



**Twenty-Eighth Sunday in
Ordinary Time-
Indigenous People's Sunday and
Extreme Poverty Day
October 12, 2014**

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, realizes God's Reign by being freed from material attachments for the universal mission of solidarity in Christ Jesus!

Today, the Philippine Catholic Church dedicates this Sunday to the Indigenous Peoples and to a reflection on the reality of Extreme Poverty in society and in the world. In the context of that modern reality, let us continue to ponder on PCP-II's vision of a Church Renewed that focuses now on Discipleship in Community. It says:

“C.1 The Church is a Communion

(89) In community a Christian grows in faith. We are called as individuals, and each one must give a personal response. But Christ calls us to form a Christian community. He wants the Church to be ‘a communion of life,

love and truth’, ‘a community of faith, hope and charity’.

(90) The first disciples expressed this in their own lives. They formed a community in which they ‘devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.’ They were ‘of one heart and mind’ and shared even the things they owned so that no one among them was in want.”

Wow! This is a very profound summary of the nature of the Church as Communion, culled from her biblical roots and from an existential historical experience of faith in Jesus Christ. In light of today's dedication, it would be good for us, as individuals and as a community in BEC, to ponder on these questions: (a) Who are the Indigenous Peoples? (b) Why is a Sunday dedicated to them? (c) Describe “extreme poverty.” (d) Is there a relationship between “indigenous peoples” and “extreme poverty”? Describe their relationship. (e) Are there indigenous peoples in your area? (f) Is the reality of extreme poverty present in your area? (g) What are you doing about them? ■

Introductory Rites

Entrance Antiphon:

*If you, O Lord, should mark iniquities,
Lord, who could stand? But with you
is found forgiveness, O God of Israel.*

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 brothers and sisters: We are called to be a Church of Communion. In this Sunday dedicated to the indigenous peoples, let us pray that our Church of Communion may be molded more deeply by the integration of the indigenous peoples into our lives and ours into theirs in the spirit of loving dialogue, mutual enrichment, concern and service. May we recognize the impact of extreme poverty in the lives of the poor, especially among the indigenous peoples, and seek to understand its fundamental causes and so work to uproot them in our world for the event of God's Reign.

Penitential Act

P: Brothers and sisters, let us now ask God's loving forgiveness for the sins that we may have committed by commission and omission.

P: Lord Jesus, you call us to be a Church of Communion. Forgive us for our ways of exclusion and division that are stumbling blocks to the growth of faith, hope and love. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, you call us to be a communion of life, love and truth. Forgive us for our apathy and unconcern that allow the culture of death, hatred and lies to thrive. Christ,

have mercy.

C: Christ, have mercy.

P: Lord Jesus, you call us to be of 'one heart and mind' and to share the things we own so that no one may be in want. Forgive us for our selfishness and hardness of heart. 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 live and reign with you in the unity of the Holy Spirit, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Is 25:6-10a

L: A reading from the Prophet Isaiah

On this mountain the LORD of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord GOD will wipe away the tears from every face; the reproach of his people he will remove from the whole earth; for the LORD has spoken. On that day it will be said: “Behold our God, to whom we looked to save us! This is the LORD for whom we looked; let us rejoice and be glad that he has saved us!” For the hand of the LORD will rest on this mountain.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 25:6-10a:

This is part of the “eschatology” of First Isaiah (chapters 24-28). Chapter 25 is a hymn of thanksgiving. It comes in contrast to the lamentations over a devastated city in chapter 24. Here is a vision with apocalyptic themes: the defeat of the oppressors, the help to those in need and the great banquet in the end-times participated in by all the peoples of the world. The mountain is repeated three times. Structurally, it is possible to demonstrate an inclusion: the hymn opens with “on this mountain” and ends with the same note. In between - the sandwich – the events that will take place in this mountain are enumerated. These events are divided into two parts: the first speaks of the historical events in the future that God will do for his people; the second proclaims the response of the people to God’s saving deeds: acknowledging God as their savior, they rejoice and are glad. With the mountain as point of reference for all the peoples, the sense of a universal mission is born.

Responsorial Psalm: Ps 23:1-3a, 3b-4, 5, 6

R: I shall live in the house of the Lord all the days of my life.

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me; he refreshes my soul.

R: I shall live in the house of the Lord all the days of my life.

He guides me in right paths for his name’s sake. Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage.

R: I shall live in the house of the Lord all the days of my life.

You spread the table before me in the sight of my foes; you anoint my head with oil; my cup overflows.

R: I shall live in the house of the Lord all the days of my life.

Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the LORD for years to come.

R: I shall live in the house of the Lord all the days of my life.

Commentary on Psalm 23:

In this psalm of trust and confidence, two images stand out: the shepherd and the host. The shepherd leads the flock to where green pastures abound, to where fresh water flows. In the uncertain desert paths, menaced by wild beasts, the flock is safe because the shepherd is always at their side. As host, he welcomes them in a sumptuous banquet where food and drink are in incessant supply. Even in midst of his enemies, the guest is secured by the host who honors him with perfume and who offers his house for an everlasting habitation. God is the shepherd and the host. The flock may be a description of nomadic life

in the desert, but it could also refer to Israel's exodus from Egypt and her return from exile in Babylon. In the interplay between journeys and rests, one finally arrives at the banquet, at the home of the Lord.

