



**Twenty-Seventh Sunday
in Ordinary Time
October 4, 2015**

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, proclaims the sanctity of faithful married love as a union of equals and a project of God's Reign.

Today we celebrate the Twenty-Seventh Sunday in Ordinary Time. Our theme for this Sunday is: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the sanctity of faithful married love as a union of equals and a project of God's Reign. With this theme, let us reflect on "A Renewed Integral Evangelization" with PCP-II, when it says:

"PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

'3. A Renewed Worship

c) Renewal of Popular Piety

(174) We must continue to foster devotion to the Blessed Virgin Mary. From the beginning of our evangelization as a people, devotion to her has helped spread, foster and protect our faith. But we must make sure that devotions to the Blessed Virgin Mary and the other

saints are seen in relationship with, and in subordination to, Christ, the one Mediator between God and humankind. In practice the saints and the Blessed Virgin Mary seem to preoccupy the attention of many of the faithful more than Christ does. Our pastoral practice must ensure that the Catholic religion does not become saint or Mary-centered but that it always remains Christ-centered.

(175) Towards popular religious practices, our attitude has to be one of critical respect, encouragement and renewal. They must lead to the liturgy. They have to be vitally related to Filipino life, and serve the cause of full human development, justice, peace and the integrity of creation. We must have the courage to correct what leads to fanaticism or maintains people infantile in their faith. We must not give members of other faiths reason for impugning the true faith. At the same time, seeing how many of our people cherish these religious practices, we must use them as vehicles of evangelization towards worship in spirit and truth."

Points for Reflection: What role does Mary have in your life? Who are your favorite saints? Why? Does your devotion to Mary and the saints lead you to Jesus and to the people especially the poor whom Jesus, Mary, Joseph and the saints love so very much? ■

Entrance Antiphon: (Cf. Est 4: 17)

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

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-Seventh Sunday in Ordinary Time, let us continue to ask God's grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. In a special way, we ask God today for the grace to understand and appreciate more profoundly the Sacrament of Holy Matrimony as the gift of one life and one love from Him and which He now shares with all married couples for the event of His Reign.

Penitential Act

P: And so dear brothers and sisters, to prepare ourselves to celebrate worthily these sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: Lord Jesus, you have called us to share your one Life and one Love in the Sacrament of Marriage. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, you have called us to live as one family of love and compassion. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, you have called us to welcome your gift of the Kingdom with joy, innocence and simplicity. 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, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask. 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: Gen 2:18-24

L: A reading from the Book of Genesis

The LORD God said: “It is not good for the man to be alone. I will make a suitable partner for him.” So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man. So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: “This one, at last, is bone of my bones and flesh of my flesh; this one shall be called ‘woman,’ for out of ‘her man’ this one has been taken.” That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gen 2:18-24:

Even though the animals and everything found in the garden shared the same nature as that of the man – their being made of the ground – still these were not suitable companions for him. His suitable partner must be like him, must come from him: in Hebrew, the word for man is *ish*; for the woman *isha*. From this word play, a legendary drama might have been constructed which the author suitably adapted. “Taken from the rib” could be symbolic of intimacy and equality

between man and woman. “Bone of my bone, flesh of my flesh” could symbolize love, fidelity and communion between them. This text has been used as basis for Christian marriage.

Responsorial Psalm: Ps 128:1-2, 3, 4-5, 6

R: *May the Lord bless us all the days of our lives.*

Blessed are you who fear the LORD, who walk in his ways! For you shall eat the fruit of your handiwork; blessed shall you be, and favored.

R: *May the Lord bless us all the days of our lives.*

Your wife shall be like a fruitful vine in the recesses of your home; your children like olive plants around your table.

R: *May the Lord bless us all the days of our lives.*

Behold, thus is the man blessed who fears the LORD. The LORD bless you from Zion: may you see the prosperity of Jerusalem all the days of your life.

R: *May the Lord bless us all the days of our lives.*

May you see your children’s children. Peace be upon Israel!

R: *May the Lord bless us all the days of our lives.*

Commentary on Psalm 128:

This psalm proclaims the blessings and blessedness of man, woman and family who are faithful to the ways of the Lord. The allusion to the fruits of man’s labor, the wife’s care of the home, the children as the fruits of family love points to the fecundity and productivity of married love and family life lived according to the commandments and love of the Lord. This blessedness rises up to

Jerusalem, the city of peace, the mother city of all Israel.

Second Reading: Heb 2:9-11

L: A reading from the Letter to the Hebrews

Brothers and sisters: He “for a little while” was made “lower than the angels,” that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers.”

