



**Twenty-Sixth Sunday in
Ordinary Time
(National Seafarer's Day)
September 28, 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, participates in the Paschal Mystery by humbly and wisely promoting radical love through personal and social responsibility!

Continuing its reflection on our faith-response, PCP-II now turns to another point in this continuum of responses: Sharing in the Suffering, Death and Resurrection of Jesus. It says:

“4. Sharing in the Paschal Mystery

(83) That is why a Christian cannot be indifferent to suffering and to poverty, injustice and division. We know that suffering cannot be completely rooted out while we are on this earth. But it can be diminished. And it is diminished not by those who repay evil with evil but by those who are ready to overcome evil with good, and are willing to share the burdens of their fellow human beings.

(84) Jesus was sinless but he bore our sufferings. His exorcisms and healings were a fulfillment of the words of Isaiah, ‘... it was our infirmities that he

bore, our sufferings that he endured...’ He accepted, in love and in obedience to His Father, the consequence of sin which is death by crucifixion. By this loving acceptance and obedience, he turned evil into good: ‘Dying you destroyed our death, rising you restored our life.’

(85) This is the Paschal Mystery of Jesus by which he brought us into his Passover from suffering to glory, from death to life, from our human sinfulness to his grace. In this mystery we as his disciples need to share, finding in it the rhythm and pattern of our own life.

(86) The Lord calls us ever anew to say ‘No’ to our sinful selves and sinful structures, and to bear one another’s burdens in love. This sharing in his Paschal Mystery will enable others to live, so that like St. Paul we can say: ‘Death is at work in us, but life in you.’ By losing our life this way, we save it and grow in our discipleship of Jesus.”

How would the poor who can hardly eat three square meals a day and are aware of the causes of their suffering and oppression take this understanding of PCP-II on the “sharing in the Paschal Mystery”? And the rich, how will they respond to it? And those in the middle class? ■

Introductory Rites

Entrance Antiphon:

All that you done to us, O Lord, you have done with true judgment, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.

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: as we celebrate this mystery of God's love, let us pray for one another: that we may desire to embrace the Paschal Mystery of Jesus by embracing the cause of the poor for a better life; that we may firmly say no! to situations of sin and sinful social structures; that we may encourage one another, in solidarity, to resist what is evil and uphold together what is truly good and just.

Penitential Act

P: Brothers and sisters, let us now ask God's loving forgiveness for the personal sins that we committed and for our participation and passive involvement in the structures of sin in our society.

P: Lord Jesus, we have sinned against you and against one another. Lord, have mercy.

C: Lord, have mercy.

P: Lord Jesus, we have participated in the social structures of sin by tolerating the system of corruption by our silence and inaction. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, we have sinned by

resisting the invitation of the poor to be in solidarity with their struggle for a better life. 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 manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven. 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: Ez 18:25-28

L: A reading from the Prophet Ezekiel

Thus says the LORD: You say, "The LORD's way is not fair!" Hear now,

house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When someone virtuous turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if he turns from the wickedness he has committed, he does what is right and just, he shall preserve his life; since he has turned away from all the sins that he has committed, he shall surely live, he shall not die.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Ez 18:25-28:

Forgiveness and redemption are the consequences of conversion and change of heart. Death is a consequence of hardness of heart and absence of repentance. The prophet says: it is not God who is judging and punishing humanity. Rather, it is humanity that is judging and rewarding itself according to its ways. It has nothing to do with the fairness or unfairness of God. It has nothing to do with divine intervention. The prophet is proclaiming the semi-autonomy of the human person in relation to God. The rules of the game have already been set by the Almighty. The players must now play their roles according to the agreed rules! (To dispel the common belief of Israel that their exile was a punishment for their past sins, the prophet now introduces the notion of personal responsibility. God can give whatever is fitting for a person living or dead.

Responsorial Psalm: Ps 25:4-5, 8-9, 10, 14

R: *Remember your mercies, O Lord.*

Your ways, O LORD, make known to me; teach me your paths, guide me in your truth and teach me, for you are God

my savior.

R: *Remember your mercies, O Lord.*

Remember that your compassion, O LORD, and your love are from of old. The sins of my youth and my frailties remember not; in your kindness remember me, because of your goodness, O LORD.

R: *Remember your mercies, O Lord.*

Good and upright is the LORD; thus he shows sinners the way. He guides the humble to justice, and teaches the humble his way.

R: *Remember your mercies, O Lord.*

Commentary on Psalm 25:

This is an alphabet psalm of trust and confidence, with wisdom tone. The introduction (vv. 1-2a) expresses the psalmist's full trust and confidence in God. V. 2b is the psalmist's plea; v. 2c-3 distinguishes the psalmist from his enemies, and extends that distinction between those who serve God and those who betray him and his cause. The psalmist then identifies his/her God: he is his teacher, compassionate and loving. The wisdom element comes into play: the old compassionate and loving God can forgive the sins and frailties of youth. His wise teaching of justice reflects his person of goodness and uprightness. He is humble and he teaches the psalmist – and the people – his humble way.

Second Reading: Phil 2:1-11

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

Brothers and sisters: If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness

or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also for those of others.

