



EUCHALETTE

A black and white illustration showing a priest in vestments standing at an altar, holding a chalice and paten. In front of him, a group of diverse people, including children and adults, are gathered, some looking towards the priest. The word "EUCHALETTE" is written in large, bold, serif letters across the top, with the illustration integrated into the letter "E" on the right.

8 September 2024

23rd Sunday in Ordinary Time

Year B

Jesus, the Compassionate Healer

Being unable to hear and speak is a crippling handicap. But even worse than physical deafness and dumbness are the spiritual “handicaps” – the inability or the unwillingness to hear God’s Word and to respond to it, or the refusal to hear the pleas of our neighbor and respond to it with compassion and love.

Jesus was able to restore the gifts of hearing and speech to the deaf and mute man. He can also perform the even greater miracle of healing the spiritually deaf and mute among us. In this Eucharist, let us pray that we may approach Jesus with humility, faith, and the readiness to obey him, so that we will be able to hear God’s Word clearly in our hearts. This will move us to respond to the call of our neighbors with generous readiness and proclaim His glory by words and deeds.



INTRODUCTORY RITES



Entrance Antiphon

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

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

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 –As we prepare to celebrate

the Sacred Mysteries, let us call to mind our sins and ask for the grace to worship the Lord with a purified heart. *(Pause)*

P –Lord, you open the eyes of the blind. Lord, have mercy!

All– Lord, have mercy!

P –Lord, you open the ears of the deaf. Christ, have mercy!

All– Christ, have mercy!

P –Lord, you are the source of our hope and salvation. 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 –O God, by whom we are redeemed and receive adoption,

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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, God, for ever and ever.

All—Amen!



1st Reading *Is 35:4-7*
Isaiah offers to the exiles in Babylon a symbolic description of the Lord's liberating intervention in behalf of His people. All the signs of suffering and oppression are removed, thanks to God's saving love.

R —A reading from the Book of the Prophet Isaiah

Thus says the Lord: Say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; with divine recompense he comes to save you.

Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, then the tongue of the mute will sing.

Streams will burst forth in the desert, and rivers in the steppe. The burning sands will become pools, and the thirsty ground, springs of water.

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

Responsorial Psalm *Ps 146*

R —Praise the Lord, my soul!

R. M. Velez



* **The God of Jacob keeps faith forever, secures justice for the oppressed, gives food to the hungry. The Lord sets captives free.** *R.*

* **The Lord gives sight to the**

blind; the Lord raises up those who were bowed down. The Lord loves the just; the Lord protects strangers. *R.*

* **The fatherless and the widow the Lord sustains, but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, through all generations. Alleluia!** *R.*

2nd Reading *Jas 2:1-5*
Any discrimination against the poor is against Christian charity, for they, too, are members of the Body of Christ. We should follow the example of God who has a special attention and love for the poor.

R —A reading from the Letter of James

My brothers and sisters: Show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. For if a man with gold rings and fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, "Sit here, please," while you say to the poor one, "Stand there," or "Sit at my feet," have you not made distinctions among yourselves and become judges with evil designs?

Listen, my beloved brothers and sisters. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?

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

Gospel Acclamation

All—Alleluia! Alleluia!

Jesus proclaimed the Gospel of the kingdom and cured every disease among the people. Alleluia! Alleluia!

Gospel *Mk 7:31-37*
Isaiah had announced that wonderful miracles would characterize the coming of the Messiah. The one described in today's Gospel passage is a partial fulfillment of his prophecy.

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!

Jesus left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis.

People brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. Jesus took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue. Then he looked up to heaven and groaned, and said to him, "Ephphatha!" — that is, "Be opened!" — And immediately the man's ears were opened, his speech impediment was removed, and he spoke plainly.

Jesus ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and said, "He has done all things well. He makes the deaf hear and the mute speak."

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 –In spite of the resources of modern science and technology, we still experience many limitations in all aspects of our life. We still need to experience God’s saving intervention in our lives. And so we pray:

All—Our Lord and Savior, hear us!

C –For the Catholic Church: May she be successful in promoting lasting peace and sincere reconciliation among the nations. Let us pray! **R.**

C –For those who are discouraged and see themselves neglected by all: May they find in us a clear sign of God’s care for them. Let us pray! **R.**

C –For the physically handicapped: May they feel accepted and loved by their relatives and bear their cross with a spirit of faith. Let us pray! **R.**

C –For those who are spiritually and morally deaf: May God’s grace open their hearts to the Gospel message and respond with love to the pleas of their neighbor. Let us pray! **R.**

C –For those who are spiritually and morally deaf: May God’s grace open their hearts to the Gospel message and respond with love to the pleas of their neighbor. Let us pray! **R.**

C –For those who are spiritually and morally mute: May

they find in Jesus the courage to proclaim the truth, uphold what is right, and condemn what is wrong. Let us pray! **R.**

P –Lord God, without You we falter, with You we can accomplish wonders. Heal us today from all our fears, defects and impediments, that we may live in Your presence with a renewed heart. Through Christ our Lord. **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 –O 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.

