



**Seventeenth Sunday
in Ordinary Time
July 24, 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, makes the Lord's Prayer a life-project by making God's kingdom real on earth through the cross of justice and compassion.

Today we celebrate the Sixteenth Sunday in Ordinary Time. With today's theme, "The Church of the Poor, through the Basic Ecclesial Communities, makes the Lord's Prayer a life-project by making God's kingdom real on earth through the cross of justice and compassion." let us reflect on PCP-II's "A Renewed Integral Evangelization" when it says:

**"PART III. A
RENEWED INTEGRAL
EVANGELIZATION
B. ANNOUNCING A
MESSAGE OF LIBERATION**

**1. Evangelization and
Liberation**

(244) Thus, "the Church takes great care to maintain clearly and firmly both the unity and the distinction between evangelization and human promotion: unity because she seeks the good of the whole person; distinction, because these two tasks enter, in different ways, into her mission."

(245) While the distinctions then are very necessary in order to properly understand the Church's mission in the temporal order, we should note that the unity of the two tasks of evangelization and temporal liberation is what we usually refer to as integral evangelization or integral liberation or integral salvation. Our concern here is with human liberation in the temporal order.

Points for Reflection: Is the value of the work for temporal human liberation diminished by this distinction? Can the work of evangelization take place through one who does not believe but is committed to the good of all? Describe integral salvation, integral evangelization or integral liberation. ■

**Entrance Antiphon: Cf. Ps 68
(67): 6-7, 36**

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

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 Seventeenth Sunday in Ordinary Time, 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 make the Our Father our life's project: to make God's Kingdom real on earth by following the footsteps of Jesus and carrying his Cross.

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 see the works of your divine justice. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our failure to be free from slavery to the law. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for our failure to cooperate with the project of the Kingdom on earth. 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, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. 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: Gn 18:20-32

L: A reading from the Book of Genesis

In those days, the LORD said: “The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out.”

While Abraham’s visitors walked on farther toward Sodom, the LORD remained standing before Abraham. Then Abraham drew nearer and said: “Will you sweep away the innocent with the guilty? Suppose there were fifty innocent people in the city; would you wipe out the place, rather than spare it for the sake of the fifty innocent people within it? Far be it from you to do such a thing, to make the innocent die with the guilty so that the innocent and the guilty would be treated alike! Should not the judge of all the world act with justice?”

The LORD replied, “If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake.” Abraham spoke up again: “See how I am presuming to speak to my Lord, though I am but dust and ashes! What if there are five less than fifty innocent people? Will you destroy the whole city because of those five?” He answered, “I will not destroy it, if I find forty-five there.” But Abraham persisted, saying “What if only forty are found there?” He replied, “I will forbear doing it for the sake of the forty.” Then Abraham said, “Let not my Lord grow impatient if I go on. What if only thirty are found there?” He replied, “I will forbear doing it if I can find but thirty there.” Still Abraham went on, “Since I have thus dared to speak to my Lord, what if there are no more than twenty?” The

LORD answered, “I will not destroy it, for the sake of the twenty.” But he still persisted: “Please, let not my Lord grow angry if I speak up this last time. What if there are at least ten there?” He replied, “For the sake of those ten, I will not destroy it.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gn 18:20-32:

The setting probably reflects an ancient tradition when the people related themselves to God with great familiarity and simplicity, and without fear. This may also indicate a religious and pastoral situation showing the ancients’ simple sensitivity toward fellow human beings. Abraham’s haggling with God is like the haggling between the buyer and the seller for a cheaper price in the marketplace. Convinced that divine justice is merciful, Abraham intercedes for the inhabitants of Sodom. The author wants to prove that God is not that unjust as to destroy evildoers in front of the just ones. God’s promise that Abraham will be a blessing to the nations is now at work here.

Responsorial Psalm: Ps 138:1-2, 2-3, 6-7, 7-8

R: Lord, on the day I called for help, you answered me.

I will give thanks to you, O LORD, with all my heart, for you have heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name.

R: Lord, on the day I called for help, you answered me.

Because of your kindness and your truth; for you have made great above all things your name and your promise. When I called you answered me; you

built up strength within me.

R: Lord, on the day I called for help, you answered me.

The LORD is exalted, yet the lowly he sees, and the proud he knows from afar. Though I walk amid distress, you preserve me; against the anger of my enemies you raise your hand.

R: Lord, on the day I called for help, you answered me.

Your right hand saves me. The LORD will complete what he has done for me; your kindness, O LORD, endures forever; forsake not the work of your hands.

R: Lord, on the day I called for help, you answered me.

