



Twenty-Fourth Sunday in Ordinary Time
–National Catechetical Week
September 11, 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 fidelity, compassion and justice of God by rejecting legalism that obstructs our encounter with Jesus.

Today we celebrate the Twenty-Fourth Sunday in Ordinary Time. With our theme for today, “The Church of the Poor, through the Basic Ecclesial Communities, lives the fidelity, compassion and justice of God by rejecting legalism that obstructs our encounter with Jesus,” 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

5. A Spirituality of Social Transformation

(262) The most basic and effective response to the questions can come only from the very depths of our being as disciples of the Lord, in our attentiveness to the Holy Spirit whose movements are also to be discerned in the events and situations of our day, in our following of Jesus, in our fidelity to his Gospel of Justice and Love and thus, in our spirituality.

(263) Our struggle to build the Kingdom of God is a pilgrim journey, a journey to truth and justice, to love and peace, a journey to full life.

a) Confrontation with Sinfulness as Root Problem

(264) At the very beginning of this journey is an encounter with Jesus who calls us to confront and confess our sinfulness and the sinfulness of the social systems we have built.

(265) It is customary for Marxist-inspired social analysis to assert that the problems of Philippine society are rooted in three fundamental problems: feudalism, bureaucrat capitalism and imperialism. Such analysis is sorely inadequate and does not go far enough. Our reflection in faith enables us to view our problems beyond the range of ideologies and temporal perspectives.

(266) In the poverty and underdevelopment of our nation, in its conflicts and divisions, we see the hand of human sinfulness, particularly the grasping paws of greed for profit and power. It is sinfulness that is at the root of our socio-economic and political problems, and we need to name the problems by their true name of sin.

Points for Reflection: How are feudalism, bureaucrat capitalism and imperialism the material socio-economic-political manifestations of human sinfulness? Can you offer an analysis of these? ■

Entrance Antiphon: Cf. Sir 36:18

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

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-Fourth 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. In particular, let us ask for that gift of radicalism of the human spirit, that enables us to fathom the roots of our joys and hopes, frustrations and despair and radically embrace the grace of God that saves us from our human sinfulness of greed for profit and power.

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 inability to hope for the repentance of the sinner in us and in others. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our inability to manifest the impact of grace coming from Jesus upon those who seek everlasting life. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for our inability to see repentance from sin

because we are blinded by legalism that distorts the image of God. 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: Look upon us, O God, Creator and ruler of all things, and, that we may feel the working of your mercy, grant that we may serve you with all our heart. 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: Ex 32:7-11, 13-14

L: A reading from the Book of Exodus

The LORD said to Moses, "Go down at once to your people, whom

you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshipping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' "I see how stiff-necked this people is," continued the LORD to Moses. Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation."

But Moses implored the LORD, his God, saying, "Why, O LORD, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? Remember your servants Abraham, Isaac, and Israel, and how you swore to them by your own self, saying, 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.'" So the LORD relented in the punishment he had threatened to inflict on his people.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Ex 32:7-11, 13-14:

This is about the people's infidelity to the covenant with Yahweh and Yahweh's change of heart. The people justified their actions by pointing at the absence of Moses and the consenting presence of Aaron. Indeed, such infidelity merited the anger and punishment of Yahweh: total annihilation of a generation and the emergence of a new generation fit for a great nation. The people did not know what to do with the new life of freedom as defined by

the Decalogue, in the desert. So they preferred the old ways and habits of oppression symbolized by the molten calf, to the outright death in the uncertainty of the desert. They rejected Yahweh, the source of life and freedom. But there was a mediator: Moses. Moses' mediation caused the heart of Yahweh to repent over his decision: his change of heart showed his capacity to forgive and to lovingly embrace once again the sinner. Just as the people hoped for a divine change of heart, so did Yahweh hope for the people to change according to the grace of his divine justice.

Responsorial Psalm: Ps 51:3-4, 12-13, 17, 19

R: *I will rise and go to my father.*

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me.

R: *I will rise and go to my father.*

A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me.

R: *I will rise and go to my father.*

O Lord, open my lips, and my mouth shall proclaim your praise. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn.

R: *I will rise and go to my father.*

Commentary on Ps 51:3-4, 12-13, 17, 19:

The accused in Ps 50 now responds in Ps 51. The accused/the psalmist now admits to his own sinfulness and seeks the compassion of God. God alone can thoroughly wash him clean; God alone can create a clean heart for him. This is only possible if God continues to take the initiative to be present

before the sinner/the accused/the psalmist. Freed by the presence of God, the psalmist now is able to praise God, not on his own initiative and power, but by God's grace!

