



**Twenty-Second Sunday in
Ordinary Time
August 31, 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, discerns the way of the Cross as a Body of Christ by being intensely romantically involved with God and in thoroughly experiencing the deepest human need!

With PCP-II, let us continue to meditate on the gift of Faith that God has given to us in Jesus. PCP-II says:

“2. Living the Faith

2.a) Praying and Worshipping

(76) Prayer can also be group prayer as is done in different bible prayer groups, charismatic groups, block rosaries and other similar groups, prayer groups of the Barangay Sang Birhen and the Cursillos. But whether individually or in a group,

prayer must retain its character as a personal conversation with God who loves us. Such a conversation may be done in the silence and solitude of one’s heart or in the meaningful recitation and conscious repetition of prayer formulas. But a mindless and mechanical repetition of words does not glorify God nor sanctify human beings.

(77) Our life of worship and our life of prayer find their source and summit in the sacred liturgy, which is the Christian community’s official public worship, centered on the Eucharist and the other sacraments. Here the Christian community gathers around its Lord who is truly present in the assembly, present in the minister, in the scriptural word read in the Church and, most eminently, in the Eucharist in His own body and blood (SC no. 7). In the Liturgy we assemble and pray in the name of our Lord through whom we have ‘access in one Spirit to the Father.’ Here we encounter in faith the Lord to whom we have given over our lives.” ■

Introductory Rites

Entrance Antiphon:

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.

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: Welcome to this celebration of God's life and love which he has graciously shared with us and with all of creation. Today, the Church as the Body of Christ is reminding us of the invitation of the Cross: to be intensely romantically involved with God in deeply experiencing and responding to the deepest human need.

Penitential Act

P: Brothers and sisters, let us prepare ourselves now to celebrate this sacrament by asking God's mercy and forgiveness for he is our God of love and compassion.

P: Lord Jesus, you call us to love you and one another. Lord, have mercy.

C: *Lord, have mercy.*

P: Lord Jesus, you call us to carry the cross of social justice and responsibility. Christ, have mercy.

C: *Christ, have mercy.*

P: Lord Jesus, you call us to be one community, the Body of Christ. 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 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: Jer 20:7-9

L: A reading from the Prophet Jeremiah

You duped me, O LORD, and I let myself be duped; you were too strong for me, and you triumphed. All the day I am an object of laughter; everyone mocks me. Whenever I speak, I must cry out, violence and outrage is my message; the word of the LORD has brought me derision and reproach all the day. I say to myself, I will not mention him, I will speak in his name no more. But then it becomes like fire burning in my heart,

imprisoned in my bones; I grow weary holding it in, I cannot endure it.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Jer 20:7-9:

This is a prophetic romance with God. Jeremiah is so attached to the word of Yahweh and to his mission. What he is told to say, he says; what he is told to do, he does. And what does he reap in return? Derision, mockery and hatred from among those who hear him. So, Jeremiah decides to resist to speak on behalf of Yahweh. But Yahweh's seduction is so strong, Jeremiah cannot withstand it. He is overwhelmed. He is burning from within, burned by God. If he does not erupt, he will be burned.

Responsorial Psalm: Ps 63:2, 3-4, 5-6, 8-9

R: My soul is thirsting for you, O Lord my God.

O God, you are my God whom I seek; for you my flesh pines and my soul thirsts like the earth, parched, lifeless and without water.

R: My soul is thirsting for you, O Lord my God.

Thus have I gazed toward you in the sanctuary to see your power and your glory, For your kindness is a greater good than life; my lips shall glorify you.

R: My soul is thirsting for you, O Lord my God.

Thus will I bless you while I live; lifting up my hands, I will call upon your name. As with the riches of a banquet shall my soul be satisfied, and with exultant lips my mouth shall praise you.

R: My soul is thirsting for you, O Lord my God.

You are my help, and in the shadow of your wings I shout for joy. My soul clings fast to you; your right hand upholds me.

R: My soul is thirsting for you, O Lord my God.

Commentary on Ps 63:

This is a psalm of trust with three parts, namely: (a) about thirst (vv. 2-4), (b) hunger (vv. 5-9) and (c) about divine judgment (vv. 10-12). The corporal material experience of thirst and hunger has been so intense that it is raised into a spiritual experience. There is a discovery of God in the deepest experience of human need. And the response of the whole human being that discovers the immensity of God's supportive presence is one of explicit joyful praise!

