



**Eleventh Sunday in Ordinary Time
– Philippine Independence Day
June 12, 2016**

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, joyfully leads us to Jesus not through legalism and rituals but through love, mercy, forgiveness, justice and reconciliation.

Today we celebrate the Eleventh Sunday in Ordinary Time. In the Philippines, we are also celebrating the Philippine Independence Day. With the theme: “The Church of the Poor, through the Basic Ecclesial Communities, joyfully leads us to Jesus not through legalism and rituals but through love, mercy, forgiveness, justice and reconciliation”, let us reflect on PCP-II’s “A Renewed Integral Evangelization” when it says:

“PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

“8. Special Concerns

c) Masonry

(229) In the not too distant past, the universal Catholic Church and the local Church in the Philippines felt the impact of Masonic activities adverse to the Church.

Recently due to the fact that Masonry is no longer mentioned by name in the 1983 Code of Canon Law, many Catholics assumed that a Catholic could now, in good conscience, be a Mason.

(230) We want to acknowledge here welcome changes in the attitudes of many masons. We are also cognizant of many good things they have done and continue to do for their fellow human beings. But we wish to reiterate that it is not allowed to Catholics to join a masonic lodge. A basic incompatibility of principles remains between the Catholic Church and Masonry. This basic incompatibility precludes membership of Catholics in a Masonic lodge.

(231) Such a statement is not a judgment passed on the conscience of Catholics who have joined a Masonic lodge. It is rather a statement of the objectively serious wrongness of such a membership by Catholics.

Points for Reflection: What is Masonry and masonic lodge? How can one know the difference between the principles of the Catholic Church and Masonry? If it is objectively seriously wrong for Catholics to be members of a masonic lodge, what does this statement say of Masonry? If a Catholic decides not to join a masonic lodge because of this prohibition, but without knowing why, what does it say of his being a Catholic? Then, how does a Catholic engage with masons? ■

Entrance Antiphon: Cf. Ps 27 (26): 7, 9

O Lord, hear my voice, for I have called to you; be my help. Do not abandon or forsake me, O God, my Savior!

Introductory Rites

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: on this Eleventh Sunday in Ordinary Time, the anniversary of the Philippine Independence Day, 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 ask for the special gift to be men and women of compassion and mercy, rather than of legalism and ritualism, to be citizens of the Philippines sovereign and free, rather than be subservient slaves and docile instruments of globalization whose god is money and whose altar is the global market.

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, forgive us for our failure to defend our sovereignty and freedom because we sold ourselves and our land to exploitative capital and foreign market. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our failure to be men and women of compassion and mercy because we preferred the strictness of legalism and the rigidity of ritual worship. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for our failure to proclaim joyfully your Word and lead people to an encounter with Jesus because of our anti-women prejudice and discrimination. 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: O God, strength of those who hope in you, graciously hear our pleas, and, since without you mortal frailty can do nothing, grant us always the help of your grace, that in following your commands we may please you by our resolve and our deeds. 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: 2 Sm 12:7-10, 13

L: A reading from the Second Book of Samuel

Nathan said to David: “Thus says the LORD God of Israel: ‘I anointed you king of Israel. I rescued you from the hand of Saul. I gave you your lord’s house and your lord’s wives for your own. I gave you the house of Israel and of Judah. And if this were not enough, I could count up for you still more. Why have you rejected the LORD and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house, because you have looked down on me and have taken the wife of Uriah to be your wife.’” Then David said to Nathan, “I have sinned against the LORD.” Nathan answered David: “The LORD on his part has forgiven your sin: you shall not die.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 2 Sm 12:7-10, 13:

This short oracle displays the merciful justice of God. David was the rich man who violated the poor man, in an earlier parable narrated by Nathan. So David, God’s favorite son, committed grave crimes that only that rich man could do. God became the avenger of the poor and his little flock. But David, enlightened by the parable, the word, owned up to his grave crime against human beings, to his very grave sins before

God. God responded by forgiving him and overturning his earlier sentence of death. God intrinsically saves. While human charity and human justice would have carried a death sentence, God’s justice and mercy would not: for God would be punishing himself if he were to kill a lost child who has sought forgiveness and reconciliation. To lose a child by its own volition is not punishment to the child, but a punishment to its parent!

Responsorial Psalm: Ps 32:1-2, 5, 7, 11

R: *Lord, forgive the wrong I have done.*

Blessed is the one whose fault is taken away, whose sin is covered. Blessed the man to whom the LORD imputes not guilt, in whose spirit there is no guile.

R: *Lord, forgive the wrong I have done.*

I acknowledged my sin to you, my guilt I covered not. I said, “I confess my faults to the LORD,” and you took away the guilt of my sin.

R: *Lord, forgive the wrong I have done.*

You are my shelter; from distress you will preserve me; with glad cries of freedom you will ring me round.

R: *Lord, forgive the wrong I have done.*

Be glad in the LORD and rejoice, you just; exult, all you upright of heart.

R: *Lord, forgive the wrong I have done.*

Commentary on Psalm Ps 32:1-2, 5, 7, 11:

This psalm rejoices in the forgiveness of God. The psalmist – the sinner: we – acknowledges his sin, and confesses

it to God. He does not hide it nor covers it up. He knows the suffering entailed in sinning. Divine forgiveness is at work. Therefore, the sinner, forgiven, rejoices!

Second Reading: Gal 2:16, 19-21

L: A reading from the Letter of Paul to the Galatians

Brothers and sisters: We who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gal 2:16, 19-21

Preaching to the Jews and the pagans in Galatia, Paul puts forth the centrality of Jesus, and faith in him, as the sole condition for salvation. It is not the Law and obedience to the Law that save. The Law, and all its socio-political projects for salvation, remains in the realm of human destiny: humanity is at its center and sole criterion for a better life. That is ideology. Whereas Paul stresses again that only Christ, and faith in him, saves. Christ is the center, and the way of the Cross that leads to the Resurrection is the only path to salvation. Not ideology, but the Cross.