Second Reading: Phil 4:12-14, 19-20

L: The second reading from the Letter of Paul to the Philippians

Brothers and sisters: I know how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I can do all things in him who strengthens me. Still, it was kind of you to share in my distress. My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. To our God and Father, glory forever and ever. Amen.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Phil 4:12-14, 19-20:

Before he finally closes his letter, Paul expresses his gratitude to those who supported him in his life and ministry in Philippi. He advances a more radical view: he is actually free and liberated from all material good, be they in abundance or in times of need. In this freedom, he shows the meaning of solidarity: he can do all things for the people in Christ. Solidarity, thus, has two inseparable dimensions: being anything to everyone and being in Christ who strengthens. And then he teaches: the blessings that the people need are actually more than just material good. They actually need the glorious riches in Christ Jesus. That is

the meaning of genuine religion.

R: Alleluia, alleluia. May the Father of our Lord Jesus Christ enlighten the eyes of our hearts, so that we may know what is the hope that belongs to our call! **Alleluia, alleluia.**

Gospel: Matt 22:1-14

P: The Lord be with you.

C: *And with your spirit.*

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

C: *Glory to you, O Lord.*

Jesus again in reply spoke to the chief priests and elders of the people in parables, saying, "The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.'" Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them.

The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, 'The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.'

The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. [But when the king came in to meet the guests, he saw a man there not dressed in a

wedding garment. The king said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence. Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’ Many are invited, but few are chosen.”]

P: The Gospel of the Lord.

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

Commentary on Matt 22:1-14

To the question, what is this Kingdom of God, Matthew answers with this parabolic similitude. It has two parts: vv. 1-10 talks of a king who tendered a wedding feast for his son; vv. 11-14 of the king’s discovery of a guest not properly dressed for the occasion. Vv. 1-10 describes the relationship between the king and his invited guests, namely: (a) to those who rejected his invitation for reasons of economic power secured by political military violence, the king sent his troops to destroy them as murderers and to burn their city, the center of their power; (b) to all bad and good in the streets the king sent invitations to fill the hall banquet hall. These were excluded earlier, but now have gladly accepted the invitation with joy. The twist in the story comes in vv. 11-14: the king discovered a guest not properly dressed for the occasion. To be fit to join this feast, one must wear the dress of a new lifestyle: to put into practice the teachings of Jesus, the son, for whom the wedding feast is dedicated.

Join Fr. Ben Alforque, MSC 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.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, realizes God’s Reign by being freed from material attachments for the universal mission of solidarity in Christ Jesus!

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, realizes God’s Reign by being freed from material attachments for the universal mission of solidarity in Christ Jesus!	Find out who are the indigenous peoples in the country or in your place. Study the “extreme poverty” in your area. Analyze its causes. What have you, personally and as BEC, done regarding indigenous peoples and extreme poverty?	Participation in the joy of the wedding banquet needs the new clothes of putting into practice the teachings of Jesus as handed over by the apostles, communal life, the Eucharist and prayers.

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, we ask God now to listen to our humble prayers, even as we know that God knows what we want before we are able to ask him. For every prayer let our response be: Lord, free us to do your will.

R: Lord, free us to do your will.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may be strengthened by the Holy Spirit in her service to realize the Kingdom of God by being freed from attachments to material goods and to seek only to do the will of the Father by putting into practice the teachings of Jesus in solidarity with the human condition. Let us pray to the Lord.

R: Lord, free us to do your will.

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, by their

example of imitating Christ, they may in this on-going Synod of Bishops, discern the ways of grace of love in marriage, family life, gender equality and in the dignity of persons no matter their sexual orientations and preferences. Let us pray to the Lord.

R: Lord, free us to do your will.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may continue to promote the common good by upholding and defending the rights and welfare of the indigenous peoples, integrating them to society, opening society to a mutual enrichment through dialogue with their cultural identity, customary laws and traditions, respect for their ancestral lands and domains and by doing radical measures to eradicate the root causes of extreme poverty. Let us pray to the Lord.

R: Lord, free us to do your will.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another to envision and build a future human community as communion: sharing and developing each other's faith, living a communal life of sharing the goods of the earth, freeing each other from want, and celebrating this experience of liberation and freedom in Christ through the Eucharist and prayers. Let us pray to the Lord.

R: Lord, free us to do your will.

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, free us to do your will.

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

R: Lord, free us to do your will.

P: Lord God, these are the prayers we present to you today. We trust that you

know of the many other prayers we have kept in our hearts unexpressed. We ask you to grant them to us just the same, according to your will, 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, through Christ our Lord.

For out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross, he freed us

from unending death, and by rising from the dead, he gave us life eternal.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, 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:

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. 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: Look with favor on your family, O Lord, and bestow your endless mercy on those who seek it; and just as without your mercy, they can do nothing truly worthy of you, so through it, may they merit to obey your saving commands. 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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Basic Ecclesial
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