



**Twenty-Second Sunday  
in Ordinary Time  
August 30, 2015**

## **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 an ordinary means of salvation for the people not by the laws of rituals but by a heart for freedom, love and justice.**

Today we celebrate the Twenty-Second Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, is an ordinary means of salvation for the people not by the laws of rituals but by a heart for freedom, love and justice. With this theme, let us reflect on “A Renewed Integral Evangelization” with PCP-II, when it says:

### **“PART III. A RENEWED INTEGRAL EVANGELIZATION A. ANNOUNCING A MESSAGE OF SALVATION**

#### **1. A Renewed Catechesis**

##### **b) Authentically Filipino and Systematic**

(163) Finally, catechesis must be systematic, i.e., it must present in an ordered and programmed way the whole of the Good News from the Bible and sacred Tradition, and as taught by the Church – without distortion or diminution, but always taking into account the circumstances of the catechized. This systematic catechesis must highlight the basics of Catholic belief and practice. It must include as an integral part the social doctrine of the Church.

(164) Pope John Paul II’s Catechesi Tradendae, the General Catechetical Directory, the National Catechetical Directory of the Philippines, and (when it is finished) the Catechism for the Universal Church will provide the necessary guidelines for this systematic catechesis.

Point for Reflection: In your growth as Catholic and Christian, what is your experience of Catechesis? What catechetical instructions did you get to prepare for baptism, first confession and first communion? For confirmation, for the sacrament of marriage, for holy anointing and the choices of vocation in the sacred orders? Were these enough to grow as a Catholic/Christian? ■

## **Introductory Rites**

**Entrance Antiphon:** (Cf. Ps 86 (85): 3, 5)

*Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.*

## **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-Second Sunday in Ordinary Time, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. Let us ask for the special grace to be freed from the enslaving impositions of strict rules and regulations of the rites and rituals, for the sake of freedom to love, to be merciful and to do justice for people and for our common home!

## **Penitential Act**

P: And so dear 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, you have called us live with a higher sense of ethical and moral life. Lord, have mercy.

*C: Lord, have mercy.*

P: Christ Jesus, you have called us to elevate our economic-juridical life on a higher moral plane. Christ, have mercy.

*C: Christ, have mercy.*

P: Lord Jesus, you have called us to be free from the slavery of the law in favor of the freedom to love, to be in solidarity with the poor and the

needy on the side of justice. 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: God of might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. 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: Deut 4:1-2, 6-8**

L: A reading from the Book of Deuteronomy

Moses said to the people: “Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you. In your observance of the commandments of the LORD, your God, which I enjoin upon you, you shall not add to what I command you nor subtract from it. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, ‘This great nation is truly a wise and intelligent people.’ For what great nation is there that has gods so close to it as the LORD, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?”

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Deut 4:1-2, 6-8:**

These are the opening words of the long exhortation of Moses provoked by the self-revelation of God in Mt. Horeb/Sinai. The final Deuteronomistic editors placed these words into the mouth of Moses, thus, making him the conscience of the people. The final editors wanted to convince the people to follow the precepts and commandments of God. Note that these were the same people who had strayed from the paths that the Lord had prepared for them. The greatness of a nation and people was measured by their capacity to live a higher and more ethical and moral life where their lives and norms of living reflect the will of God articulated in his laws. God revealed himself as actively involved in the lives of his

people through his acts of justice and just laws.

### **Responsorial Psalm: Ps 15:2-3, 3-4, 4-5**

**R: *One who does justice will live in the presence of the Lord.***

Whoever walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue.

**R: *One who does justice will live in the presence of the Lord.***

Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the LORD.

**R: *One who does justice will live in the presence of the Lord.***

Who lends not his money at usury and accepts no bribe against the innocent. Whoever does these things shall never be disturbed.

**R: *One who does justice will live in the presence of the Lord.***

### **Commentary on Psalm 15:**

This psalm has three arenas of actions, namely: (1) the inner disposition of a man/woman for justice, truth and friendship; (2) inter-personal and inter-human relationship of goodness, and (3) the level of economic-judicial level. These three arenas of actions and the corresponding actions themselves unite one to God and to one's neighbor.