Commentary on Ps 138:1-2, 2-3, 6-7, 7-8:

This is a thanksgiving psalm of an individual, of the kings and for the future. The psalmist found himself intoning the song among a foreign people, far from the temple and surrounded by foreign gods. But his countenance is fixed towards the temple of Jerusalem. Why was he grateful? Because of his experience of the Lord's kindness, fidelity and rescue from his enemies. In the future, the Lord would complete his saving acts on the psalmist.

Second Reading: Col 2:12-14

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

Brothers and sisters: You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when you were dead in transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it

from our midst, nailing it to the cross.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Col 2:12-14

After rejecting esoteric philosophies and practices of pseudo-religious character, Paul exhorts the Colossian community to return to Christ. The baptism in Christ meant the burial of the old self enmeshed in old beliefs and traditional practices. Strengthened by faith, one rises from the death of sin into a new life of forgiveness and liberation from the enslavement of the law whose legal documents are left nailed on the cross!

Alleluia Verse: Rom 8:15bc

R: Alleluia, alleluia. You have received a Spirit of adoption, through which we cry, "Abba, Father." **R: Alleluia, alleluia.**

Gospel: Lk 11:1-13

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.*

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."

And he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey and I have nothing to offer

him,’ and he says in reply from within, ‘Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.’ I tell you, if he does not get up to give the visitor the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence.

“And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. What father among you would hand his son a snake when he asks for a fish? Or hand him a scorpion when he asks for an egg? If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him?”

P: The Gospel of the Lord.

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

Commentary on Lk 11:1-13

Luke chose to insert the simple and shorter version of the Lord’s Prayer into the missionary journey of Jesus towards the city of Jerusalem. A prayer that is not a finished product, but must be lived out as in a journey. A prayer that must be a lifelong project for a Christian who does not depend on formulas of life but of creating life. A prayer that preludes the great confrontation between the Roman Empire and the Kingdom of God. There are two poles in this short and simple prayer, namely: (1) God and everything that pertains to God’s kingdom that we must realize on earth, and (2) our neighbor and our commitment for him/her to justice and peace, even as we in our weakness will find ourselves in contradictions

and conflicts. Heaven and earth are united in this one simple prayer. A prayer that would fortify us against the daily temptations of egoism, greed, boredom, despair, meaninglessness and loss of faith that make of the Our Father a stale formula and not a living project. The parables that follow illustrate what insistence can do to the heart of God: Jesus assures us that God will never refuse one who makes his/her prayer a life-project!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, makes the Lord’s Prayer a life-project by making God’s kingdom real on earth through the cross of justice and compassion.

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, makes the Lord’s Prayer a life-project by making God’s kingdom real on earth through the cross of justice and compassion.	In your parish and BEC, who are in need of temporal liberation and salvation from sin? Describe the personal, social and structural situation of those who are in need of temporal liberation and salvation from sin. What are you and your parish/ BEC doing?	The Church maintains both the unity and the distinction between evangelization and human promotion: unity.. seeks the good of the whole person; distinction ... these two tasks enter, in different ways, into her mission.

Profession of Faith

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 to do your will.

R: *Lord, help 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 continue to make the Lord's Prayer a life-project by working to make God's kingdom real on earth through the cross of justice and compassion. Let us pray to the Lord.

R: *Lord, help us to do your will.*

L: For our Holy Father, Pope Francis, for the bishops, all the clergy, all those in consecrated life and for all the lay who are entrusted with the care and administration of the church as People of God: that they may continue to be God's faithful instruments that strengthen our faith, hope and love away from egoism, greed and meaninglessness. Let us pray to the Lord.

R: *Lord, help 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 make laws, policies and structures that promote and defend every human being and creation as our neighbor through the development of culture, science and technology for the common good. Let us pray to the Lord.

R: *Lord, help us to do your will.*

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 inspiring one another to be constant and persevering in our prayer that acts and in our insistence

to renew the face of the earth. Let us pray to the Lord.

R: *Lord, help 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, help 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, help us to do your will.*

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. Help us realize the unity of heaven and earth by our prayer and action for justice and compassion. 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: Accept, O Lord, we pray, the offerings which we bring from the abundance of your gifts, that through the powerful working of your grace

these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness. 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 by his birth he brought renewal to humanity's fallen state, and by his suffering, cancelled out our sins; by his rising from the dead, he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

And so, with the company of Angels and Saints, we sing the hymn of your praise, 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.

When we eat this Bread and drink this Cup, we proclaim your 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 103 (102):2

Bless the Lord, O my soul, and never forget all his benefits.

Prayer after Communion

P: Let us pray: We have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation. 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: May your family always rejoice together, O God, over the mysteries of redemption they have celebrated, and grant its members the perseverance to attain the effects that flow from them. 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.* ■

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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