



Sixteenth Sunday in Ordinary Time
July 20, 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, elevates the groaning of humanity and creation into pure prayers to heaven when she gives witness to the faith of the poor in God whose patience gives time for repentance and change!

Now we officially know that the Holy Father, Pope Francis, is sure to come to the Philippines to visit the victims of typhoon Yolanda (international codename Haeyan). Leyte will be the symbolic island of the visit; the exact spot for the celebration of the Eucharist is still being determined as of this writing. Let us reflect on this significant event, in the light of faith and with great expectation. PCP-II says:

“A. The Call of Jesus Today

(62) Jesus is not merely a historical figure, etched only in the memory of his followers. Jesus lives! He, who was crucified, is risen from the dead. He is with his disciples till the end of time. He is our contemporary.

(63) He calls persons to himself. He is the way, the truth, and the life. No one comes to the Father except through him. He is the true light

that enlightens all. There is no other name given under heaven by which we can be saved. His call reaches every human being and the uttermost reaches of creation in ways known only to God.

1. Responding to the Call: Faith

(64) Faith, preceded by a genuine conversion, is our positive response to this call of Jesus. Faith is a personal acceptance of the person of Christ as Lord and Savior. It is a person’s ‘Please come in!’ to Christ who stands at the door and knocks. It is a coming to Jesus, a personal relationship with him, and through him, to the Father, a decision to commit oneself to him and to follow him and his ways. This decision is possible only through the influence of the Holy Spirit (1 Cor 12:3). To those who so accept him, and believe in his name, Jesus gives the power to become children of God, and sharers in the divine nature.”

These are simple yet powerful words concerning Jesus Christ. In this light, who is He for you personally? Who is He for you as a family? Who is He for you in your BEC? Why should conversion precede your personal, family and communitarian faith in Jesus? ■

Introductory Rites

Greeting

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: In today's celebration, let us ask the Holy Spirit to gift us with the grace to be the link between the groanings of humanity and creation here on earth with will of God in heaven by empowering us to be with the poor and to listen with them to the voice of God.

Penitential Act

P: Brothers and sisters, let us now acknowledge our sins so that we may be worthy to celebrate this mystery of God's love and compassion.

P: Lord Jesus, forgive us for not listening to the cries of the poor. Lord, have mercy.

C: *Lord, have mercy.*

P: Christ Jesus, forgive us for not seeing the degradation of creation. Christ, have mercy.

C: *Christ, have mercy.*

P: Lord Jesus, forgive for our unconcern and lack of kindness. 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: Show favor, O Lord, to your servants and mercifully increase the gifts of our grace, that, made fervent in hope, faith and charity, they may be ever watchful in keeping your commands.

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: Wis 12:13, 16-19

L: A Reading from the Book of Wisdom

There is no god besides you who have the care of all, that you need show you have not unjustly condemned. For your might is the source of justice; your mastery over all things makes you lenient to all. For you show your might when the perfection of your power is disbelieved; and in those who know you, you rebuke temerity. But though you are master of might, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. And you taught your people, by these deeds, that those who are just must be kind; and you gave your children good ground for hope that you would permit repentance for their sins.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Wis 12:13, 16-19:

Wisdom, in the biblical tradition is deep fundamental insight into ordinary human experience. In her meditation on concrete human experience of material reality, wisdom is able to see that whoever has been caring for all created things must be the only true God, and there is no other. In the interplay between good and evil, strengths and weaknesses of creation, especially in human history as exemplified by the history of fidelity-infidelity, liberation-oppression, stability-war of Israel in relation to other peoples in Canaan, wisdom discovers the quality of the true God as more just than condemning. The true God is more lenient and patient than authoritarian and dictatorial. This is so because He is mighty and has mastery over all of creation. Wisdom sees that the qualities of the true God ought to be the qualities of his people too, for he has taught them how to be like him: only the one who has mastery over things can be merciful, kind, patient, lenient and just. People are unjust, strict and condemning because they are actually from within profoundly insecure! The clemency of God gives people time for repentance and change!

Responsorial Psalm: Ps 86:5-6, 9-10, 15-16

R: Lord, you are good and forgiving.

You, O LORD, are good and forgiving, abounding in kindness to all who call upon you. Hearken, O LORD, to my prayer and attend to the sound of my pleading.

R: Lord, you are good and forgiving.

All the nations you have made shall come and worship you, O LORD, and glorify your name. For you are great, and you do wondrous deeds; you alone are God.

R: Lord, you are good and forgiving.

You, O LORD, are a God merciful and gracious, slow to anger, abounding in kindness and fidelity. Turn toward me, and have pity on me; give your strength to your servant.

