



**Twenty-Third Sunday  
in Ordinary Time  
September 4, 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, actualizes her discipleship, when, with the wisdom from the heart, she daily mobilizes families, freed from selfishness and material attachments, for solidarity for the realization of the kingdom of God.**

Today we celebrate the Twenty-Third Sunday in Ordinary Time. With our theme for today, “The Church of the Poor, through the Basic Ecclesial Communities, actualizes her discipleship, when, with the wisdom from the heart, she daily mobilizes families, freed from selfishness and material attachments, for solidarity for the realization of the kingdom of God”, 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**

##### **4. Social Apostolate towards Transformation**

(258) Admittedly, three decades of church social action apostolate especially after Vatican

II have been very fruitful. In every diocese, a social action center ministers to raise the social consciousness of people, deliver relief and rehabilitation in time of disasters, help the poor train and organize themselves towards economic self-reliance, form people’s consciousness with regard to fundamental human rights, and defend the rights of the poor.

(259) On the micro-level many a community among the marginalized has been empowered by its faith, a faith that, as in the Basic Ecclesial Communities, externalizes itself in alternative institutions and services responding to the life-needs of the grassroots.

(260) But we must also sadly admit that this social action apostolate has seemingly not produced the desired social impact on the macro-level as evidenced by our national situation.

(261) And thus the questions remain.

How should the Church foster social transformation and assist the little people in bringing about harmony and kaayusan in their lives? How should the Church announce the Kingdom of Justice, Peace and Love in the context of great social, economic, political and cultural imbalances? How can we, as a community of the Lord’s disciples, be a leaven of social transformation?

**Points for Reflection:** Study, reflect and try to find answers to the questions that remain above. ■

**Entrance Antiphon: Ps 119 (118):  
137, 124**

*You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.*

**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-Third 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. Today let us ask for the special gift of wisdom of the heart that releases our families from exclusive relationship determined by blood and family name, from selfishness and attachments to material things, so that these families of ours will be free to serve the realization of God's Kingdom on earth in our time.

**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 failure to cultivate wisdom from the heart. Lord, have mercy.

*C: Lord, have mercy.*

P: Christ Jesus, forgive us for our failure to see in everyone the dignity of the child of God. Christ, have mercy.

*C: Christ, have mercy.*

P: Lord Jesus, forgive us for our failure to free our families from exclusive family relationships and

attachments for the pursuit of a new relationship in your Kingdom.

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, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. 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 9:13-18b**

**L: A reading from the Book of Wisdom**

Who can know God's counsel, or who can conceive what the LORD intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight.

L: The Word of the Lord.

C: *Thanks be to God.*

**Commentary on Wis 9:13-18b:**

Biblical wisdom tradition, as enunciated by biblical Wisdom Literature, fundamentally means insight into human experience of material reality. In this Wisdom text, this insight into experience of material reality brings back the ancient Greek philosophical tradition: the dualism between matter and spirit. Matter is a baggage to the spirit; it is an obstacle to the project of administering justice. The purity of the selfless intention of justice – the characteristic of the spirit – is realized only when the corruptible frees the soul. Matter limits the possibility of insights; the things of heaven, which are limitless, are accessed only by the spirit. For the spirit to penetrate the richness of heaven, it needs wisdom. When applied to the things on earth, wisdom make things right!

**Responsorial Psalm: Ps 90:3-4, 5-6, 12-13, 14-17**

*R: In every age, O Lord, you have*

*been our refuge.*

You turn man back to dust, saying, "Return, O children of men." For a thousand years in your sight are as yesterday, now that it is past, or as a watch of the night.

*R: In every age, O Lord, you have been our refuge.*

You make an end of them in their sleep; the next morning they are like the changing grass, Which at dawn springs up anew, but by evening wilts and fades.

*R: In every age, O Lord, you have been our refuge.*

Teach us to number our days aright, that we may gain wisdom of heart. Return, O LORD! How long? Have pity on your servants!

*R: In every age, O Lord, you have been our refuge.*

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days. And may the gracious care of the LORD our God be ours; prosper the work of our hands for us! Prosper the work of our hands!

*R: In every age, O Lord, you have been our refuge.*

**Commentary on Ps 90:3-4, 5-6, 12-13, 14-17:**

This is a wisdom psalm. It is a meditation on time: the first is on the years, and man's cycle of birth and death; the second is on the day, and man's daily activity between the evening when man sleeps and the new day when he awakes to a new time and activity. The key to understand the interplay of years and days, in the experience of time is wisdom of heart: wisdom in the heart leads to the discovery that God is on top of time. The kindness of God in time gives prosperity to the daily works in the life of man.

**Second Reading: Phmn 9-10, 12-17**  
**A reading from the Letter of Paul to Philemon**

I, Paul, an old man, and now also a prisoner for Christ Jesus, urge you on behalf of my child Onesimus, whose father I have become in my imprisonment; I am sending him, that is, my own heart, back to you. I should have liked to retain him for myself, so that he might serve me on your behalf in my imprisonment for the gospel, but I did not want to do anything without your consent, so that the good you do might not be forced but voluntary. Perhaps this is why he was away from you for a while, that you might have him back forever, no longer as a slave but more than a slave, a brother, beloved especially to me, but even more so to you, as a man and in the Lord. So if you regard me as a partner, welcome him as you would me.

