



**Twenty-First Sunday
in Ordinary Time
August 21, 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, will be the first to enter the narrow gate of God's kingdom through her faith that does justice and mercy.

Today we celebrate the Twenty-First Sunday in Ordinary Time. With our theme for today, "The Church of the Poor, through the Basic Ecclesial Communities, will be the first to enter the narrow gate of God's kingdom through her faith that does justice and mercy," 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

3. A Vision of a People and Nation Renewed

(253) And what kind of a Filipino nation should we be?

This is our vision. That all may have life (mabigyan ng buhay) –

We shall have to create a free nation: where human dignity and solidarity are respected

and promoted; where moral principles prevail in socio-economic life and structures; where justice, love, and solidarity are the inner driving forces of development.

(254) We shall have to build a sovereign nation: where every tribe and faith are respected; where diverse tongues and traditions work together for the good of all; where membership is a call to participation and involvement and leadership a summons to generous service.

(255) Ours will have to be a people: in harmony with one another through unity in diversity; in harmony with creation, and in harmony with God.

Ours shall be a civilization of life and love.

Points for Reflection: In your experience, are we a nation that is truly free and sovereign? Does an economy that thrives on huge income for the rich and measly wages for the worker and landlessness for the peasant-farmer show the victory of moral principles in our socio-economic life and structures? Does the presence of US military bases and of Chinese control of the West Philippine Sea speak well of our sovereignty? When the Lumad are driven out of their ancestral land and domain by the military forces that defend the mining, logging and plantation companies, and when the Bangsamoro have no homeland, can we speak of harmony and unity in diversity? ■

Entrance Antiphon: Cf. Ps 86 (85): 1-3

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

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 Twenty-First Sunday in Ordinary Time, let us continue to pray for 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 faith who can put our new faith in Christ Jesus into practice by doing actions of justice and mercy, love and liberation, radical change and total integral transformation.

Penitential Act

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

P: Lord Jesus, forgive us for our failure to live as missionaries of your love. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our failure to accept trials as moments of learning and liberation. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for our failure to put into practice our faith in you. 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, who cause the minds of the faithful to unite in a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. 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: Is 66:18-21

L: A reading from the Prophet Isaiah

works and their thoughts, and I come to gather nations of every language; they shall come and see my glory. I will set a sign among them; from them I will send fugitives to the nations: to Tarshish, Put and Lud, Mosoch, Tubal and Javan, to the distant coastlands that have never heard of my fame, or seen my glory; and they shall proclaim my glory among the nations. They shall bring all your brothers and sisters from all the nations as an offering to the LORD, on horses and in chariots, in carts, upon mules and dromedaries, to Jerusalem, my holy mountain, says the LORD, just as the Israelites bring their offering to the house of the LORD in clean vessels. Some of these I will take as priests and Levites, says the LORD.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Is 66:18-21:

All people and all nations shall finally converge in Jerusalem, thus says this concluding oracle to the Third Isaiah. Pagans and unbelievers will be converted and, in turn, will also become missionaries of God among other nations that have not yet heard of Yahweh. This possibility opens up hope, a reservoir of hope in the future: a vision already accomplished in hope. But one must take note: Yahweh will send their fugitives as his missionaries. Remember Moses, a fugitive before the royal court of Egypt was made Yahweh's instrument for the liberation of Israel from Egypt. Remember Cyrus, a non-believer, who became Yahweh's instrument for the return of the Israelites to their homeland, a return to Yahweh himself and to the covenant relationship with him!

Responsorial Psalm: Ps 117:1, 2

R: Go out to all the world and tell the Good News. or: R. Alleluia.

Praise the LORD all you nations; glorify him, all you peoples!

R: Go out to all the world and tell the Good News. or: R. Alleluia.

For steadfast is his kindness toward us, and the fidelity of the LORD endures forever.

R: Go out to all the world and tell the Good News. or: R. Alleluia.

Commentary on Ps 117:1, 2:

This is a hymn of praise. The response from Mark 16,15 heightens the reason for the praise: all nations—international—will praise Yahweh because of his steadfast love and fidelity to his people and to his covenant with them.

