



Thirtieth Sunday in Ordinary Time
– Prison Awareness Sunday
October 25, 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, leads the poor in the new path of Jesus by living her priesthood of Justice whose fruit is genuine Peace!

Today, with the theme “The Church of the Poor, through the Basic Ecclesial Communities, leads the poor in the new path of Jesus by living her priesthood of Justice whose fruit is genuine Peace!” 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

(180) The Sunday celebration of the Eucharist. The importance of the Sunday Eucharist cannot be over-estimated. For the majority of the faithful it is the chief (sometimes, unfortunately, the only) occasion when they experience the Church. It is also the only time in the week that the majority get some spiritual nourishment. But many of our Sunday

Eucharistic assemblies do not foster a vibrant experience of dynamic fellowship in Christ and of encountering the Lord through spirit-filled and fraternally warm Eucharistic celebrations. These are often too hurried, too often lacking the animation of priests who speak the word of God with spiritual power and conviction, and evoke prayerful communal participation. It is imperative that in seminaries the art of preaching be assiduously taught and cultivated, and skills of effective communication imparted. Priests in the ministry should continue to develop their preaching skills and the art of presiding meaningfully in Eucharistic celebrations. Finally, we must not overlook the necessity of a good sound system and the suitable arrangement of our churches.

(181) Liturgical renewal should restore the appreciation of the Eucharist as the source and summit of the whole Christian life. The fourth National Eucharistic Congress in 1987 urged us to return the Eucharist to its rightful place – at the center of our private, ecclesial and societal lives and not at its fringes, where it is considered as a mere personal devotion or obligation or merely as a means of gaining favor.

Points for Reflection: How significant is the Eucharist for you? How is the celebration of the Eucharist related to the struggle of the poor for Justice, Peace and Integrity of Creation? ■

Entrance Antiphon: (Ps 105(104):3-4)

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

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 Thirtieth 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 the prisoners in our time, for those who committed crimes and those who are innocently convicted, and for all of us who are imprisoned by the structures of injustice and oppression that the rich and powerful have legally built, that we all may encounter Jesus and experience his love and compassion that liberates and transforms ever in a new way in the Church and in society.

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 bring down the walls of division between the rich and the poor through the works of justice that leads to peace. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called

us to an intimacy with God and to solidarity with the poor, the sinners, the ignorant and the weak. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to abandon our old way of life and to follow you by walking on the way you have set for us. 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: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. 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 31:7-9

L: A reading from the Prophet Jeremiah

Thus says the LORD: Shout with joy for Jacob, exult at the head of the nations; proclaim your praise and say: The LORD has delivered his people, the remnant of Israel. Behold, I will bring them back from the land of the north; I will gather them from the ends of the world, with the blind and the lame in their midst, the mothers and those with child; they shall return as an immense throng. They departed in tears, but I will console them and guide them; I will lead them to brooks of water, on a level road, so that none shall stumble. For I am a father to Israel, Ephraim is my first-born.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Jer 31:7-9:

This is an oracle concerning the return of the remnant of Israel to their land, to their freedom, to the recovery of their own identity as a people graced with conscience before the one and only liberator-God. The remnant of Israel consisted of the poor of the land who were left behind to till the land, and the leading citizens of Israel who survived the exile in Babylon. A new unity was forged in the return of the people to their home, to themselves: the rich and leading citizens and the poor would start a new life together. It would be a common life characterized by freedom and liberation, solidarity and community organization, cancelation of debts, equality and justice. This would be possible because God was their consolation, the father of Israel,

his favorite child entrusted with the responsibility to administer God's justice and peace to his people and creation.

Responsorial Psalm: Ps 126:1-2, 2-3, 4-5, 6

R: *The Lord has done great things for us; we are filled with joy.*

When the LORD brought back the captives of Zion, we were like men dreaming. Then our mouth was filled with laughter, and our tongue with rejoicing.

R: *The Lord has done great things for us; we are filled with joy.*

Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; we are glad indeed.

R: *The Lord has done great things for us; we are filled with joy.*

Restore our fortunes, O LORD, like the torrents in the southern desert. Those that sow in tears shall reap rejoicing.

R: *The Lord has done great things for us; we are filled with joy.*

Although they go forth weeping, carrying the seed to be sown, They shall come back rejoicing, carrying their sheaves.

R: *The Lord has done great things for us; we are filled with joy.*

Commentary on Psalm 126:

The psalmist sings the "change of fortune" for Israel: their dreams have become a reality; when they were mocked by the nations about the feat of their God, God indeed has done wonderful things for them. The torrents of the river actually watered the deserts, like tears that prepare the seeds for planting, growth and harvest. This can be an image of the return to the land from exile, or the

restoration and reconstruction of the nation and temple under Nehemiah.