L: The Word of the Lord.

C: *Thanks be to God.*

**Commentary on Phmn 9-10, 12-17**

Paul is conscious of his authority as an apostle. In prison he becomes a father to a new child, Onesimus, by the latter's conversion into the faith which Paul brought. He now sends Onesimus back to his master under a new Christian perspective: Onesimus, because he shares the common Christian faith, has ceased to be a slave. He is free and is now restored to his original dignity. Therefore, he is a brother to Philemon. Christian faith restores our dignity as human beings and children of God. As such we cannot be slaves to anyone anymore.

**Alleluia Verse: Ps 119:135**

**R: Alleluia, alleluia.** Let your face shine upon your servant; and teach me

your laws. **R: Alleluia, alleluia.**

**Gospel: Lk 14:25-33**

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.*

Great crowds were traveling with Jesus, and he turned and addressed them, "If anyone comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple. Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish.' Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms. In the same way, anyone of you who does not renounce all his possessions cannot be my disciple."

P: The Gospel of the Lord.

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

**Commentary on Lk 14:25-33**

To be a disciple of Jesus means to relativize the place of the family, which humanly speaking is the source of our basic security, in relation to the Kingdom of God. Jesus wants his followers, his disciples, to be models

of a new way of living, of a new way of being community: fraternal and egalitarian, just and in solidarity with one another. Here all structures, which begin with the family, serve the vision of a new society, of a new community, of the Kingdom, rather than make the Kingdom, the new community, the new society serve the family. In the same way, with regard to economic and political security, all goods are for the common good and all decisions are for the good of all. All these movements towards the common good must be planned and worked out daily: the relativization of the family, renunciation of possessions and selfishness are daily struggles for the sake of the construction of a new society, for the event of God's kingdom.

**The Church of the Poor, through the Basic Ecclesial Communities, actualizes her discipleship, when, with the wisdom from the heart, she daily mobilizes families, freed from selfishness and material attachments, for solidarity for the realization of the kingdom of God.**

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, actualizes her discipleship, when, with the wisdom from the heart, she daily mobilizes families, freed from selfishness and material attachments, for solidarity for the realization of the kingdom of God.**

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
<p>The Church of the Poor, through the Basic Ecclesial Communities, actualizes her discipleship, when, with the wisdom from the heart, she daily mobilizes families, freed from selfishness and material attachments, for solidarity for the realization of the kingdom of God.</p>	<p>Classify the families in your parish and BEC according to the categories of very rich, rich, upper middle class, middle class, lower middle class, poor and very poor. Who among these families and family members are involved in the life of the parish and BEC? Classify their involvement as very much involved, involved, less involved, not involved at all.</p>	<p>A social action center ministers to raise the social consciousness of people, deliver relief and rehabilitation, help the poor train and organize themselves towards economic self-reliance, form people's consciousness on fundamental human rights, and defend the poor.</p>

## **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, give us wisdom of the heart.

**R: *Lord, give us wisdom of the heart.***

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to actualize her discipleship with the wisdom from the heart by daily mobilizing families to be freed from selfishness and material attachments and move on to practice solidarity for the realization of God's Kingdom. Let us pray to the Lord.

**R: *Lord, give us wisdom of the heart.***

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 learn from the struggle of the poor how to foster social transformation and assist them in bringing about harmony and kaayusan in their lives, how to announce the Kingdom of Justice, Peace and Love in the context of great social, economic, political and cultural imbalances and how, as a community of the Lord's disciples, be a leaven of social transformation. Let us pray to the Lord.

**R: *Lord, give us wisdom of the heart.***

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 raising of the social consciousness of people, the

delivery of relief and rehabilitation in times of disasters, that help the poor train and organize themselves towards economic self-reliance, form people's consciousness on fundamental human rights, and defend the rights of the poor at all times. Let us pray to the Lord.

**R: *Lord, give us wisdom of the heart.***

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 as basic communities of faith creating alternative institutions and services responding to the life-needs of the grassroots towards fundamental social transformation and integral liberation. Let us pray to the Lord.

**R: *Lord, give us wisdom of the heart.***

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, give us wisdom of the heart.***

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

**R: *Lord, give us wisdom of the heart.***

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. Grant us the wisdom of the heart to understand more profoundly the radical demands of following you as community of disciples in our time. 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: God, who give us the gift of true prayer and of peace, graciously grant that through this offering, we may do fitting homage to your divine majesty and, by partaking of the sacred mystery, we may be faithfully united in mind and heart. 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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even

now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

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.

**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:** Cf. Ps 42 (41): 2-3

*Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.*

### **Prayer after Communion**

P: Let us pray: Grant that your faithful, O Lord, whom you nourish and endow with life through the food of your Word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life. Who lives and reigns for ever and ever.

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: Turn your people to you with all their heart, O Lord, we pray, for you protect even those who go astray, but when they serve you with undivided heart, you sustain them with still greater care. 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 the Lord by your life.

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](http://gospelbreak.wordpress.com). Or scan this QR code with your Smartphone or tablet.