Therefore, the pagans do not need to pass through the Law in order to be saved; but they cannot avoid the Cross in order to be saved. This is new life: crucified in Christ, I no longer live but Christ lives in me!

Alleluia Verse: 1 Jn 4:10b

R: Alleluia, alleluia. God loved us and sent his Son as expiation for our sins.

R: Alleluia, alleluia.

Gospel: Lk 7:36—8:3 or Lk 7:36-50

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.*

A Pharisee invited Jesus to dine with him, and he entered the Pharisee's house and reclined at table. Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner."

Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said. "Two people were in debt to a certain creditor; one owed five hundred days' wages and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly."

Then he turned to the woman and said

to Simon, “Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. You did not anoint my head with oil, but she anointed my feet with ointment. So I tell you, her many sins have been forgiven because she has shown great love. But the one to whom little is forgiven, loves little.” He said to her, “Your sins are forgiven.” The others at table said to themselves, “Who is this who even forgives sins?” But he said to the woman, “Your faith has saved you; go in peace.”

[Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God. Accompanying him were the Twelve and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, Joanna, the wife of Herod’s steward Chuza, Susanna, and many others who provided for them out of their resources.]

P: The Gospel of the Lord.

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

Commentary on Lk 7:36—8:3 or Lk 7:36-50

This dramatic scene of a woman and sinner forgiven by Jesus in the house of a Pharisee who justifies himself by his obedience to the Law highlights the extreme contrast between legalism as a road to salvation and the profound openness to an experience of the newness of the Kingdom of God as already salvation itself. What moves the heart of God is not rigorous observance of the law, nor pietistic ritualism, nor voluntary deprivations

like fasting and abstinence, nor feeling good and solitary existence apart from a sinful world. Only love with the inner acceptance that one is a sinner provokes and burns the mercy, compassion, forgiveness and justice of God. [The company of women among the male apostles and disciples of Jesus indicates that all anti-women prejudices and discrimination have no room in Jesus and with Jesus. Being with the person of Jesus leads to the realization of the original plan of God: equality between man and woman in dignity, in taking care of all creation, in taking responsibility for human society, in spreading the joy of God’s Reign beyond all expectations.]

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, joyfully leads us to Jesus not through legalism and rituals but through love, mercy, forgiveness, justice and reconciliation.

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, joyfully leads us to Jesus not through legalism and rituals but through love, mercy, forgiveness, justice and reconciliation.	How are women, due to prejudice, discriminated in your parish and BEC? List down some of your parish and BEC policies that are based more on prejudice, and are therefore, discriminating towards particular members of your parish and BEC. List down their victims.	This is new life: crucified in Christ, I no longer live but Christ lives in me! Being with Jesus leads to the realization of God's plan: equality between man and woman in dignity and responsibility for creation.

Profession of Faith

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father who listens to us with a heart of love and compassion, justice and mercy. For every prayer let our response be: Lord, make us joyful communicators of your Word.

R: Lord, make us joyful communicators of your Word.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the

world, she may continue to be the face of God's compassion by joyfully leading humanity and creation to Jesus not through legalism and rituals but through love, mercy, forgiveness, justice and reconciliation. Let us pray to the Lord.

R: Lord, make us joyful communicators of your Word.

L: For our Holy Father, Pope Francis, the bishops, all the clergy, all those in consecrated life and all lay people who are entrusted with the care and administration of the People of God: that they may share the blessings of Jesus Christ by breaking down the walls of division and hatred created by prejudice and discrimination. Let us pray to the Lord.

R: Lord, make us joyful communicators of your Word.

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 international relations based on mutuality and respect for each nation and put a stop to oppressive globalization that does not respect national boundaries, cultures and peoples on behalf of capital and the global market. Let us pray to the Lord.

R: Lord, make us joyful communicators of your Word.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live according to the values of the new life lived in common by supporting one another live up to the demands of the Cross as the only way to salvation, and not the strictness of the law nor the practice of pious ritualism. Let us pray to the Lord.

R: Lord, make us joyful communicators of your Word.

L: For our country, the Philippines, and for all countries all over the world

and their peoples: that we may all live together in this inhabited world, respecting each other's independence, sovereignty and freedom, sharing each other's resources through mutuality of interests, and not through the imposition of power, unequal agreements and neo-colonial exploitation. Let us pray to the Lord.

R: Lord, make us joyful communicators of your Word.

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, make us joyful communicators of your Word.

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

R: Lord, make us joyful communicators of your Word.

P: Lord, these are the prayers we present to you today. 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 wholesome and joyful communicators of your Word by living the values of the Gospel and creating the structures of your kingdom. Mold us to become the gentle but firm hearts of your heart on earth. We ask this through Christ our Lord.

C: 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 God, who in the offerings presented here provide for the twofold needs of human nature, nourishing us with food and renewing us with your Sacrament, grant, we pray, that the sustenance they provide may not fail us in body or in spirit. 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 your 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.

**When we eat this Bread and drink
this Cup, we proclaim you 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: (Ps 27 (26): 4)

***There is one thing I ask of the Lord, only
this do I seek: to live in the house of the
Lord all the days of my life.***

Prayer after Communion

P: Let us pray: As this reception of your
Holy Communion, O Lord, foreshadows
the union of the faithful in you, so may it
bring about unity in your Church. Through
Christ our Lord.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow your heads and pray for God's
blessings. Be gracious to your people,
O Lord, and do not withhold consolation
on earth from those you call to strive for
heaven. 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.
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