



**Twenty-Eighth Sunday  
in Ordinary Time  
October 11, 2015**

## **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, lives the wisdom of God when she rejects wealth as blessing and strives for a society of justice, mercy and compassion for all.**

Today we celebrate the Twenty-Eighth Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, lives the wisdom of God when she rejects wealth as blessing and strives for a society of justice, mercy and compassion for all. With this theme, 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**

##### **‘3. A Renewed Worship d) Liturgical Renewal**

(176) Most urgent in the Philippine setting is a liturgical renewal. The sacraments must be celebrated as sacraments of faith, presupposing

faith in the recipient and celebrants, and evoking by their very celebration greater faith in the participants.

(177) Significant steps have already been taken to promote liturgical renewal in the Philippines so that the participation of the faithful in sacramental celebrations may be informed, active, full and communitarian. But much still needs to be done, especially in the field of liturgical education.

Among the more vital areas of renewal are:

(178) Pre-sacramental catechesis. No sacrament should be administered without first instructing the participants on the meaning of the sacrament they are to receive. This catechesis is especially needed for the sacraments of Baptism, Confirmation and Matrimony.

Points for Reflection: How do you understand “the sacraments must be celebrated as sacraments of faith? What do you understand by “celebration of life”? Is there a relationship between the sacraments that must be celebrated as sacraments of faith and the international call to #StopLumadKillings through candle-lighting and prayer for justice and compassion? How so? ■

**Entrance Antiphon:** (Ps 130 (129): 3-4)  
*If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.*

### **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 Twenty-Eighth Sunday in Ordinary Time, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In a very special way, let us pray for our lumad or indigenous brothers and sisters who are being driven out of their ancestral lands and domains or are being killed in order to extract the mines and minerals from their lands, log over their sylvan homes and to use their sacred lands and rivers as plantations of big business. We also pray most especially for the change of hearts of their oppressors, the land-grabbers and those who are plotting their deaths.

### **Penitential Act**

P: And so dear 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 learn from your heart of love, mercy, justice and compassion. Lord, have mercy.

*C: Lord, have mercy.*

P: Christ Jesus, you have called us to be men and women of wisdom and understanding, prudence and prophetic action. Christ, have mercy.

*C: Christ, have mercy.*

P: Lord Jesus, you have called us to radically follow you by destroying the society of class and division on behalf of the Kingdom of love and justice for all. 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!

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: May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. 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: Wis 7:7-11

L: A reading from the Book of Genesis

I prayed, and prudence was given me; I pleaded, and the spirit of wisdom came to me. I preferred her to scepter and throne, and deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands.

L: The Word of the Lord.

C: *Thanks be to God.*

### Commentary on Wis 7:7-11:

The vocabulary echoes Greek influence: “beauty, health and light” are typical Greek values. How did this king, born like any other mortal human being, acquire wisdom and understanding or prudence? He got it through prayer. It is such an extraordinary gift of God, built on human nature and the experience of being human in the world. One cannot get it by one’s efforts alone. As a gift of God, the more it is shared to so many more, the more it multiplies beyond itself.

### Responsorial Psalm: Ps 90:12-13, 14-15, 16-17

***R: Fill us with your love, O Lord, and we will sing for joy!***

Teach us to number our days aright,

that we may gain wisdom of heart. Return, O LORD! How long? Have pity on your servants!

***R: Fill us with your love, O Lord, and we will sing for joy!***

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days. Make us glad, for the days when you afflicted us, for the years when we saw evil.

***R: Fill us with your love, O Lord, and we will sing for joy!***

Let your work be seen by your servants and your glory by their children; and may the gracious care of the LORD our God be ours; prosper the work of our hands for us! Prosper the work of our hands!

***R: Fill us with your love, O Lord, and we will sing for joy!***

### Commentary on Psalm 90:

This is a meditative psalm with wisdom undertones. It is a meditation on human history unfolding through time. Take note of v. 12: it is a new invocation that seeks wisdom of the heart through time, or the passage of time, or the proper appreciation of the dimension of time. Vv. 13-16 are prayers for liberation testified to already in the liberating experiences against evil in history. V. 17 concludes: the gracious care of God prospers the works of human hands!

### Second Reading: Heb 4:12-13

L: A reading from the Letter to the Hebrews

Brothers and sisters: Indeed the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. No creature is concealed

from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Heb 4:12-13**

The context of these two verses is the preacher's exhortation to enter into the "promised rest". In the Jewish tradition, the "rest" is the Sabbath Day. In the history of Israel, it came after the conquest and occupation of the "Promised Land". It could also refer to the "rest" as a condition after death. In this exhortation, however, the Good News is the alternative of "God's rest": the "today" – the time when we harden not our hearts at the hearing of his voice. This voice of God is different from the human voice: it is living and effective, penetrating and revelatory. It saves!

