



**Fourth Sunday in Ordinary Time –
Conclusion of the 51st International
Eucharistic Congress
January 31, 2017**

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, celebrates the Eucharist as a real event when she and the Eucharist stand as signs of contradiction and real refuge on the side of Christian love and compassion in the life-struggles of the people.

Today we celebrate Fourth Sunday of Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, celebrates the Eucharist as a real event when she and the Eucharist stand as signs of contradiction and real refuge on the side of Christian love and compassion in the life-struggles of the people. With this theme, and as we celebrate the International Eucharistic Congress and its fruits in the lives of the people, 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

“6. Inculturation

(206) That is why inculturation is and must be a slow journey. In the words of Pope Paul VI speaking in Uganda: ‘It

will require an incubation of the Christian mystery in the genius of your people in order that its native voice, more clearly and frankly, may then be raised harmoniously in the chorus of other voices in the universal Church.’ Inculturation requires evangelizers to immerse themselves in the cultural milieu of those to whom they are sent. It requires evangelizers to understand, appreciate, foster and evangelize the culture of the people while equipping themselves to communicate effectively with it.

(207) Inculturation means inserting the Gospel into a culture and expressing it through the elements of that culture. In the process, the Gospel will affect and upset that culture’s ‘criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.’ Thus the Gospel will bring about a beneficial transformation of cultural values.”

Points for Reflection: How does one inculturate the Gospel and the Eucharist in a culture of a people whose signs, symbols and representations of human experience are fast a-changing and disappearing? How does one adapt the Gospel and the Eucharist to the new signs, symbols and representations of a dynamic culture? How does one immerse in the cultural milieu of the people, especially the poor and the marginalized? ■

Entrance Antiphon: (Ps 106 (105): 47) *Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you!* tv

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, and 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 Fourth 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. Today let us especially ask the grace to

Penitential Act

P: Brethren (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 be prophets and missionaries of your Kingdom. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to be men and women of love, justice and compassion. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to be signs of contradiction and refuge of the poor, the oppressed and the violated. 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 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: Grant us, Lord our God, that we may honor you with all our mind, and love everyone in truth of heart. 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: Jer 1:4-5, 17-19

L: A reading from the Prophet Jeremiah

The word of the LORD came to me, saying: Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you. But do you gird your loins; stand up and tell them all that I command you. Be not crushed on their account, as though I

would leave you crushed before them; for it is I this day who have made you a fortified city, a pillar of iron, a wall of brass, against the whole land: against Judah's kings and princes, against its priests and people. They will fight against you but not prevail over you, for I am with you to deliver you, says the LORD."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Jer 1:4-5, 17-19:

God has called Jeremiah to do his mission. Vocation and Mission: they go together. When God calls, He erupts into the human conscience. The chosen one may not understand why s/he is called; s/he may resist the call for any reason: incapacity and too small for the mission. But God assures that He will be with the chosen one. In Jeremias' case, after exhorting Jeremiah to be sensitive to the realities of life – national and international-, and having reminded him of the political causes of the calamities of Israel, God now points out how greatly difficult the mission will be, as the prophet will have to confront the different social classes, but He will be there to sustain the prophet and bring his prophetic activity to victory.

Responsorial Psalm: Ps 71:1-2, 3-4, 5-6, 15-17

R: I will sing of your salvation.

In you, O LORD, I take refuge; let me never be put to shame. In your justice rescue me, and deliver me; incline your ear to me, and save me.

R: I will sing of your salvation.

Be my rock of refuge, a stronghold to give me safety, for you are my rock and my fortress. O my God, rescue me from the hand of the wicked.

R: I will sing of your salvation.

For you are my hope, O Lord; my trust, O God, from my youth. On you I depend from birth; from my mother's womb you are my strength.

R: I will sing of your salvation.

My mouth shall declare your justice, day by day your salvation. O God, you have taught me from my youth, and till the present I proclaim your wondrous deeds.

R: I will sing of your salvation.

Commentary on Ps 71:1-2, 3-4, 5-6, 15-17:

This is a song of two parts: lamentation (vv. 2-12) and individual prayer (vv. 14-24). The aged and elderly psalmist remembers her/his struggles since the days of youth. God never abandoned the psalmist. That is why this song has an element of trust and confidence: God is the rock of refuge, the hope of salvation even for the aged and the elderly.

Second Reading: 1 Cor 12:31 - 13:13

L: A reading from the First Letter of Paul to the Corinthians

Brothers and sisters: Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way.

If I speak in human and angelic tongues, but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy, and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast, but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, it is not pompous, It is

not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Cor 12:31-13:13

This is a hymn of love. If in an organized body, the physical parts move to make the whole body function, in the Body of Christ love is the spiritual engine that moves all the parts for the sake of the whole. If the members of the Christian community were given with the different gifts and charisms for the sake of the whole body, Christian love is the greatest of all these gifts and charisms gifted to humanity by the Spirit. In fact, Christian love is the Spirit of God, the Spirit of Christ that is lobbed into Christian hearts. Thus, all the functions of the members of the Body are meaningless if these were not rooted in love, and under the impulse of love. Love of Christ and love of the Community are inseparable.

