



**Twenty-Seventh Sunday in
Ordinary Time
October 5, 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, shares in the excellence of Christian life very much by doing the praxis of the liberation of the poor!

The third part in PCP-II's reflections on its vision of a Church Renewed dwells on Discipleship in Community. It says:

“C. DISCIPLESHIP IN COMMUNITY—THE CHURCH

(87) At the beginning of our reflections, we raised the fundamental question on how we must live as Catholic Christians in today's situation. The question we now ask is: how must we as a Church act and relate to our world? What kind of a Church must we

be to meet the challenge of our society as we turn into the third millennium?

(88) The answer to this is not abstract. For it leads us back to the concretely vivid model of the early Christian communities which, fired by the love of Jesus and inspired by his word and Spirit, gathered to worship, to pray, to share and to serve.

That early model is programmatic for the task of envisioning a Church that is renewed.”

It would be instructive if, on this very Sunday, we pause for a moment to study and reflect on the kind of world we live in, locally, regionally, nationally and internationally. What challenges in the world are we facing today? That is a heavy task. But we must give to ponder on this question. We can do that, first, personally and individually, and then as a group, as BEC. ■

Introductory Rites

Entrance Antiphon:

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

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 the new vineyard of the Lord. Let us ask our God today to bless us as his people and workers of his vineyard: that we may value our shared humanity, work together for a shared productive land and caring world and march joyfully together for a common human destiny.

Penitential Act

P: Brothers and sisters, let us prepare ourselves now to celebrate this wonderful mystery of love and salvation. Let us ask God's forgiveness, for he is a God of love and compassion.

P: Lord Jesus, we are the new vineyard of the Father. Forgive us for failing to take care of our land and of the world. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, we have tried our best to imitate you by working for a better life, serenely and without anxiety. Forgive us for thinking that this project is ours alone. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, we are the workers of the new vineyard of the Father. Forgive us for our failure to participate in the

project of the poor for justice, freedom and peace. 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, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask. 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: Isaiah 5:1-7

L: A reading from the Prophet Isaiah

Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile

hillside; he spaded it, cleared it of stones, and planted the choicest vines; within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes.

Now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard: What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes? Now, I will let you know what I mean to do with my vineyard: take away its hedge, give it to grazing, break through its wall, let it be trampled!

Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briars; I will command the clouds not to send rain upon it. The vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his cherished plant; he looked for judgment, but see, bloodshed! for justice, but hark, the outcry!

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Isaiah 5:1-7:

Vineyard is a very special patch of land for the people of the ancient Near East. It is cared for in a special way so that it could produce the basic food supply for a family. This piece of land is also a patrimony which links one's identity to a clan. It thus defines one's rights as a citizen of the land. Finally, one's ancestors are buried in this land. Here, the vineyard, a patch of land, symbolizes Israel. God is its landowner. But the land has deceived Yahweh: it has failed to produce its desired fruits. It will be punished with destruction because of its sins: injustice and oppression of the poor has produced bloodshed and violence.

Responsorial Psalm: Ps 80:9, 12, 13-14, 15-16, 19-20

R: *The vineyard of the Lord is the house of Israel.*

A vine from Egypt you transplanted; you drove away the nations and planted it. It put forth its foliage to the Sea, its shoots as far as the River.

R: *The vineyard of the Lord is the house of Israel.*

Why have you broken down its walls, so that every passer-by plucks its fruit, The boar from the forest lays it waste, and the beasts of the field feed upon it?

R: *The vineyard of the Lord is the house of Israel.*

Once again, O LORD of hosts, look down from heaven, and see; take care of this vine, and protect what your right hand has planted the son of man whom you yourself made strong.

R: *The vineyard of the Lord is the house of Israel.*

Then we will no more withdraw from you; give us new life, and we will call upon your name. O LORD, God of hosts, restore us; if your face shine upon us, then we shall be saved.

R: *The vineyard of the Lord is the house of Israel.*

Commentary on Psalm 80:

This is a psalm of lament and of collective supplication. There is a contrast between the realities of the past and of the present. The present is such a painful experience (vv. 4-7); vv. 9-12 talk of the glorious past of the vineyard. The vineyard is Israel; he who brought out the vine from Egypt is the Lord. Vv. 13-14 are almost an expression of a judicial charge against the Lord: why have you broken down its walls, so that as result it has become a prey to foreigners and beasts? Vv. 15-16 are an entreaty for help; vv. 19-20 display a confident singer who relies on God, his savior.

Second Reading: Philippians 4:6-9

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

Brothers and sisters: Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Philippians 4:6-9:

Paul is winding up his letter. His favorite theme, peace, is here again repeated as it also served in the beginning of the letter. The Christian, while waiting for the finality of the future in active love and solidarity with his neighbor, especially the poor, is serene and not anxious. For he has God to turn to. He also has Paul's life and deeds as an example of following Christ Jesus: to drive always for excellence in all that one does, after our Lord Jesus Christ.

