



**Nineteenth Sunday in
Ordinary Time
August 7, 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,
lives the New
Testament faith in
the Providence of
God by sharing all
that she has with
those in need.**

Today we celebrate the Nineteenth Sunday in Ordinary Time. With our theme for today, “The Church of the Poor, through the Basic Ecclesial Communities, lives the New Testament faith in the Providence of God by sharing all that she has with those in need,” 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

(248) But beyond its being a social and political resource, the Church is first and foremost a light that illumines, a spiritual force that needs to critique the social, political and cultural fields in order to affirm, denounce, purify, or reinforce in the light of the Word of God.

(249) The question perhaps is whether we as Church can mobilize our spiritual, social and cultural capital and bring it to bear upon the problems of our contemporary society in order that this only Christian nation in Asia may finally be truly “a light to the nations,” “a city built on a mountain.”

Points for Reflection: From whom or from where does the Church derive its mandate as a “light that illumines, a spiritual force that needs to critique the social, political and cultural fields”? In the concrete, who does the Church listen to? Whose voice does it actually favor? ■

**Entrance Antiphon: Cf. Ps 74 (73):
20, 19, 22, 23**

Look to your covenant, O Lord, and forget not the life of your poor ones forever. Arise, O God, and defend your cause, and forget not the cries of those who seek 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 Nineteenth 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 the Providence of God on earth in our time by sharing all our material and non-material resources with those who are in need. Let us give food to the hungry, give love to the abandoned and isolated, and give justice to the victims of the violence of greed, exploitation and injustice.

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 the times we forgot that we are your children. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our loss of faith by avoiding our cross. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for refusing to be your Providence on earth. 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: Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised. 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: Wis 18:6-9

L: L: A reading from the Book of Wisdom

known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage. Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution.

L: The Word of the Lord.
C: *Thanks be to God.*

Commentary on Wis 18:6-9:

This is the second part of the reflective interpretation of the history of Israel in the desert. Here we find the tenth plague of Egypt, the death of the firstborn, being contrasted with the departure of Israel. Just as the firstborn of Egypt were dying as the Lord's punishment of Pharaoh, the firstborn of Israel were being saved, "passed over", because they were the holy children of God. This reflective interpretation of Israel was done in order to shed light and understand more deeply the contemporary situation obtaining in Israel, probably during the Greek period, in Alexandria. The punishment of the enemies of Yahweh was salvation for Israel.

Responsorial Psalm: Ps 33:1, 12, 18-19, 20-22

R: Blessed the people the Lord has chosen to be his own.

Exult, you just, in the LORD; praise from the upright is fitting. Blessed the nation whose God is the LORD, the people he has chosen for his own inheritance.

R: Blessed the people the Lord has chosen to be his own.

See, the eyes of the LORD are upon those who fear him, upon those who hope for his kindness, To deliver them from death and preserve them in spite of famine.

R: Blessed the people the Lord has chosen to be his own.

Our soul waits for the LORD, who is our help and our shield. May your kindness, O LORD, be upon us who have put our hope in you.

R: Blessed the people the Lord has chosen to be his own.

Commentary on Ps 33:1, 12, 18-19, 20-22:

When the psalmist discovered that nature and history were works of the creative word and project of God, s/he saw in them the workings of the loving compassion of God. God's saving kindness was in fact discovered in the contemplation of the face of God: the eyes of the Lord are upon those who fear him. The psalmist then prays for the future: those who believe that the Lord is their help and their shield hold on to their hope in God's kindness, for God has always been with them.

Second Reading: Heb 11:1-2, 8-19

L: A reading from the Letter to the Hebrews

Brothers and sisters: Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God.