Second Reading: Heb 12:5-7, 11-13

L: A reading from the Letter to the Hebrews

Brothers and sisters, You have forgotten the exhortation addressed to you as children: “My son, do not disdain the discipline of the Lord or lose heart when reprovved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges.” Endure your trials as “discipline”; God treats you as sons. For what “son” is there whom his father does not discipline? At the time, all discipline seems a cause not for joy but for pain, yet later it brings the peaceful fruit of righteousness to those who are trained by it. So strengthen your drooping hands and your weak knees. Make straight paths for your feet, that what is lame may not be disjointed but healed.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Heb 12:5-7, 11-13

At first glance, the preacher to the Hebrews is presenting an Old Testament Wisdom tradition: the father as teacher and educator to his children (cf. Prov 3:12; Prov. 13:1). He does so by comparing the discipline imposed by the human father on the children to that of the trials filled with affection and love that Yahweh bears upon his children. Though trials may bring hardships and pain, these, however, will become disciplinary measures that will end up with joy and peace. The manner of human discipline is based on culture and its customary laws and traditions; God's trials or disciplinary actions are actually an educative training based on a love that transforms, a liberating love that is capable of turning pain and suffering into the joy of justice and peace. For God does not desire suffering and pain for his people. In fact, he will end them. Only he needs the cooperation of the Christian community: they must strengthen their drooping hands and weak knees by walking on the path of justice and delicate care for every person and creation that is radically weak and in need of God's loving intervention.

Alleluia Verse: Jn 14:6

R: Alleluia, alleluia. I am the way, the truth and the life, says the Lord; no one comes to the Father, except through me.

R: Alleluia, alleluia.

Gospel: Lk 13:22-30

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 passed through towns and villages, teaching as he went and making his way to Jerusalem. Someone asked him,

“Lord, will only a few people be saved?” He answered them, “Strive to enter through the narrow gate, for many, I tell you, will attempt to enter but will not be strong enough. After the master of the house has arisen and locked the door, then will you stand outside knocking and saying, ‘Lord, open the door for us.’ He will say to you in reply, ‘I do not know where you are from. And you will say, ‘We ate and drank in your company and you taught in our streets.’ Then he will say to you, ‘I do not know where you are from. Depart from me, all you evildoers!’ And there will be wailing and grinding of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves cast out. And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. For behold, some are last who will be first, and some are first who will be last.”

P: The Gospel of the Lord.

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

Commentary on Lk 13:22-30

Luke's discourse against ambition The door is narrow for those who think they can enter a new life of salvation through their own abilities and efforts. These were the people who heard Jesus, but believed that by their ancient faith they had the right to enter first into the banquet of God's kingdom. In fact, they really did not know how to put this faith into contemporary practice. Instead, by relying on the faith of the old times, they invented for themselves a false sense of security. On the other hand, those who believed in Jesus, followed his will and lived their faith in practice through concrete acts

of love and compassion, justice and mercy, forgiveness and liberation came late into the scene but will be the first ones to enter through the narrow gate leading to the banquet of the kingdom of God.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, will be the first to enter the narrow gate of God’s kingdom through her faith that does justice and mercy.

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, will be the first to enter the narrow gate of God’s kingdom through her faith that does justice and mercy.	Identify members of your parish and BEC who work under the terms of contractualization. Identify those who have no work or lowly paid and are hooked into drugs, alcoholism and gambling. What are you doing in this regard?	We have to create a nation that is free and sovereign, and build ourselves as a people of justice and mercy, of life, love and liberation. Let us bring Christ’s love to all the nations.

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 put our faith into practice.

R: Lord, help us to put our faith into

practice.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to firmly believe in Jesus, do his will and put her faith into practice by concrete acts of love and compassion, justice and mercy, forgiveness and liberation, radical change and total integral transformation. Let us pray to the Lord.

R: Lord, help us to put our faith into practice.

L: For our Holy Father, Pope Francis, the bishops and all clergy, for those in consecrated life and for all lay people entrusted with the care and administration of the community of God’s People: that they may continue to be faithful and willing missionaries of God’s steadfast love and fidelity to all the nations and peoples throughout the world. Let us pray to the Lord.

R: Lord, help us to put our faith into practice.

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 uphold and promote the values of freedom and sovereignty of nations, where moral principles prevail over socio-economic and political structures, where harmony exist in diversity, toward a civilization of life and love. Let us pray to the Lord.

R: Lord, help us to put our faith into practice.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may thrive according to the values of the new life lived in common by helping one another overcome addiction to drugs, sex, gambling and alcoholism through a healthy appreciation for the dignity of labor, productive endeavors, wholesome social life and pursuit of common aspirations. Let us pray to the Lord.

R: Lord, help us to put our faith into practice.

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 put our faith into practice.

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

R: Lord, help us to put our faith into practice.

P: Lord, these are the prayers we present to you today. We ask you, 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 your willing and daring missionaries of your loving compassion and merciful justice to all the nations in the world. 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 Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. 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.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

(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: Cf. Ps 104 (103): 13-15

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth and wine to cheer the heart.

Prayer after Communion

P: Let us pray: Complete within us, O Lord, we pray, the healing work of your mercy and graciously perfect and sustain us, so that in all things we may please you. 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: Hasten to the aid of your faithful people who call upon you, O Lord, we pray, and graciously give strength in their human weakness, so that, being dedicated to you in complete sincerity, they may find gladness in your remedies both now and in the life to come. 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. Or scan this QR code with your Smartphone or tablet.

