



EUCHALETTE

1 September 2024

22nd Sunday in Ordinary Time

Year B

Hear. Observe. Live!

Since the time Adam and Eve committed their first grave sin, the human heart has remained exposed to the devastation of violent passions which lead to acts that destroy individuals and societies. In the Commandments, God has supplied us with a powerful defense line that protects us from the violence of these destructive passions and enables us to live a life of harmony, cooperation and fulfillment. Our task is to take God's commandments seriously and make them the foundation of our moral life. That line of defense has three important segments: Hear, Observe, and Live.

In this Eucharistic celebration, let us pray in a special manner for the capacity to hear, the courage to observe God's Law and the will to live by it not only as individuals but also as a community and as a nation.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

Greeting

P – In the name of the Father, and of the Son, and of the Holy Spirit!

All–Amen!

P –The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all!

All– And with your spirit!

Penitential Act

P –Brothers and sisters, let us

acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

P – Lord Jesus, you came not to abolish God's Law but to fulfill it. Lord, have mercy!

All–Lord, have mercy!

P –Lord Jesus, you uphold the superiority of God's Commandments over human traditions and rules. Christ, have mercy!

All–Christ, have mercy!

P –Lord Jesus, you remind us that sin comes from following the evil passions that nest in our hearts. Lord, have mercy!

All– Lord, have mercy!

P –May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All–Amen!

Gloria

All–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 (Opening Prayer)

P –God of might, giver of every good gift, put into our hearts the love of your name, so that, by

deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen!



1st Reading *Dt 4:1-2.6-8*
Putting God's law into practice and refraining from manipulating it are the clearest signs of our respect for it. Such is the message conveyed by Moses to the people of Israel more than three thousand years ago. It is valid then, and more so, today.

R —A reading from the Book of Deuteronomy

Moses said to the people: “Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the Lord, the God of your fathers, is giving you. In your observance of the commandments of the Lord, your God, which I enjoin upon you, you shall not add to what I command you, nor subtract from it.

Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, ‘This great nation is truly a wise and intelligent people.’ For what great nation is there that has gods so close to it as the Lord, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?”

The Word of the Lord!
All—Thanks be to God!

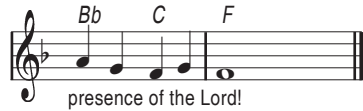
Responsorial Psalm *Ps 15*

R —*The one who does justice will live in the presence of the Lord!*

R. M. Velez



The one who does justice will live in the



presence of the Lord!

* **Whoever walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue.** *R.*

* **Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the Lord.** *R.*

* **Who lends not his money at usury and accepts no bribe against the innocent. Whoever does these things shall never be disturbed.** *R.*

2nd Reading *Jas 1:17-18. 21-22.27*

In this passage, the apostle James lays great emphasis on the need that our faith manifest itself in concrete actions of Christian love.

R —A reading from the Letter of James

Dearest brothers and sisters: All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth, that we may be a kind of firstfruits of his creatures.

Humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before our God and Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

The Word of the Lord!
All—Thanks be to God!

Gospel Acclamation

All—Alleluia! Alleluia!

The Father willed to give us birth by the word of truth, that we may be a kind of firstfruits of his creatures.

Alleluia! Alleluia!

Gospel *Mk 7:1-8.14-15.21-23*

In today's passage Jesus attacks the scribes and Pharisees who gave greater importance to legal subtleties rather than the essence of God's law, which is love and mercy.

P —The Lord be with you!

All—And with your spirit!

P —A reading from the holy Gospel according to Mark

All—Glory to you, O Lord!

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands.

The Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, such as the purification of cups and jugs and kettles and beds.

So the Pharisees and scribes questioned Jesus, “Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?” He responded, “Well did Isaiah prophesy about you, hypocrites, as it is written:

“This people honors me with their lips, but their hearts are far from me. In vain do they worship me, teaching as doctrines human precepts.”

You disregard God's commandment but cling to human tradition.”

Jesus summoned the crowd again and said to them, “Hear me, all of you, and understand. Nothing that enters one from outside can defile that person, but the things that come out from within are what defile.

From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile.”

The Gospel of the Lord!
All—Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—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, *(bow)* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.** 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!

Prayer of the Faithful

P —Today the Gospel reminds us of the great importance of cultivating the right moral dispositions and of obeying God’s law.

Full of confidence in His love for us, we pray:

All—Source of all holiness, hear us!

C —For the Church and her leaders: May they always uphold what is true and right, without being discouraged by the rampant moral decadence, let us pray! **R.**

C —For all parents: May they teach their children through word and good example, and may their behavior always be according to God’s law, let us pray! **R.**

C —For all teachers: May they lead their students to appreciate authentic values and motivate them to live according to those values, let us pray! **R.**

C —For the youth all over the world, especially in our country: May they reject whatever is degrading and unworthy of man, and practise what ennoble them, let us pray! **R.**

C —For all of us: May we keep our hearts free from all evil thoughts and desires, let us pray! **R.**

C —That each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live, let us pray. **R.**

P —Lord God, You want that we should have right priorities in life. Grant us the grace to know what is right, do what is good and persevere in Your service till the end of our life.

