



Seventeenth Sunday in Ordinary Time
July 27, 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, is the sacrament of salvation because her faith and hope for salvation is a reference point in dialog with other peoples, believers and non-believers in whom the Spirit also dwells!

As we prepare for the coming of the Holy Father, Pope Francis I, in January 2015 to visit the victims of typhoon Yolanda, let us examine more closely why until now, more than half a year after, many victims still live in evacuation tents. We look into this in light of the values that we possess: those who live as communities were able to rebuild early, by sheer volunteerism and concern for one another; but those who live as individuals have no individual capacities to recover. We also ask: where have all the millions of donations from domestic, national and international sources, in cash or in kind, gone? Let us reflect on these realities, in the light of faith. PCP-II says:

“B. The Call of Jesus Today

1.a) An Informed and Communitarian Faith

(65) This faith includes believing his words, and accepting his teachings, trusting that he has the words of eternal life (Jn 6:68). The Sacred Scriptures and the living Divine Tradition of the Church transmit to us the teachings of Jesus. Because this is so, whoever believes in Jesus must also strive to know and accept the truths which he continues to teach through his Church. The disciple must have an informed faith.

(66) Faith unites a person with Jesus. It is a union so intimate that Saint Paul could write, ‘I live, no longer I, but Christ lives in me; in so far as I now live in the flesh, I live by faith in the Son of god ...’ The believer lives in Jesus and Jesus in him. Because this is so, all believers are united to each other in Christ. And faith unites not by virtue of nationality nor of economic class, nor of gender. Faith transcends all boundaries of being Jew or Greek, being slave or freeman, male or female. We are all one in Christ Jesus. Faith recognizes even in an enemy a person to reach out to in love. It gathers us into a community. Faith is communitarian. ■

Introductory Rites

Entrance Antiphon:

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

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: Let us celebrate today our faith in Christ and our hope in the final salvation. Let us also pray that we may be able to share our informed faith with others, believers and non-believers, in a dialog of openness, wisdom and love because the Spirit of God is with them too, and we are all called to be perfect images of the same 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, you are God's love made flesh for us. Lord, have mercy.

C: *Lord, have mercy.*

P: Lord Jesus, by adoption you have made us your brothers and sisters. Christ, have mercy.

C: *Christ, have mercy.*

P: Lord Jesus, by your Spirit, you call all of humanity to be with the Father. 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

Gloria 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 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: 1 Kgs 3:5, 7-12

L: A Reading from the First Book of Kings

The LORD appeared to Solomon in a dream at night. God said, "Ask something of me and I will give it to you." Solomon answered: "O LORD, my God, you have made me, your servant, king to succeed my father David; but I am a mere youth, not knowing at all how to act. I serve you in the midst of the people whom you have chosen, a people so vast that it cannot be numbered or counted. Give your servant, therefore, an understanding heart to judge

your people and to distinguish right from wrong. For who is able to govern this vast people of yours?"

The LORD was pleased that Solomon made this request. So God said to him: "Because you have asked for this—not for a long life for yourself, nor for riches, nor for the life of your enemies, but for understanding so that you may know what is right—I do as you requested. I give you a heart so wise and understanding that there has never been anyone like you up to now, and after you there will come no one to equal you."

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Kgs 3:5, 7-12:

This is part of the biographical sketch of Solomon. Here, he is famed for his wisdom. Take note that Solomon asked for a heart that judges people by understanding their human condition and that knows right from wrong. It seems strange that the function of understanding and right judgment is given to the heart. It is even more significant that the wisdom to govern the people takes on a moral sense: right and wrong. This moral sense of governance is arrived at through discernment and reflection, through wisdom.

Responsorial Psalm: Ps 119:57, 72, 76-77, 127-128, 129-130

R: *Lord, I love your commands.*

I have said, O LORD, that my part is to keep your words. The law of your mouth is to me more precious than thousands of gold and silver pieces.

R: *Lord, I love your commands.*

Let your kindness comfort me according to your promise to your servants. Let your compassion come to me that I may live, for your law is my delight.

R: *Lord, I love your commands.*

For I love your command more than gold, however fine. For in all your precepts I go forward; every false way I hate.

R: *Lord, I love your commands.*

Wonderful are your decrees; therefore I observe them. The revelation of your words sheds light, giving understanding to the simple.

R: *Lord, I love your commands.*

Commentary on Ps 119:

This is a very long psalm: 22 strophes equivalent to the 22 letters in the Hebrew alphabet. Each strophe begins with the letter in the Hebrew alphabet. Each verse in the strophe begins with that same corresponding letter. Each strophe has 8 verses: 7 is complete; 7+1 is perfection. This is a wisdom psalm that revolves around the theme: Love for the law, or love for the God of the law.

