



**Eighteenth Sunday in Ordinary Time –
Fil-Mission Sunday
July 31, 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, testifies to the supremacy of God's Kingdom when she gives her all for the transformation of society.

Today we celebrate the Eighteenth Sunday in Ordinary Time. With today's theme, "The Church of the Poor, through the Basic Ecclesial Communities, testifies to the supremacy of God's Kingdom when she gives her all for the transformation of society" 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

2. The Church, a Flawed but Potent Resource

(246) At the very outset, we need to confess with humility and sorrow that the imperfect human face of God's chosen community, both as an institution and as

a people, has all too often revealed itself in the failure to evangelize and liberate – in deed. By many the Church is perceived as the bastion of conservatism and as the defender of the social status quo.

(247) But the Church can and should be a power towards integral national development. As a divine institution it has such power. As a human institution, it has enormous resources. It is present especially through Basic Ecclesial Communities in remote areas rarely reached even by the government. It has a high degree of credibility with the people and a message to communicate, which is another way of saying that it is a significant cultural force. It has a vision of the human person and human dignity, a vision of society and the common good, which have implications for how society should be organized.

Points for Reflection: Looking at the human and temporal attributes of the Church today, what would you consider as indicators of her conservatism and defense of the social status quo? How can she close the gap between her identity as a divine institution that is called to give her all for the liberation and development of peoples and her reality as a human institution with enormous resources and predisposed to greed, power and luxury? ■

Entrance Antiphon: Ps 70 (69):

2, 6

O God, come to my assistance; Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

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 Eighteenth 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 be committed to the supreme value of God's Kingdom, and thus make us radical givers of self and resources for the betterment of society, especially for the liberation and development of the poor through their struggle for a better life.

Penitential Act

P: Brethren (brothers and sisters), let us now ask God's loving forgiveness for our sins because our God is a God of love, justice and compassion:

P: Lord Jesus, forgive us for the illusion that we could possess everything forever. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for the illusion that we could go to heaven without involving ourselves in the transformation of society and the world. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for the

illusion that we do not need God's Kingdom at all. 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: Draw near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. 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: Eccl 1:2; 2:21-23

L: L: A reading from the Book of Ecclesiastes

Vanity of vanities, says Qoheleth, vanity of vanities! All things are vanity! Here is one who has labored with wisdom and knowledge and skill, and yet to another who has not labored over it, he must leave property. This also is vanity and a great misfortune. For what profit comes to man from all the toil and anxiety of heart with which he has labored under the sun? All his days sorrow and grief are his occupation; even at night his mind is not at rest. his also is vanity.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Eccl 1:2; 2:21-23:

Qoheleth is the Hebrew for Ecclesiastes which means someone who has everything in life such as wealth, goodness, beauty, wisdom. “Vanity of vanities” is an expression of the superlative degree: most empty, the greatest illusion, total nothingness. This refers to the radical fragility of being human, the total meaninglessness of human activity and the greatest illusion and deception that entrap humanity. The Preacher, in his old and final days, when he was about to collect the fruits of his labor through all the years, realized instead that these were all deceptions and illusions because, in the end, in death he could not get them at all! He was running after wind!

Responsorial Psalm: Ps 90:3-4, 5-6, 12-13, 14, 17

R: If today you hear his voice, harden not your hearts.

You turn man back to dust, saying, “Return, O children of men.” For a thousand years in your sight are as yesterday, now that it is past, or as a watch of the night.

R: If today you hear his voice, harden not your hearts.

You make an end of them in their sleep; the next morning they are like the changing grass, Which at dawn springs up anew, but by evening wilts and fades.

R: If today you hear his voice, harden not your hearts.

Teach us to number our days aright, that we may gain wisdom of heart. Return, O LORD! How long? Have pity on your servants!

R: If today you hear his voice, harden not your hearts.

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days. And may the gracious care of the LORD our God be ours; prosper the work of our hands for us! Prosper the work of our hands!