All— Amen!



Preparation of the Gifts

P —Pray, brethren . . .

All— 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 —May this sacred offering,

O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery it may accomplish in power.

Through Christ our Lord.

All— Amen!

Preface II

P —The Lord be with you!

All— And with your spirit!

P —Lift up your hearts!

All— We lift them up to the Lord!

P —Let us give thanks to the Lord our God!

All— 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:

All— 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.

Memorial Acclamation

P —The mystery of faith!

All— When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!



All— Our Father . . .

P —Deliver us, Lord . . .

All— For the kingdom, the power, and the glory are yours, now and for ever!

Sign of Peace

Breaking of the Bread

All— Lamb of God, you take

away the sins of the world: have mercy on us. (2x)

Lamb of God, you take away the sins of the world: grant us peace.

Communion

P –This is Jesus, the Lamb of God who takes away the sins of the world. Blessed are those called to his Supper.

All–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

(To be recited only when no Communion Hymn is sung.)

How great is the goodness,

Lord, that you keep for those who fear you.

Prayer after Communion

P –Renewed by this bread from the heavenly table, we beseech you, Lord, that, being the food of charity, it may confirm our hearts and stir us to serve you in our neighbor.

Through Christ our Lord.

All–Amen!



P –The Lord be with you.

All–And with your spirit!

P –Bow your heads and pray

for God’s blessing. *(Pause)*

–May the peace of God abide in your hearts and minds and lead you to eternal salvation.

All–Amen!

P –And may the blessing of almighty God: the Father, and the Son, and the Holy Spirit, descend upon you and remain with you for ever.

All–Amen!

P –Go in peace, glorifying the Lord by your life.

All–Thanks be to God!

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WALKING BLAMELESSY AND DOING JUSTICE

Kalakbay at Katoto

For many decades now, I have enjoyed almost daily the cheap luxury of going for a brisk walk at dawn, while the rest of the world is just crawling out of bed. I have learned firsthand the wisdom of St. Augustine’s famous line, “*solvitur ambulando*” . . . Things are solved while walking. Many inspirations come to me while busy walking.

The quiet of the early dawn darkness puts me in the perfect mood to be open to the quiet power of words that stand for powerful thoughts. It is a perfect setting for some healthy self-talk. It, too, is an ideal time to hear God talk as I walk. It is a perfect time to be praying to God and communing with Him, without in any way sounding and looking too “religious” and overly “pious.”

Today’s readings, partly, would have us think of our life as a journey towards truth. That truth is conveyed through the gift of words and the greater gift of Word that takes root in the depths of our person created in God’s image and likeness. “*Whoever walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue . . . the one who does justice will live in the presence of the Lord*” (Responsorial Psalm).

The first image that ought to strike us is what Moses reminds us of . . . “Now Israel . . . Hear!” (*Shema, O Israel . . . Listen O Israel!*) (1st Reading). God calls our attention today, as He did the Israelites of old . . . to hear God’s statutes and decrees . . . Hearing God’s commands, and living accordingly, has to do with walking with the Lord . . . Walking blamelessly and doing justice are connected to the need to hear and listen.

What exactly, are we supposed to be hearing and paying attention to? James specifies it. He tells us to “*humbly welcome the word that has been planted in [us]*” (2nd Reading). **Not only are we told to listen. We are exhorted also to be “doers” of the word that is proclaimed.**

Actions always fall short of our words. All too often, we say more than we really are prepared to do. The words of the Lord in reference to the Pharisees and Sadducees could be said of us as well: “*These people honor me with their lips but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.*” **We started this Mass admitting to our faults and failings.** We put our best foot forward when, at the beginning of Mass, we acknowledge our



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sinfulness and acclaim the loving mercy of God the Father, who is the source of *“all good giving and every perfect gift from above”* (2nd Reading). **At Mass, we declare ourselves to be a pilgrim and sinful people, walking towards God and the fulfillment of His promises.** At times, all we can do is crawl our way through. At other times, we limp our way due to our infidelities and sins. Sin is deeply embedded in the structures that we create and build together, in the societies that we belong to, and help construct, directly or indirectly, actively or passively.

It is in this context that as pilgrim people, as a people in journey, the Mass becomes doubly meaningful, useful, and relevant.

We are all invited to make this Mass today what the readings say. First, it calls us to hear

and listen. Second, they remind us what the focus of our undivided attention ought to be – His Word. Third, they rouse us to a commitment to the Word of truth that ought to firmly take root in us. **Talk is cheap, as we all know. Walking that talk, however, is costly. It calls for what the Lutheran theologian Dietrich Bonhoeffer calls “costly grace.”** The promise, though, is clear for those willing to pay the high price: *“The one who does justice will live in the presence of the Lord.”* This refers to all those who are willing to get up, roll up their sleeves, girt their loins, and set out on the difficult journey through Christian life.

Only on the basis of such strength, can we be true to the word of truth that comes down to us as gift from above. **Only through Him, in Him, and with Him, can we hope to walk blamelessly and do justice as expected of us as believers.**

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