R: Lord, you are good and forgiving.

Commentary on Ps 86:

This is a prayer, poetically composed, where the supplicant-psalmist cries out his/her anguish and suffering without cause. And the poet turns to God to respond to his/her anguished cries. In the midst of the poet's profound cry of need is a thanksgiving to God: God who in the poet's personal experience is kind and forgiving; God who in the experience of nations, is great in his deeds and worthy to be worshipped. And then the poet returns to his/her anguished human condition: in the irrationality of human pain and suffering, give your servant, strength, O God!

Second Reading: Rom 8:26-27

L: A reading from the Letter of St. Paul to the Romans.

Brothers and sisters: The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will.

L: The Word of the Lord.

C: Thanks be to God.

Commentary on Rom 8:26-27:

This concludes the section on Paul's exposition of the hope of glory. The Christian's particular role in the proclamation of the Gospel of

universal salvation in solidarity with those who suffer and with those who are waiting, is to give the testimony of hope. But this is only possible because of the presence of the Holy Spirit. He empowers Christian actions and makes effective our prayers. He links the Christian proclamation with concrete Christian witnessing. He joins the desires of human hearts on earth with God's will in heaven. He transforms the pains and groanings of the earth into beautiful pure prayers addressed to heaven!

Alleluia Verse:

R: Alleluia, alleluia! Blessed are you, Father, Lord of Heaven and earth; you have revealed to little ones the mysteries of the kingdom!

R: Alleluia, alleluia.

Gospel: Matt 13:24-43

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 proposed another parable to the crowds, saying: "The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the

harvesters, 'First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.'"

[He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'"

He spoke to them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened."

All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.

Then, dismissing the crowds, he went into the house. His disciples approached him and said, "Explain to us the parable of the weeds in the field." He said in reply, "He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine

like the sun in the kingdom of their Father. Whoever has ears ought to hear.”]

P: The Gospel of the Lord.

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

Commentary on Matt 13:24-43

The Kingdom of Heaven exercises profound historical patience when it accepts the co-existence of good and evil in the unfolding of human history on earth. Just as the weeds today may become edible plants tomorrow so is there hope for the conversion and transformation of the sinner in the course of history, until the final judgment day. The social forces that move history forward are the poor and the little ones. Their projects for radical fundamental change, no matter how little they were started, are like the yeast in the flour. They are the good citizens of the kingdom; the kingdom patiently waits for change among those citizens who relish the kingdom of evil, until judgment on the final day.

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Homily: The Church of the Poor, through the Basic Ecclesial Communities, elevates the groaning of humanity and creation into pure prayers to heaven when she gives witness to the faith of the poor in God whose patience gives time for repentance and change!

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, elevates the groaning of humanity and creation into pure prayers to heaven when she gives witness to the faith of the poor in God whose patience gives time for repentance and change!	What do you perceive as the groanings or causes of pain and suffering of the people and of nature in your place, or in your BEC? How did you link these pleadings with the will of God in heaven?	The Holy Spirit links the aspirations and groanings of humanity and creation on earth with the divine plan for humanity and creation. We must open our hearts to the Spirit and be moved by his inspiration and be instruments of conversion and change.

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 once again joyfully and humbly ask our Father to continue to open us to the gift of the Spirit dwelling in our hearts and to be moved by the directions of the same Spirit. For every prayer let our response be: Lord, fill and move us by your Spirit.

R: Lord, fill and move us by your Spirit.

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to elevate the groaning of humanity and creation into pure prayers to heaven by giving witness to the faith of the poor in God whose patience gives time for repentance and change! Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

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, inspired by the Spirit, they may exercise their ministries with patience, kindness, understanding and clemency in favor of the people, not of their career. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may institute prison and penal reforms, so that those in prison may grow in the goodness and love of God through building community spirit, love, justice and mercy, personal integrity and common education in the service of humanity and creation. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may help each other feed the hungry, give drink to the thirsty, clothe the naked, visit the sick and the imprisoned, shelter the homeless, bury our dead and protect the environment from wanton and conscience-less exploitation, because we are true citizens of the Kingdom. Let us pray to the Lord.

R: Lord, fill and move us by your Spirit.

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, fill and move us by your Spirit.

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

R: Lord, fill and move us by your

Spirit.

P: Lord God, these are the prayers we present to you today. We ask you to grant them to us by making us sensitive to the workings of the Spirit in us, in our neighbor, in society, in the world and in all of creation. 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: O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honor of your majesty may benefit the salvation of all. 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 when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church.

And so, in company with choirs of Angels, we praise you, and with joy we proclaim:

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.*

Prayer after Communion

P: Let us pray: Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. 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 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.

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