### **Second Reading: Jas 1:17-18, 21b-22, 27**

L: A reading from the Letter of James

Dearest brothers and sisters: All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no

alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures. Humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Jas 1:17-18, 21b-22, 27**

This section of the letter on trials and temptations in life unites love and life. Fidelity and love of God results in life, strengthened by tests and trials. This reflection highlights a revolutionary principle: God does not test anyone nor does he make evil things, for He is the unchangeable and the unalterable Father of lights who showers all with every good and perfect gift. It is when humanity clings on to his weakness – insatiable desires, ambitions, covetousness – that he falls into tests and temptations, having distanced himself from the divine in him, the breath of God. That is why humanity must listen again to the Word of God which is already in his heart, in opposition to his insatiable desires, ambitions, greed. After hearing the Word, Christians must be doers of the word, not just singly, individually and personally but above all as an organized group, a community, a society. For true religion is always linked to justice and social wellbeing.

**Alleluia Verse: Jas 1:18**

**R: Alleluia, alleluia.** The Father willed to give us birth by the word of

truth that we may be a kind of firstfruits of his creatures. **Alleluia, alleluia.**

**Gospel: Mark 7:1-8, 14-15, 21-23**

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Mark.

C: *Glory to you, O Lord.*

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. —For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds. — So the Pharisees and scribes questioned him, “Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?” He responded, “Well did Isaiah prophesy about you hypocrites, as it is written: This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts. You disregard God’s commandment but cling to human tradition.” He summoned the crowd again and said to them, “Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile. “From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile.”

P: The Gospel of the Lord.

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

**Commentary on Mark 7:1-8, 14-15, 21-23**

Jesus did recognize the tradition of his people. But he opposed the legalistic prescriptions of the rite of purity because these only alienated the poor, the sick and the little ones. The disciples did not follow the rules of purity because they were slowly weaned away from this type of legalism that enslaved life rather than liberated it. The educated, the interpreters of the law, the powerful, in fact used the legalistic prescriptions in order to manipulate and go around the Word of God, inflict injustice on the people and take advantage of the good will of the simple folks. God is never pleased with offerings that are fruits of injustice. In fact, Jesus has liberated the Christians from the legalism of purity by asserting that God did not create anything impure. It is the human heart and its acts that make things good or bad. It is “love, solidarity, justice, mercy, and commitment to others” that make one pure, not the vices enumerated in this Markan text.

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**Homily: The Church of the Poor, through the Basic Ecclesial Communities, is an ordinary means of salvation for the people not by the laws of rituals but by a heart for freedom, love and justice.**

| 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 an ordinary means of salvation for the people not by the laws of rituals but by a heart for freedom, love and justice. | What are the strict rules and regulations that your BEC and parish made that prevent the poor and the needy from receiving the sacraments and other church activities? Who are able to receive and participate in them easily? | Systematic catechesis highlights the basics of Catholic belief and practice and the social doctrine of the Church. For true religion is always linked to justice and social wellbeing. |

**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 humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, help us to be free for love and justice.

***R: Lord, help us to be free for love and justice.***

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share the mission of Jesus by being an ordinary means of salvation for the people not by the laws of rituals but by a heart for freedom, love and justice. Let us pray to the Lord.

***R: Lord, help us to be free for love and justice.***

L: For our Holy Father, Pope Francis, 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 they may continue to catechize by highlighting the basics of Catholic belief and practice, include as an integral part the social doctrine of the Church and witness to the true religion as always essentially linked to justice and social wellbeing. Let us pray to the Lord.

***R: Lord, help us to be free for love and justice.***

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 respond to the groaning of creation caused by global warming and climate change due to the uncontrollable wastage and exploitation of creation that are the products of human greed and disregard for the integrity of Mother Nature. Let us pray to the Lord.

***R: Lord, help us to be free for love and justice.***

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 advocating together for freedom from the slavery of the laws and the prescriptions of rites and rituals, and for the freedom to love and be in solidarity, to serve and to give of oneself to others. Let us pray to the Lord.

***R: Lord, help us to be free for love and justice.***

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 be free for love and justice.***

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

**R: Lord, help us to be free for love and justice.**

P: Lord, these are the prayers we present to you today. In this ordinary time, help us to love and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Help us not to make laws that will alienate people, especially the poor, from their very own selves, from one another, from society and Mother Nature, our common home. Mold us to become the gentle but firm hearts of your heart in the world. We ask this through 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: May this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery it may accomplish in power. 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 you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

And so, with all the Angels, we praise you, as in joyful celebration 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.

**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.*

**Communion Antiphon:** Cf. (Ps 31 (30): 20)

*How great is the goodness, Lord, that you keep for those who fear you.*

### **Prayer after Communion**

P: Let us pray: Renewed by this bread from the heavenly table, we beseech you, Lord, that, being the food of charity, it may confirm our hearts and stir us to serve you in our

neighbor. 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: May God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal charity. 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.

*C: Thanks be to God. ■*

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