Have in you the same attitude that is also in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Phil 2:1-11:

This is a joyful letter written in prison. Paul is reaching out to the Christian converts in Philippi: solidarity in Christ with one another. That is his joy! Authentic solidarity comes about only from the spirit of humble selflessness, or unselfish regard for others as the center of our being. This authentic solidarity is made possible by the self-emptying of Jesus who crossed all borders and boundaries just to share most fully in the human condition. Jesus did this in total obedience to God! The deepest human condition that he shared, in obedience to the Father, was the state of the poor and the lowly: the slave, obedient and willing to die for the one he served. By this

humble self-emptying, becoming a slave, obedient even unto death on the cross, Jesus has been exalted in a manner that elevated him back to his identity in heaven: Lord of all, equal with God the Father and, thus, causing his Glory.

Alleluia Verse:

R: Alleluia, alleluia! My sheep hear my voice, says the Lord; I know them, and they follow me! **R: Alleluia, alleluia.**

Gospel: Matt 21:28-32

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 said to the chief priests and elders of the people: "What is your opinion? A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today.' He said in reply, 'I will not, ' but afterwards changed his mind and went. The man came to the other son and gave the same order. He said in reply, 'Yes, sir, 'but did not go. Which of the two did his father's will?" They answered, "The first." Jesus said to them, "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him."

P: The Gospel of the Lord.

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

Commentary on Matt 21:28-32
What's the Choice: Obedience to the Law or Freedom to Love? Can you hear Jesus say: our goodness and holiness are not measured by external trappings and obedience to the law, but by what is inside our hearts? Can you hear him say to us now: what is important for Jesus is not our observance of the external rituals of faith and religion, but doing the will of the Father, following Jesus, his authenticity and firmness, and his way of living?

Wow, do you feel this real desire of our hearts? That what is important is not mental orthodoxy, or ritualistic convention or following the letter of the law but love and commitment that come from the heart? That we, and with our God, are not satisfied by mere appearances and artificial practices that are shallow and remain on the surface level only? For God, and we too with him, desire a real relationship with God and with one another based on genuine commitment to be for others: to love God from the heart, and to do justice to our neighbor from our committed souls.

Indeed, the poor sinners can change their hearts and learn to love; but the few in power, they will have a hard time understanding the radicality of love and commitment. They often will not change; they'd prefer the comforts of the law, and the power that it gives them. It is so tragic: their law cannot save them; for only love and commitment can lead us to the Kingdom of God.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, participates in the Paschal Mystery by humbly and wisely promoting radical love through personal and social responsibility!

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, participates in the Paschal Mystery by humbly and wisely promoting radical love through personal and social responsibility!	Identify the laws, rules and regulations in the country, parish community and BEC that you may consider unjust. Why do you consider them unjust? Did you try to change them with alternative just and compassionate laws, rules and regulations? What were the results?	"A Christian cannot be indifferent to suffering and to poverty, injustice and division."... "Jesus was sinless but he bore our sufferings." "... only love and commitment can lead us to the Kingdom of God."

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,

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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, with great joy and gratitude, let us now turn to our Heavenly Father to help us participate in the suffering, death and resurrection of His Son Jesus. For every prayer let our response be: Lord, empower us by your radical love.

R: *Lord, empower us by your radical love.*

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may preach and lead by example the joy of sharing the Paschal Mystery of Jesus by firmly saying “‘No’ to our sinful selves and sinful structures, and to bear one another’s burdens in love.” Let us pray to the Lord.

R: *Lord, empower us by your radical 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 they may embrace the suffering, death and resurrection of Jesus for the cause of God’s love, justice and peace by rejecting indifference to suffering and to poverty, injustice and division. Let us pray to the Lord.

R: *Lord, empower us by your radical love.*

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they continue to promote and defend the welfare of all, especially of the seafarers, by creating structures of grace that overcome evil with good, that allow people to share each other’s burdens justly, equally and honorably, on land, in the seas and in the skies. Let us pray to the Lord.

R: *Lord, empower us by your radical love.*

L: For all of us, inhabitants of the earth and citizens of heaven: that we may inspire one another in identifying the deceitful ways of sin in our quest for personal comfort and personal fulfillment, for wealth, power and prestige and, instead, to find joy in preferring the good and welfare of others to that of ours. Let us pray to the Lord.

R: *Lord, empower us by your radical 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, empower us by your radical love.*

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

R: *Lord, empower us by your radical love.*

P: Lord God, hear the prayers of your

faithful people gathered around your altar. With the radical love of your Son, may we find the fullness of life's meaning and direction in sharing his suffering, death and resurrection for the cause of your Kingdom. 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: Grant us, O merciful God, that this our offering may find acceptance with you and that through it the wellspring of all blessing may be laid open before us. 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, canceled 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.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, 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:

By this we came to know the love of God: that Christ laid down his life for us; so we ought to lay down our lives for one another.

Prayer after Communion

P: Let us pray: May this heavenly mystery, O Lord, restore us in mind and body, that we may be coheirs in glory with Christ, to whose suffering we are united whenever we proclaim his Death. Who lives and reigns forever and ever.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow down for the blessing: May your faithful people rejoice, we pray, O Lord, to be upheld by your right hand, and, progressing in the Christian life, may they delight in good things both now and in the time 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 in peace, glorifying God by your life.

C: Thanks be to God. ■

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