Second Reading: Rom 8:28-30

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

Brothers and sisters: We know that all things work for good for those who love God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers and sisters. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 8:28-30:

This is a triumphant hymn to the love which the Father and Jesus Christ have for us. Our love for God is actually our response to his initiative to love us first.

That he loves us first already indicates our destiny: to be with him. But to be with him, to fulfill that purpose, needs a process: that we take care of our identity and develop it to conform to his image, the image of his Son, to whom by adoption we have become his brothers and sisters: for we are all created in the image and likeness of God. This makes the Christian community, who lives this faith and hope in the fullness of salvation – the Church as sacrament of salvation – the reference point for all of humanity who are seeking the fullness and glory of being human, in the divinity of God. The Holy Spirit who lives in everyone’s heart – in the heart of all humanity - has made it so.

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 13:44-52

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 his disciples: “The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it.

[Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they

throw away.

Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth.

“Do you understand all these things?” They answered, “Yes.” And he replied, “Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.”]

P: The Gospel of the Lord.

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

Commentary on Matt 13:44-52

The kingdom of heaven is like a treasure or gem that is so precious that you cannot but commit your whole life and passion to it. It becomes the priority of your life: you wake up with it, think and dream about it, are infatuated by it, and are inspired by it. Its worth is both the sum of all you have, and more: it is the whole that is greater than the totality of its parts. It is a reality that in its passivity can overwhelm and consume you.

But the kingdom is also an active reality that can capture you. It seeks you and many others like you. It makes a distinction between you and the others, between the good and the bad, between those that it can take in and those that it cannot. It exercises its authority to judge, in these last times. It is embraced readily by the poor and the little ones, because it is the fulfillment of their deepest desires for food and freedom, jobs and justice, land and liberation: fullness of life. But the educated will vacillate in their

acceptance of the kingdom because of the difficult path towards it. Still, the kingdom is for all, in dialogue and mutual trust, of peoples from different cultures and classes who are open to conversion, change, transformation and liberation!

Homily: The kingdom of God is for all, in dialogue and mutual trust, of peoples from different cultures and classes who are open to conversion, change, transformation and liberation, because the Holy Spirit dwells in the hearts of all.

The Church of the Poor, through the Basic Ecclesial Communities, is the sacrament of salvation because her faith and hope for salvation is a reference point in dialog with other peoples, believers and non-believers in whom the Spirit also dwells!

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, is the sacrament of salvation because her faith and hope for salvation is a reference point in dialog with other peoples, believers and non-believers in whom the Spirit also dwells!	Where you are, where your BEC is, are there people who are not Catholics, who belong to other religions and churches or who profess to have no faith in God at all? What are they doing for their fellow human beings and society? How do you relate with them?	The kingdom of God is for all, in dialogue and mutual trust, of peoples from different cultures and classes who are open to conversion, change, transformation and liberation, because the Holy Spirit dwells in the hearts of all.

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 inspired by the same Spirit who moves us all to work together for the fullness of God's kingdom. For every prayer let our response be: Lord, make us your living likeness for your kingdom.

R: *Lord, make us your living likeness for your kingdom.*

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, as sacrament of salvation because of her faith in Christ and hope for salvation, she may continue to propose herself as a reference point in dialog with other peoples, believers and non-believers in whom the Spirit also dwells, for the full realization of God's Kingdom. Let us pray to the Lord.

R: *Lord, make us your living likeness for your kingdom.*

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 continue to reach out to Christians of different denominations, to Muslims and men and women of other faiths and religions, and to avowed atheists, and invite them to work together for a just and peaceful world. Let us pray to the Lord.

R: *Lord, make us your living likeness for your kingdom.*

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they may unite by transcending their beliefs and ideologies, political differences and interests, and work for the common good and respond to genuine human needs. Let us pray to the Lord.

R: *Lord, make us your living likeness for your kingdom.*

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire each other instruct the ignorant, counsel the doubtful, admonish the sinners, bear wrongs patiently, forgive offenses willingly, comfort the afflicted and pray for the living and the dead, in the spirit of dialog, openness and love because we are true citizens of the Kingdom. Let us pray to the Lord.

R: *Lord, make us your living likeness for your kingdom.*

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 your living likeness for your kingdom.*

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

R: *Lord, make us your living likeness*

for your kingdom.

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 richness of our diversities, to discover your profound presence in each of us and in every creature, and to hear your only one call: to be with you in the glory of your kingdom. 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 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.

For through his Paschal Mystery, he accomplished the marvelous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and all the hosts and Powers of heaven, we sing the hymn of your glory, 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:

Blessed are the merciful, for they shall receive mercy. Blessed are the clean of heart, for they shall see God.

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 salvation. 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 forth, the Mass is ended.

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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