All—Amen!

Preface III

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.

For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.

Through him the host of Angels adores your majesty and re-

joices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as 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—We proclaim your Death, O Lord, and profess your Resurrection 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 the Lord Jesus who makes the deaf hear and the mute speak. He is 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.)

“I am the light of the world,” says the Lord. “Whoever follows me will not walk in darkness, but will have the light of life.”

Prayer after Communion

P –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.

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 God of all consolation bless you in every way and grant you peace all the days of your life.

All—Amen!

P –May He free you from all anxiety and strengthen your hearts in His love.

All—Amen!

P –May He enrich you with His

gifts of faith, hope, and love so that what you do in this life will bring you everlasting happiness.

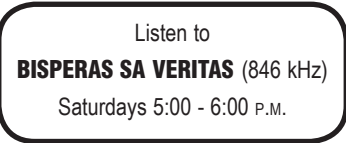
All—Amen!

P –May almighty God bless you: the Father, and the Son, and the Holy Spirit.

All—Amen!

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

All—Thanks be to God!



OPENING TO GOD AND OTHERS!

Kalakbay at Katoto

We live in a world and in times which tend to be exclusivist. Groups and communities tend to exclude each other out. Different forms of boundaries, whether physical, psychological, economic, racial, religious and so many others, differentiate and exclude people for a variety of reasons.

For so many people in the world, it is simply a closed world, a world characterized by closed doors and barred opportunities.

There is good news today for all on both sides of such closed doors – those who shut them tight to others, and those who feel left out. It is good news to those who can't seem to understand that nothing, and no one, in this whole created world courtesy of a good and loving God, had been preprogrammed to be evil and to do evil, and therefore, to be avoided, left out, and driven away. It is good news to those who still need to get the full impact of what the book of Genesis speaks about: *"God looked at His handiwork, and saw that it was good."* It is good news to those who still hesitate to accept the glaring fact that God, in Jesus, indeed, *"has done all things well."*

Indeed, if one goes by the evidence of Scrip-

ture for today, God has done all things well ... well enough, in fact, for us to rightly utter in response to the first reading: *"Praise the Lord, my soul!"* And why not? There is a whole lot of good news to the *"frightened of heart,"* For the Lord *"comes with vindication; with divine recompense; he comes to save [us]."* The first reading speaks of symbolic visions: *"the eyes of the blind will be opened, the ears of the deaf [will] be cleared."* All prophecies of the Old Testament point to a totally renewed time of recompense from the Lord who *"keeps faith forever."*

This is good news for everyone, but most especially for those on the other side of the closed door: the blind, the deaf, those who are bowed down, the fatherless and the widow, the poor and the helpless. *"Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?"*

But I would like to suggest that there is an even better news for all, no matter which side of the door we are in. That good news is what is suggested by all three readings.

This better news for people on both sides has to



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do with opening up. The rich could be snobbish with their high education and the fineries of social graces. But the poor could also be pretentious, grabbing, and downright obnoxious in many ways. Closing doors to other people is not a monopoly of either camps. It does not really matter which side of the door we are in. Both sides are guilty of closing themselves off to each other.

The Lord today shows us concretely the way. He went to the district of the Decapolis, assuredly not a very sympathetic place to him and his teachings (read: closed). But it was in that very place that he brought and gave the gift of openness. It was there that he cured the deaf-man and opened his ears and primed his speech. *Ephphata* (Be opened) was his booming command. And his command became reality right then and there.

There is in each of us a bit (or a whole lot) of that deafness and dumbness deep within, as when we hesitate to be seen praying in public, for one, or when we become tongue-tied when the topic of discussion is about the presence and activity of God in our own personal lives. There is that deafness in all of us as shown particularly in our hesitation to give full credence and belief to the teachings of the Church as

presented by the Holy Father in matters of faith and morals. There is that deafness in us when we think priests and bishops ought to keep their activity within the confines of the sacristy, and not be heard about politics as a moral issue. And there is that dumbness in us every time we just keep our mouths shut even if evil is happening right before us.

***Ephphata* is not an empty command from the Lord. It is as much a wish as a command from Him who has done all things well.** We do have to allow Him to complete the good He has begun in us and through us. He can continue to do well now only if we allow Him to work in us and through us. Needless to say, it means only one simple thing: we also have to do well, not only to do good, but to do well. A whole lot of do-gooders who do good to meet their own needs can spoil and blur this whisper of a command from the Lord. When we do good, we need to do it for the right reasons, the right motives, the right intentions. Only then can we say, we do well, together with Christ, for the sake of Christ, in the name of Christ, who *“did all things well.”*

***Ephphata!* Open up to the Lord, and open up to others ... and be part of the Good News to a closed world!**

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