Alleluia Verse: Lk 4:18

R: Alleluia, alleluia. The Lord sent me to bring glad tidings to the poor, to proclaim liberty to captives. **R: Alleluia, alleluia.**

Gospel: Luke 4:21-30

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

Jesus began speaking in the synagogue, saying: "Today this Scripture passage is fulfilled in your hearing." And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But Jesus passed through the midst of them and went away.

P: The Gospel of the Lord.

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

Commentary on Luke 4:21-30

Luke now presents Jesus as the fulfillment of the promised Messiah in Is 61,1ff. But the moment of his acceptance also becomes the moment of rejection: the people were amazed at his preaching, but they also asked: Isn't this the son of Joseph? Jesus is the sign of contradiction! Their rejection of him, fueled by the questioning doubt in their hearts, led the crowd to plot the death of Jesus. But if they were really bent on rejecting Jesus and his words, then, they would be left behind. The foreigners and non-Jews are open to accept Jesus, his word and his mission. That is why the allusion to the prophets Elijah and Elisha evokes shame and anger among the Jews: for their ancestors preferred false prophets to the genuine ones, and were, thus, condemned.

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, celebrates the Eucharist as a real event when she and the Eucharist stand as signs of contradiction and real refuge on the side of Christian love and compassion in the life-struggles of the people.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>Homily: The Church of the Poor, through the Basic Ecclesial Communities, celebrates the Eucharist as a real event when she and the Eucharist stand as signs of contradiction and real refuge on the side of Christian love and compassion in the life-struggles of the people.</p>	<p>Describe the real life-struggles of the poor in your BEC and parish: - The indigent people and their struggle for cultural identity and ancestral land and domain - The landless peasant-farmer for genuine agrarian reform - The workers for just, family living wage - The urban poor for a home and a job - The children, youth, the sick, the vulnerable and the elderly for acceptance and loving care</p>	<p>“Inculturation requires evangelizers to immerse themselves in the culture of the people.” “All the functions of the members of the Body are meaningless if not rooted in love and by the impulse of love.” Love of Christ and of people and creation are one.</p>

Profession of Faith

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 to love you, our neighbor and all creation.

R: *Lord, help us to love you, our neighbor and all creation.*

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, the sign of contradiction, by celebrating the Eucharist as a sign of contradiction and actual refuge of the new community, made alive by Christian love and compassion in the real life-struggles of the people! Let us pray to the Lord.

R: *Lord, help us to love you, our neighbor and all creation.*

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 inspire people to find in the Eucharist the living presence of Jesus, our eternal food, the celebration of the Kingdom, our final destiny, and the self-giving even unto death, our way of struggle in the world for justice and peace. Let us pray to the Lord.

R: *Lord, help us to love you, our neighbor and all creation.*

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 promote genuine unity among peoples of diverse cultures, peoples with different gifts and talents, creatively pooled together for the common good, the well-being of everyone and

the sustainability, replenishment and enhancement of our universe. Let us pray to the Lord.

R: *Lord, help us to love you, our neighbor and all creation.*

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 joyfully inspiring one another to live our lives around the Word of God and the Eucharist, to be signs of contradictions in a world exploited by an economy of exclusion and the idolatry of money, and to be a real home and actual refuge for the victims of injustice and the persecuted for the cause of justice and peace. Let us pray to the Lord.

R: *Lord, help us to love you, our neighbor and all creation.*

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 to love you, our neighbor and all creation.*

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

R: *Lord, help us to love you, our neighbor and all creation.*

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 celebrate the Holy Eucharist not as magic and boring ritual in memory of your Son, but as a living reenactment of the poor humanity's struggle for a better life of liberation and forgiveness, already gained for us by the self-giving of your Son for our salvation. 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: O Lord, we bring to your altar these offerings of our service: be pleased to receive them, we pray, and transform them into the Sacrament of our redemption. 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 by his birth he brought renewal to humanity's fallen state, and by his suffering, cancelled out our sins; by his rising from the dead, he has

opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

And so, with the company of Angels and Saints, we sing the hymn of your praise, 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 31 (30): 17-18)

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.

Prayer after Communion

P: Let us pray: Nourished by these redeeming gifts, we pray, O Lord, that through this help to eternal salvation true faith may ever increase. 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: May the God of all consolation order your days in his peace and grant you the gifts of his blessing.

C: Amen.

P: May he free you always from every distress and confirm your hearts in his love.

C: Amen.

P: So that on his life's journey you may be effective in good works, rich in the gifts of hope, faith and charity, and may

come happily to eternal life.

C: Amen.

P: May he turn your steps towards himself and show you the path of charity and peace.

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, glorifying the Lord by your life.

C: Thanks be to God. ■

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