Second Reading: 1 Tm 1:12-17

L: A reading from the Letter of Paul to Timothy

Beloved: I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. I was once a blasphemer and a persecutor and arrogant, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Tm 1:12-17

Paul's self-introduction at the beginning of his letter shows the two sides of him: before, he was a blasphemer, persecutor and arrogant; after his conversion, he became a trustworthy servant and witness of patience, compassion and mercy of Jesus. The cause of his conversion: Jesus Christ came into the world to save sinners! Paul was just an example of the impact of grace coming from Jesus upon those who seek everlasting life by believing in Jesus.

Alleluia Verse: 2 Cor 5:19

R: Alleluia, alleluia. God was reconciling the world to himself in Christ and entrusting to us the message of reconciliation. **R: Alleluia, alleluia.**

Gospel: Lk 15:1-32/Lk 15:1-10

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.*

[Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. "Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.' In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."]

Then he said, "A man had two sons, and the younger son said to his father,

‘Father give me the share of your estate that should come to me.’ So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, ‘How many of my father’s hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers.”’ So he got up and went back to his father.

While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, ‘Father, I have sinned against heaven and against you; I no longer deserve to be called your son.’ But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.’

Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, ‘Your brother has returned and your father

has slaughtered the fattened calf because he has him back safe and sound.’ He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, ‘Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns, who swallowed up your property with prostitutes, for him you slaughter the fattened calf.’ He said to him, ‘My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.’”

P: The Gospel of the Lord.

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

Commentary on Lk 15:1-32/Lk 15:1-10

The first two parables put the scandalous hypocrisy of the Pharisees at its peak while demonstrating the absolute compassion of God. The first parable shows God as always concerned with sinners and joyfully welcomes them. The second points to the lost coin, which for the Pharisees may be of little value compared to the nine, but which in the perspective of the Kingdom is the true treasure of God. To encounter and serve the “garbage” of the world is actually to realize the offer of God incarnated in the Kingdom proposed by Jesus. The third parable of the prodigal son that actually demonstrates the absolute compassion of the Father unmasks the negativity of legalism that distorts the genuine image of God as compassion and justice. God gives his love equally to all; but humanity that makes this love unequal. The older brother claims merit for being with his father all the time. His prodigal on the other hand must be punished.

This is legalism pure and simple. This blinds the older brother to see the change of heart of his younger brother and the graciousness of his father's compassion. Actually, this is Jesus' experience of the total free gift of love from the his Father: God as Father loves everyone equally. He is the Father's free gift to all, both to those who would, by law, reject him and those who, by repentance and return to God, would accept him!

Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives the fidelity, compassion and justice of God by rejecting legalism that obstructs our encounter with Jesus.

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 fidelity, compassion and justice of God by rejecting legalism that obstructs our encounter with Jesus.	What laws, regulations and practices are there in your parish or BEC that make it difficult for the poor to encounter Jesus? How do they distort the genuine image of God? Who benefit from these laws, regulations and practices?	In the poverty and conflicts in our nation we see human sinfulness, particularly the greed for profit and power. Sinfulness is at the root of our socio-economic and political problems.

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, show us your face in the poor and the little ones.

R: Lord, show us your face in the poor and the little ones.

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 fidelity, compassion and justice of God by rejecting legalism that obstructs the people's encounter with Jesus. Let us pray to the Lord.

R: Lord, show us your face in the poor and the little ones.

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 witness to God's compassion by helping people discern the roots of human problems and radically effect socio-economic and political change. Let us pray to the Lord.

R: Lord, show us your face in the poor and the little ones.

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 new consciousness that support change and liberation from old structures and old habits. Let us pray to the Lord.

R: Lord, show us your face in the poor and the little ones.

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 pass from selfishness and egoism to love and generosity, from greed of profit and power to solidarity, equality and

justice. Let us pray to the Lord.

R: Lord, show us your face in the poor and the little ones.

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, show us your face in the poor and the little ones.

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

R: Lord, show us your face in the poor and the little ones.

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. Animate us to reject legalism in order to experience your compassion; free us from the greed of profit and power in order to live as brothers and sisters in your Kingdom. 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: Look with favor on our

supplications, O Lord, and in your kindness accept these, your servants' offerings, that what each has offered to the honor of your name may serve the salvation of all. 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 through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

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 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 36 (35): 8
*How precious is your mercy, O God!
The children of men seek shelter in
the shadow of your wings.*

Prayer after Communion

P: Let us pray: May the working of
this heavenly gift, O Lord, we pray,
take possession of our minds and
bodies, so that its effects, and not our
own desires, may always prevail in us.
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: Look, O Lord, on the
prayers of your family, and grant them
the assistance they humbly implore,
so that, strengthened by the help they
need, they may persevere in confessing
your name. 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.
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