R: If today you hear his voice, harden not your hearts.

Commentary on Ps 90:3-4, 5-6, 12-13, 14, 17:

This is a psalm that is more of a meditation on time rather than a lament or a prayer. It ponders on time as past, present and future, or the interplay of night and morning, of dawn and evening. It is in this context of time that human activity encounters the divine providence. For life is engulfed by the rhythm and cycles of time. God enters into time, and makes his kindness felt in the prosperity of life. When God prospers the work of human hands, then that is reason for rejoicing!

Second Reading: Col 3:1-5, 9-11

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

Brothers and sisters: If you were raised with Christ, seek what is above, where Christ is seated at the right hand

of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory. Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Col 3:1-5, 9-11

Continuing on the theme of new life in Christ, the author now exhorts the Colossians to have their two feet planted firmly on the ground in order to transform it according to the values of heaven, by their witness and commitment. The list of negativities is now presented as belonging to the old order. These negativities have no place in the new self in Christ. The believer ought to discover Christ as permeating everything. For he has made all things new!

Alleluia Verse: Mt 5:3

R: Alleluia, alleluia. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. **R: Alleluia, alleluia.**

Gospel: Lk 12:13-21

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.*

Someone in the crowd said to Jesus, “Teacher, tell my brother to share the inheritance with me.” He replied to him, “Friend, who appointed me as your judge and arbitrator?” Then he said to the crowd, “Take care to guard against all greed, for though one may be rich, one’s life does not consist of possessions.” Then he told them a parable. “There was a rich man whose land produced a bountiful harvest. He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, ‘Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!’” But God said to him, ‘You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?’ Thus will it be for all who store up treasure for themselves but are not rich in what matters to God.”

P: The Gospel of the Lord.

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

Commentary on Lk 12:13-21

This is a parable of greed and ambition which are actually tantamount to nothing. Replete with wisdom insights, the parable shows how death reduces every selfish ambition and accumulation of possessions into nothingness and meaninglessness. The key to understand this profound realization lies in the supreme value of the Kingdom of God.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, testifies to the supremacy of God’s Kingdom when she gives her all for the transformation of society.

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, testifies to the supremacy of God’s Kingdom when she gives her all for the transformation of society.	Concretely, who are the people and what things and situations need transformation in your parish and BEC? What sort of transformation do they need in light of the gospel values and God’s Kingdom? Why?	The Church has all too often revealed itself in the failure to evangelize and liberate – in deed. Christ has never been the bastion of conservatism nor defender of the social status quo.

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 witness to your Kingdom.

R: Lord, help us to witness to your Kingdom.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to testify to the supremacy of God’s Kingdom by giving her all for the transformation of society and of the world. Let us pray to the Lord.

R: Lord, help us to witness to your Kingdom.

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 find ways to adhere more closely to the gospel values by giving up their desires for luxurious living, by combatting the temptations of power and by humbling themselves in moments of being flattered and glorified. Let us pray to the Lord.

R: Lord, help us to witness to your Kingdom.

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 advocacies and programs for social transformation, equality and justice. Let us pray to the Lord.

R: Lord, help us to witness to your Kingdom.

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 give witness to the supremacy and primacy of God’s Kingdom by being radically generous and gratefully responsive to the needs of others and of nature, our common home. Let us pray to the Lord.

R: Lord, help us to witness to 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, help us to witness to your Kingdom.

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

R: Lord, help us to witness to your Kingdom.

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 to be committed to the gospel values, put a stop to the structures of avarice and greed, prevent the violent exercise of power and expose the illusions of glory and self-centeredness. 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: Graciously sanctify these gifts, O Lord, we pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you. 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: Wis 16: 20

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

Prayer after Communion

P: Let us pray: Accompany with constant protection, O Lord, those you renew with these heavenly gifts and, in your never-failing care for them, make them worthy of eternal redemption. 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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