By faith he received power to generate, even though he was past the normal age—and Sarah herself was sterile—for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, “Through Isaac descendants shall bear your name.” He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Heb 11:1-2, 8-19

To have faith is to possess that certainty of hope of the things not seen. This is referring to the Second, Definitive and Final Coming of Jesus. In this sense, faith and hope are intrinsically linked. Hence, biblical faith is different from modern existential descriptions of faith, like “leap in the dark”. In Abraham’s life, faith is also connected with Abrahamic obedience to the call and directions of Yahweh. The apex of Abraham’s faith was demonstrated when he tried to

sacrifice his son Isaac. In this Old Testament sense, Abrahamic faith means the willingness of the Father to sacrifice his son for God. In the New Testament sense, faith means the willingness and capacity of the Son to sacrifice himself in obedience to the will of the Father.

Alleluia Verse: Mt 24:42a, 44

R: Alleluia, alleluia. Stay awake and be ready! For you do not know on what day your Lord will come. **R: Alleluia, alleluia.**

Gospel: Lk 12:32-48

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 said to his disciples: “Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be.

“Gird your loins and light your lamps and be like servants who await their master’s return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an

hour you do not expect, the Son of Man will come.”

Then Peter said, “Lord, is this parable meant for us or for everyone?” And the Lord replied, “Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute the food allowance at the proper time? Blessed is that servant whom his master on arrival finds doing so. Truly, I say to you, the master will put the servant in charge of all his property. But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant’s master will come on an unexpected day and at an unknown hour and will punish the servant severely and assign him a place with the unfaithful. That servant who knew his master’s will but did not make preparations nor act in accord with his will shall be beaten severely; and the servant who was ignorant of his master’s will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.”

P: The Gospel of the Lord.

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

Commentary on Lk 12:32-48

Luke’s discourse against ambition and his emphasis on trust in the Lord concludes with the gift of God’s Reign. God’s providence however does not include a passive disposition of humanity. Rather, it demands an active participation on the part of humanity. In fact, there is an exchange of initiatives: God gives his gift as humanity detaches itself from possessions by sharing these with those who have nothing;

by making material and non-material things relatively unimportant before the prized possession: the Kingdom of God. The parable explains this: the kingdom of God is not supposed to be possessed and kept hidden; rather, its grace must be made operative by those who receive it, continuously putting into practice the demands of the kingdom by constantly working for the realization of its values, for the construction of a new order which actually inaugurates the presence of God’s Kingdom. Such is the Providence of God at work through human activity of sharing material and non-material resources. But this can only be done through vigilance and great attention.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives the New Testament faith in the Providence of God by sharing all that she has with those in 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, lives the New Testament faith in the Providence of God by sharing all that she has with those in need.	Who are the drug addicts, pushers and drug lords in your parish and BEC? How are they being treated by your parish, BEC and government authorities? How do you regard them? What can you do personally and as community?	“The Church is a light that illumines, a spiritual force critiques the social, political and cultural fields in order to affirm, denounce, purify, or reinforce in the light of the Word of God.”

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, make us your Providence on earth.

R: Lord, make us your Providence on earth.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to live the New Testament faith in the Providence of God by sharing all that she has with those in need. Let us pray to the Lord.

R: Lord, make us your Providence on earth.

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 critique the social, political and cultural fields in order to affirm, denounce, and purify them in the light of God's Word. Let us pray to the Lord.

R: Lord, make us your Providence on earth.

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 the splendor and dignity of the human person towards genuine peace built on justice, freedom and love. Let us pray to the Lord.

R: Lord, make us your Providence on earth.

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 helping one another

avoid any form of addiction, help the victims of addiction in their rehabilitation, and help construct a just and compassionate society that makes any form of addiction almost impossible. Let us pray to the Lord.

R: Lord, make us your Providence on earth.

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 Providence on earth.

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

R: Lord, make us your Providence on earth.

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 the living instruments of your Providence in our time 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: Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered and by your power you transform them into the mystery of our salvation. 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 out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross he freed us from unending death, and by rising from the dead he gave us life eternal.

And so, with Angels and Archangels, with Thrones and Dominions, and with 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.

We proclaim you 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: Ps 147: 12, 14
O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.

Prayer after Communion

P: Let us pray: May the communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth. 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 the peace of God, which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord Jesus Christ.

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.



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