Second Reading: Rom 12:1-2

L: The second reading from the Letter of Paul to the Romans

I urge you, brothers and sisters, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Rom 12:1-2:

Paul now begins his long exhortation about the conduct and behavior of a Christian, not as an individual but as a member of the Christian community. The human body is not just a piece of worthless matter, but can be raised as a living spiritual offering, an embodiment of worship to God. To be able to do this, the Christian must no longer act according to the laws and rules of nature and the ways these

were followed by the empire. Rather, a higher form of human life and existence is available for the Christian: a transformation of life based on the renewal of the mind and heart, patterned after the will of God. One discerns the holiness of God as a member of the Body of Christ.

Alleluia Verse:

R: Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our hearts, that we may know what is the hope that belongs to our call! **R: Alleluia, alleluia.**

Gospel: Matt 16:21-27

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 began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. Then Peter took Jesus aside and began to rebuke him, “God forbid, Lord! No such thing shall ever happen to you.” He turned and said to Peter, “Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.”

Then Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in his Father’s glory, and then he will repay all according to his conduct.”

P: The Gospel of the Lord.

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

Commentary on Matt 16:21-27

The confrontation of Jesus with the power centers of Jerusalem who have caused the suffering and misery of the poor, the innocent and the violated is now set. Jesus has decided it so. But he will enter into this confrontation unarmed, equipped only with the love and truth for the people and the readiness to denounce the social evils and announce the alternative blessings of the kingdom which the people have already heard. Jesus thus unambiguously is predicting his passion, death and resurrection with resoluteness and firmness to fulfil the will of the Father.

In contrast, Peter’s inability to grasp the will of the Father – to love without destroying the beloved – has made him a stumbling block to the redemptive suffering of the Servant of the God and the struggle for liberation of the Son of Man. He wants an action of liberation that is both powerful and comfortable, in accord with human designs that the giver must enrich himself first before he can give to others!

Peter’s misunderstanding of the mission of Jesus gives occasion to clarifying the meaning of the cross of Jesus. The cross of Jesus is not merely a heavy load of self-abnegation and suffering for one’s own personal holiness and individualistic service to others. Rather, in its more profound, salvific and liberating sense, it is the cross of injustice, oppression, poverty and misery which the people have borne through all of human history. It has been imposed on them by a ruling few who have created and continue to re-create a social system that weighs heavily on the poor. It is a cross of the struggle for liberation, justice and peace!

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.



Homily: The Church of the Poor, through the Basic Ecclesial Communities, discerns the way of the Cross as a Body of Christ by being intensely romantically involved with God and in thoroughly experiencing the deepest human need!

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, discerns the way of the Cross as a Body of Christ by being intensely romantically involved with God and in thoroughly experiencing the deepest human need!	What do you consider as your personal experience of deepest human need? What is the experience of your BEC of deepest human need? How are you and your BEC responding to this deepest human need?	The Body of Christ, with all its members, burned from within by God's love, joyfully erupts to proclaim and live the holiness and perfection of God by carrying the cross of social justice, forgiveness and liberation.

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 all joyfully give praise to our Father in heaven as we present to him our needs. For every prayer let our response be: Lord, burn us with your love.

R: Lord, burn us with your love.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may be strengthened by the Holy Spirit as she seeks to experience the deepest human need, especially among the poor, and, burned by God's love in that situation, she may lovingly listen to God's word and discern her most effective response. Let us pray to the Lord.

R: Lord, burn us with your love.

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, romantically linked with God, they may continue to exercise their prophetic roles in the Church and in society through self-denial for the cause of the Cross of justice, liberation and peace. Let us pray to the Lord.

R: Lord, burn us with your love.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they continue to

promote freedom of religion, the basic right of communication, the just living family wage for workers, their right to form unions and voluntary associations and land to the tiller. Let us pray to the Lord.

R: *Lord, burn us with your love.*

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another to fathom each other's needs, listen to the Word of God together, and to effectively help one another in our human needs, especially the depression caused by loneliness and meaninglessness of life in the time of technological advancement, social media, availability of drugs, alcohol, sex and parties and fun. Let us pray to the Lord.

R: *Lord, burn us with your love.*

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, burn us with your love.*

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

R: *Lord, burn us with your love.*

P: Lord God, these are the prayers we present to you today. Help is in our romance with you, burn us with the spirit of desire for you. Empower us to help every creature in need, according to your will. 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: 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 we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores your majesty and rejoices in your presence forever. May our voices, we pray, join with theirs in one chorus of exultant praise, as 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:

Blessed are the peacemakers, for they shall be called children of God. Blessed are they who are persecuted for the sake of justice, for theirs is the Kingdom of Heaven.

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 the weakness of your devoted people stir your compassion, O Lord, we pray, and let their faithful pleading win your mercy, that what they do not presume upon their merits they receive by your generous pardon. 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. ■

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no matter how small.

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