Second Reading: Heb 5:1-6

L: A reading from the Letter to the Hebrews

Brothers and sisters: Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason, must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: You are my son: this day I have begotten you; just as he says in another place: You are a priest forever according to the order of Melchizedek.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Heb 5:1-6

The High Priesthood of Jesus has two inseparable foundations and trajectories: (1) intimacy with God, and (2) solidarity with sinners, with the ignorant, the weak. Intimacy with God gifted Jesus with election: he did not come from the priestly tribe of Levi, but from the tribe of Judah, yet God chose him to be the offerer of gifts and sacrifices on behalf of sinners, the ignorant and the weak. His solidarity with the sinners, the ignorant and the weak afforded him the experience of being human and fathom human weakness, ignorance and sin, without himself sinning. Christ's priesthood then is a break from the Jewish priestly tradition. It is new by God's

choice; it is old according to the order of Melchizedek, Prince of Salem: he came from nowhere and disappeared to where no one knows. The order of Melchizedek's priesthood is in his name and position: king of justice/the king is just, and prince of peace!

Alleluia Verse: 2 Tm 1:10

R: Alleluia, alleluia. Our Savior Jesus Christ destroyed death and brought life to light through the Gospel. **Alleluia, alleluia.**

Gospel: Mark 10:46-52

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 leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me." And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me." Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, Jesus is calling you." He threw aside his cloak, sprang up, and came to Jesus. Jesus said to him in reply, "What do you want me to do for you?" The blind man replied to him, "Master, I want to see." Jesus told him, "Go your way; your faith has saved you." Immediately he received his sight and followed him on the way.

P: The Gospel of the Lord.

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

Commentary on Mark 10:46-52

The healing of the blind man was the last miracle that Jesus performed in Mark's Gospel. The blind man was at the periphery. A cordon sanitaire prevented

him from getting close to Jesus to be heard by him by having him silenced. But Jesus heard him and he commanded them to call him. By throwing off his cloak, the blind man left behind his old ways. By coming to Jesus he found the new way of life, of being, of loving. His faith allowed him to see the new way: Jesus.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, leads the poor in the new path of Jesus by living her priesthood of Justice whose fruit is genuine Peace!

| 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, leads the poor in the new path of Jesus by living her priesthood of Justice whose fruit is genuine Peace! | In your BEC and parish, whom do you consider as the poor and the rich? Why? What program for Justice, Peace and Integrity of Creation are you doing? What are you doing to destroy this wall of social and class divisions? | A common life is lived in freedom and liberation, solidarity and community organization, cancelation of debts, equality and justice. It is faith that allows us to see the new way: Jesus. |

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, help us celebrate the new path of the struggle for justice and peace.

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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 in leading the poor to the new path of Jesus by living her priesthood of Justice whose fruit is genuine Peace. Let us pray to the Lord.

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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 fosters a vibrant experience of the Eucharist as a dynamic fellowship in Christ and an encounter with the Lord through spirit-filled and fraternally warm Eucharistic celebrations that mirror and celebrate the people's struggle for justice, peace and integrity of creation. Let us pray to the Lord.

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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, welfare and rehabilitation of those imprisoned for their conscientious objections to injustices and deprived of liberty for political reasons, those incarcerated for crimes committed due to poverty, ignorance, sickness and human weakness, and for criminals condemned to capital punishment. Let us pray to the Lord.

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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 cultivating hearts that beat for those unjustly imprisoned and condemned to death, for the oppressors who are legally free to govern through cheating and killing those they have sworn to serve, so that we may become effective instruments of God's

love that proclaims the truth, sets the oppressed free and changes the hearts of the oppressors and evildoers. Let us pray to the Lord.

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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 celebrate the new path of the struggle for justice and peace.

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

R: Lord, help us celebrate the new path of the struggle for justice and peace.

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 that celebrates the Eucharist of freedom and liberation, of justice and peace. Make of our hearts 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: Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory. 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 so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience.

And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation 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 we 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 20(19):6)
We will ring out our joy at your saving help and exult in the name of our God.

Prayer after Communion

P: Let us pray: May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth. 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, O Lord, on the prayers of your family, and grant them the assistance they humbly implore, so that, strengthened by the help they need, they may persevere in confessing your name. 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 and announce the Gospel of the Lord.

C: *Thanks be to God.* ■

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.



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