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Heb 2:9-11

The priesthood of Jesus is in total solidarity with the human condition, including suffering and death. By this ultimate act of lowering himself in total solidarity to human and natural weakness, Jesus the High Priest, is the sole mediator of everything that exists. By that mediation, he is able to elevate humanity and creation with him to their common origin: God. And having been consecrated to God, he can claim everyone now as his brothers and sisters: the salvation of all through and perfected in suffering and death. This is the way of the priesthood of Jesus.

Alleluia Verse: cf. 1 Jn 4:12

R: Alleluia, alleluia. If we love one another, God remains in us and his love is brought to perfection in us. **Alleluia, alleluia.**

Gospel: Mark 10:2-16

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Mark.

C: *Glory to you, O Lord.*

The Pharisees approached Jesus and asked, “Is it lawful for a husband to divorce his wife?” They were testing him. He said to them in reply, “What did Moses command you?” They replied, “Moses permitted a husband to write a bill of divorce and dismiss her.” But Jesus told them, “Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.” In the house the disciples again questioned Jesus about this. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.” And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.” Then he embraced them and blessed them, placing his hands on them.

P: The Gospel of the Lord.

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

Commentary on Mark 10:2-16

The issue posed by the Pharisees to Jesus is about divorce. Jesus answers them with the sanctity of marriage. Divorce in the Jewish tradition was allowed within the cultural context of male superiority: a

man may divorce an unfaithful wife. Jesus counters with a more pristine tradition: man and woman are equal and their love for one another is the foundation for marriage. Married love demands fidelity equally from both spouses. The key to this enduring and faithful love is the couple's capacity to forgive each other and to build their married love together. This is the project of the Kingdom of God. It is very difficult to understand this. Only those with the innocence and simplicity of a child can rejoice and accept this and can welcome the Kingdom of God and its project of faithful married love.

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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Homily: The Church of the Poor, through the Basic Ecclesial Communities, proclaims the sanctity of faithful married love as a union of equals and a project of God's Reign.

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, proclaims the sanctity of faithful married love as a union of equals and a project of God's Reign.	Make a survey of enduring marriages, separated couples and live-in partnerships in your community, according to class status (rich, poor, middle class), ethnicity (urban, rural, indigenous), education attainment.	Marriage and popular religious practices must lead to the liturgy, be vitally related to Filipino life, serve the cause of full human development, justice, peace and the integrity of creation.

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 humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, help us to profoundly love.

R: Lord, help us to profoundly love.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to share the mission of Jesus by proclaiming the sanctity of faithful married love as a union of equals and a project of God's Reign. Let us pray to the Lord.

R: Lord, help us to profoundly love.

L: For our Holy Father, Pope Francis, 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 continue to defend the

unity of the family in whatever form by exposing unjust laws, immoral immigration policies and sinful situations of poverty and exploitation that force family members to leave their loved ones for work and a better future. Let us pray to the Lord.

R: Lord, help us to profoundly love.

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 defend the rights and welfare of migrants and refugees, of survivors of violence of injustice due to militarization effected by government policies that favor big business such as logging, mining and plantations and effectively put a stop to these military atrocities and anti-people and anti-nature policies. Let us pray to the Lord.

R: Lord, help us to profoundly love.

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 accepting the sacrament of marriage and popular religious practices as leading to the liturgy, vitally related to Filipino life, and effectively serving the cause of full human development, justice, peace and the integrity of creation. Let us pray to the Lord.

R: Lord, help us to profoundly 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, help us to profoundly

love.

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

R: Lord, help us carry the cross of liberation.

P: Lord, these are the prayers we present to you today. In this ordinary time, help us to love and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Help us to understand that the sacrament of marriage is a union of equals and a project of God's kingdom, that leads us to the liturgy, to a more active involvement in society through serving the cause of full human development, justice, peace and the integrity of creation. Mold us to become the gentle but firm hearts of your heart in the world in our time. We ask this through 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: Accept, O Lord, we pray, the sacrifices instituted by your commands and, through the sacred mysteries, which we celebrate with

dutiful service, graciously complete the sanctifying work by which you are pleased to redeem 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 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.

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. (Lam 3: 25)

The LORD is good to those who hope in him, to the soul that seeks him.

Prayer after Communion

P: Let us pray: Grant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. 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 Christian people exult, O Lord, at the glorification of the illustrious members of your Son's Body, and may they gain a share in the eternal lot of the Saints on whose feast day they reaffirm their devotion to you, rejoicing with them forever in your glory. 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. ■*