### **Alleluia Verse: Matt 5:3**

**R: Alleluia, alleluia.** Blessed are the poor in spirit, for theirs is the kingdom of heaven. **Alleluia, alleluia.**

### **Gospel: Mark 10:17-30**

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

As Jesus was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother." He replied and said to him,

"Teacher, all of these I have observed from my youth." Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions. Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!" The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

They were exceedingly astonished and said among themselves, "Then who can be saved?" Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God." Peter began to say to him, "We have given up everything and followed you." Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come."

P: The Gospel of the Lord.

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

### **Commentary on Mark 10:17-30**

Knowledge of and obedience to the law are not marks of Christian life. To follow Jesus means, on the one hand, to share one's life with Jesus and one's riches with others; and, on the other, to desist from accumulation of wealth even in the name of Jesus and charity for the poor. In the Jewish society, riches was a sign of God's favor. To this Jesus presents

the alternative prophetic tradition: riches and poverty are not God's will. It is the accumulation by the few that impoverishes the majority. Thus, wealth and riches are an obstacle to entering God's Kingdom because their accumulation creates an unjust class society of the in-crowd of the few rich and powerful and the excluded majority of the poor and powerless. They, and their accumulation, deny the kingdom of love, justice and peace for all. It is the rich who divide society: "while the option for the poor does not exclude the rich, the rich themselves are automatically excluding the poor." The movement of following Jesus reverses the process: the more one gives up for the sake of the gospel, the more one accumulates blessings on earth, including the blessings of suffering, persecution and death: the blessing of radically being with Jesus!

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives the wisdom of God when she rejects wealth as blessing and strives for a society of justice, mercy and compassion for all.**

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, lives the wisdom of God when she rejects wealth as blessing and strives for a society of justice, mercy and compassion for all.	What do you know of indigenous peoples, their identity and culture, customary laws and traditions and ancestral land and domains? What are the vested interests behind the campaign to drive them out of their ancestral lands and to kill them if they don't leave?	The voice of God is living and effective, penetrating and revelatory. It saves! The more one gives up for the sake of the gospel, the more one accumulates blessings on earth, including the blessings of suffering, persecution and death: the blessing of radically being with Jesus!

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### 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 humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, give us a heart of wisdom and understanding.

***R: Lord, give us a heart of wisdom and understanding.***

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 by living the wisdom of God through rejection of wealth as blessing and to strive instead for a society of justice, mercy and compassion for all. Let us pray to the Lord.

***R: Lord, give us a heart of wisdom and understanding.***

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 pursue liturgical renewal that promotes an informed, active, full and communitarian participation of the faithful in sacramental celebrations, chart a continuing relevant liturgical education and profoundly link the celebration of the sacraments of faith to the celebration of the realities and struggles of life. Let us pray to the Lord.

***R: Lord, give us a heart of wisdom and understanding.***

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 defend the rights and welfare of indigenous peoples who are driven out of their ancestral lands and domains, stripped of their dignity by the destruction of their cultural identity and customary laws and traditions, and killed by the agents and military forces of the State and of the big business of logging, mining and plantations, and that they act now to stop the killing of the lumad and other indigenous peoples. Let us pray to the Lord.

***R: Lord, give us a heart of wisdom and understanding.***

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 destroying the walls of class division created by the accumulation of riches and power by a very few, and continue to struggle to build a society that mirrors the love, freedom, justice and peace of the Kingdom of God. Let us pray to the Lord.

**R: Lord, give us a heart of wisdom and understanding.**

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, give us a heart of wisdom and understanding.**

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

**R: Lord, give us a heart of wisdom and understanding.**

P: Lord, these are the prayers we present to you today. In this ordinary time, help us to love and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Give us a heart of wisdom to understand that while “the option for the poor does not exclude the rich, the rich themselves are automatically excluding the poor,” that the more one gives up for the sake of the gospel, the more one accumulates blessings on earth, including the blessings of suffering, persecution and death: the blessing of radically being with Jesus! 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: Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven. 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.

For you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

And so, with all the Angels, we praise you, as in joyful celebration 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.

**When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, 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 34 (33): 11)

*The rich suffer want and go hungry, but those who seek the Lord lack no blessing.*

### **Prayer after Communion**

P: Let us pray: We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. Who lives and reigns for ever and ever.

*C: Amen.*

### **Final Blessing**

P: The Lord be with you.

*C: And with your spirit.*

P: Bow down for the blessing: In defense of your children, O Lord, we pray, stretch forth the right hand of your majesty, so that, obeying your fatherly will, they may have the unflinching protection of your parental care. Through Christ our Lord.

*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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