genuine love. *(Pause)*

P — For the times we pretended to be at peace with our brothers and sisters, but kept resentment and anger deep within us: Lord, have mercy.

All — **Lord, have mercy.**

P — For the times we appeared to be faithful and chaste, but nourished lustful thoughts and desires: Christ, have mercy.

All — **Christ, have mercy.**

P — For the times we resorted to dishonesty and even false

oath to avoid inconvenience, mislead others, and commit corruption: Lord, have mercy.

All — **Lord, have mercy.**

P — Have mercy on us, Lord, forgive us our sins, and give us a heart that is genuine and true so that we may be worthy to enter your kingdom.

All — **Amen.**

Gloria

All — **Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. 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.**

Opening Prayer

P — Let us pray [for the wisdom that is greater than human words]. *(Pause)*

Father in heaven, the loving plan of your wisdom took flesh in Jesus Christ, and changed mankind's history by his command of perfect love. May our fulfillment of his command reflect your wisdom and bring your salvation to the ends of the earth.

We ask this through Christ our Lord.

All — **Amen.**

LITURGY OF THE WORD



First Reading *(Sit)*

Sirach tells us that we are free to choose between a life of faithfulness and a life of sin. But God who knows everything has in store life for the virtuous and death for sinners.

A reading from the Book of Sirach (15:15-20)

IF YOU choose you can keep the commandments; it is loyalty to do his will. There are set before you fire and water; to whichever you choose, stretch forth your hand. Before man are life and death, whichever he chooses shall be given him. Immense is the wisdom of the LORD; he is mighty in power, and all-seeing. The eyes of God see all he has made; he understands man's every deed. No man does he command to sin, to none does he give strength for lies.

— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 119)

R — **Happy are they who follow the law of the Lord!**

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Lively

Hap-py are they who fol-low the
 law of — the Lord!

1. Happy are they whose way is blameless,/ who walk in the law of the LORD./ Happy are they who observe his decrees,/ who seek him with all their heart. **(R)**

2. You have commanded that your precepts/ be diligently kept./ Oh, that I might be firm in the ways/ of keeping your statutes! **(R)**

3. 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)**

4. 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)**

Second Reading

The wisdom of God is his loving plan to save us through Jesus. It is the wisdom which proclaims

the salvific merit of the cross of Christ.

A reading from the first Letter of Paul to the Corinthians (2:6-10)

THERE IS, to be sure, a certain wisdom which we express among the spiritually mature. It is not a wisdom of this age, however, nor of the rulers of this age who are men headed for destruction. No, what we utter is God's wisdom: a mysterious, a hidden wisdom. God planned it before all ages for our glory. None of the rulers of this age knew the mystery; if they had known it, they would never have crucified the Lord of glory. Of this wisdom it is written: "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him."

Yet God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters, even the deep things of God.

— The word of the Lord.

All — Thanks be to God.

Alleluia [Jn 14:23] (*Stand*)

All — Alleluia, alleluia! If anyone loves me, he will hold to my words, and my Father will love him, and we will come to him. Alleluia, alleluia!

Gospel (Mt 5:20-22a, 27-28, 33-34a, 37 or Mt 5:17-37)

P — The Lord be with you.

All — And also with you.

P — A reading from the holy Gospel according to Matthew.

All — Glory to you, Lord.

JESUS said to his disciples: "I tell you, unless your holiness surpasses that of the scribes and Pharisees you shall not enter the kingdom of God.

"You have heard the commandment imposed on your forefathers, 'You shall not commit murder; every murderer will be liable to judgment.' What

I say to you is: everyone who grows angry with his brother will be liable to judgment.

"You have heard the commandment, 'You shall not commit adultery.' What I say to you is: anyone who looks lustfully at a woman has already committed adultery with her in his thoughts.

"You have heard the commandment imposed on your forefathers, 'Do not take a false oath; rather, make good to the Lord all your pledges.' What I tell you is: do not swear at all. Say, 'Yes' when you mean 'Yes' and 'No' when you mean 'No.' Anything beyond that is from the evil one."

— The Gospel of the Lord.

All — Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Profession of Faith (*Stand*)

All — I believe in God, the Father Almighty, Creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day, he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Prayers of the Faithful

P — The Spirit of God scrutinizes our inner thoughts and longings. Through the Holy Spirit, let us pray to the heavenly Father for our needs and those of others. For each petition, let us answer:

R — Lord, perfect us in love.

C — That Church leaders may be like Jesus who is pure of heart and totally dedicated to

the Father's will, let us pray to the Lord: **(R)**

C — That our civil leaders may set examples of honesty, uprightness, and willing service, let us pray to the Lord: **(R)**

C — That we may come to know and love God more so as to obey his commandments willingly and joyfully, let us pray to the Lord: **(R)**

C — That peoples and parties may shun anger and resolve their conflicts, problems, and differences through dialogue and mutual respect, let us pray to the Lord: **(R)**

C — That husbands and wives may remain faithful to each other in good times and in bad, let us pray to the Lord: **(R)**

C — That we may be honest and make good our pledges and promises; that we may never accuse others falsely, let us pray to the Lord: **(R)**

(The urgent concerns of the community are prayed here.)

P — Lord, hear our humble petitions. Jesus your Son was totally dedicated to you. Help us to follow him who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

All — Amen.

LITURGY OF THE EUCHARIST 

Presentation of the Gifts

(Stand)

P — Pray, brethren...

All — 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 Church.

Prayer over the Gifts

P — Lord, we make this offering in obedience to your word. May it cleanse and renew us, and lead us to our eternal reward.

We ask this in the name of Jesus the Lord.

All — Amen.

Preface (Ordinary II)

P — The Lord be with you.

All — **And also with you.**

P — Lift up your hearts.

All — **We lift them up to the Lord.**

P — Let us give thanks to the Lord our God.

All — **It is right to give him thanks and praise.**

P — Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Out of love for sinful man, he humbled himself to be born of the Virgin. By suffering on the cross he freed us from unending death, and by rising from the dead he gave us eternal life. And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise:

All — **Holy, holy, holy...**
(Kneel)

Acclamation *(Stand)*

All — **Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.**

COMMUNION RITE

The Lord's Prayer

All — **Our Father...**

P — Deliver us...

All — **For the kingdom, the power, and the glory are yours, now and for ever.**

Invitation to Peace

Invitation to Communion
(Kneel)

P — Behold Jesus our Master and Teacher, the Lamb of God who takes away the sins of the world. Happy are we who are invited to receive him.

All — **Lord, I am not worthy to receive you, but only say the word and I shall be healed.**



THE CHURCH AT PRAYER
A Liturgical Catechesis

Sr. Maria Cecilia M. Payawal, PDDM

Bread: Symbol of Unity of the Church

The early Christian communities saw the bread as symbol of unity of the Church. The bread is the union of many grains, like the wine from the seeds of the grapes. The same is true with the Church. She comes from the multitude of many individuals, transformed into a community: "As this broken bread was dispersed on the mountains and was gathered to become one, the Church will also be gathered from the ends of the earth into your Kingdom" (Didache 9).

However, the most transcendent symbol was given to the bread by Christ when he said: "I am the Bread of life" (Jn 6). He is the one who gives the true strength and nourishment. In him is everything that a human being must long: wisdom, strength, salvation, happiness, truth. He is the best Bread whom God has given to humanity. He is the Bread who unites the Church, the People of God.

Communion Antiphon
(Ps 78:29-30)

They ate and were filled; the Lord gave them what they wanted: they were not deprived of their desire.

Prayer after Communion
(Stand)

P — Let us pray. *(Pause)*

Lord, you give us food from heaven. May we always hunger for the bread of life.

Grant this through Christ our Lord.

All — **Amen.**

CONCLUDING RITE

P — The Lord be with you.
All — **And also with you.**

Prayer over the People and Blessing

P — Bow your heads and pray for God's blessing. *(Pause)*

Lord, bless your people and fill them with zeal. Strengthen them by your love to do your will.

We ask this through Christ our Lord.

All — **Amen.**

P — And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come upon you and remain with you for ever.

All — **Amen.**

Dismissal

P — Our Mass is ended. Go and serve God and one another with all your heart.

All — **Thanks be to God.**



A guide for the Eucharist and Morning & Evening Prayers of the Liturgy of the Hours

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