Alleluia Verse:

R: Alleluia, alleluia! I have chosen you from the world, says the Lord, to go and bear fruit that will remain! **R: Alleluia, alleluia.**

Gospel: Matthew 21:33-43

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 said to the chief priests and the elders of the people: "Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce.

But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him.

What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the Scriptures: The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes? Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit."

P: The Gospel of the Lord.

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

Commentary on Matthew 21:33-43

God reveals himself and his will in concrete human history. He acts in the world using the materiality of the world and the physicality of human existence. He chose Israel as his privileged favorite people for the initial stage of his self-revelation. When Israel did not follow his ways, he sent them his prophets, reminding them of the terms of the Covenant, to return to Yahweh and to mend their ways. But Israel's leaders killed them, instead.

However, God's fidelity to the Covenant with his people Israel did not waiver, did not falter. He loves the world so much that he sent his only Son, heir to his Kingdom, to call back his people he has claimed to be his own! But again, leaders and elders of the land killed his son and heir.

The Old Testament trajectory has been realized in the New: the mission of Israel, the mission of the Son is to share this religious experience with all nations so that they may believe in God and obey his will. This universal mission has now a particular character: it is now addressed not so much to the leaders but to the victims of their own power and authority – the poor, the violated. They – the poor, the violated, the victims of injustice and exploitation – are now the inheritors of the kingdom of the Son, the sole heir. The ruling elite have no more real power and authority over the poor and the oppressed, except by coercion and violence. The latter are now free. As the new people of God and citizens of his Kingdom, they can opt to live outside or even against the social controls determined by bourgeois boundaries that only serve the few and enslave the majority.

Thus, the early Christian community and our Church in the modern world are united in the life and mission of the Son: to proclaim the Reign of God “not so much by its dogmatic orthodoxy but by the praxis of liberation of the poor and the disinherited of this world” (Luis Alonso-Schoekel, *La biblia de nuestro pueblo*). And Jesus is inviting us now to lead a new life. Propositions, sentences and formulas on who God is and what love is all about do not save us. Rather, we are saved by Jesus, the active lover and servant of humanity. So we go to him, as he comes to us, by loving and serving him in the poor and the little ones... to whom the kingdom belongs.

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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Homily: The Church of the Poor, through the Basic Ecclesial Communities, shares in the excellence of Christian life very much by doing the praxis of the liberation of the poor!

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, shares in the excellence of Christian life very much by doing the praxis of the liberation of the poor!	What would you consider as your participation in the praxis of the liberation of the poor? Are there projects in your BEC and parish that promote the liberation of the poor? Name them. Why are they praxis of the liberation of the poor?	Our models are “the early Christian communities, fired by the love of Jesus and inspired by his word and Spirit, gathered to worship, to pray, to share and to serve” in the land!

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 now raise our hearts in humble prayer to our heavenly Father, who is abundant in kindness and mercy. For every prayer let our response be: Lord, inspire us to join the liberation of the poor.

R: Lord, inspire us to join the liberation of the poor.

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 as she strives to live the excellence of Christian life by participating in the praxis of the liberation of the poor and the disinherited. Let us pray to the Lord.

R: Lord, inspire us to join the liberation of the poor.

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 promote programs that help eradicate poverty, promote good governance and good citizenship and care for the environment and ecology as

prophetic implementation of the gospel message and Catholic teaching. Let us pray to the Lord.

R: Lord, inspire us to join the liberation of the poor.

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 providing homes to the homeless, lands to the landless, jobs to the jobless, education to the unlettered through the regulation of a just economy and power patterned after the renewed vineyard of the Lord. Let us pray to the Lord.

R: Lord, inspire us to join the liberation of the poor.

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 where everyone is a brother and sister, free to worship his God without fear, supporting one another in their joys and sorrows and open to build a community through profound interpersonal, inter-faith and inter-cultural dialogue. Let us pray to the Lord.

R: Lord, inspire us to join the liberation of the poor.

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, inspire us to join the liberation of the poor.

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

R: Lord, inspire us to join the liberation of the poor.

P: Lord God, here the prayers of your people gathered around your altar today. Continue to inspire us to lead excellent Christian and Catholic lives, according to your will. We ask this through same

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, we pray, the sacrifices instituted by your commands and, through the sacred mysteries, which we celebrate with dutiful service, graciously complete the sanctifying work by which you are pleased to redeem us. 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 we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores our majesty and rejoices in your presence forever. May our voices, we pray, join with theirs in one chorus of exultant praise, as 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.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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:

Though many, we are one bread, one body, for we all partake of the one Bread and one Chalice.

Prayer after Communion

P: Let us pray: Grant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. 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: Bestow increase of heavenly grace on your faithful, O Lord; may they praise you with their lips, with their souls, with their lives; and since it is by your gift that we exist, may our whole lives be yours. 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, loving God and serving the people.

C: Thanks be to God. ■