



EUCHALETTE

17 February 2019

6th Sunday in Ordinary Time

Year C

CALLED TO CHOOSE WHAT LEADS TO LIFE

Today's Liturgy of the Word invites us to reflect on two fundamental choices: blessing or curse, life or death. We choose the best when we put our trust in the Lord and live according to this choice. Such is the message of the Beatitudes. The Lord should be our only Treasure, our Friend, our Guide, and our final Reward.

In this Eucharist, we will pray in a special manner for the grace to always stay close to the Lord and live by the light of his Beatitudes. We will also pray for those who are blinded by their passions and make choices that are destructive of their dignity and endanger their eternal salvation. May all of us see the light and live according to the teaching and example of Jesus.



INTRODUCTORY RITES



Entrance Antiphon

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

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

Greeting

P –Blessed be the Lord, the source and support of all that is good. May His grace and peace be with you all!

All –And also with you!

Penitential Act

P –As we prepare to celebrate the Holy Eucharist, let us call to mind our sins and ask the Lord's forgiveness and the wisdom to always make right choices. *(Pause)*

P –Lord Jesus, you are the source of all happiness, but we often choose what cause spiritual unhappiness and death to our-

selves or others. Lord, have mercy!

All –Lord, have mercy!

P –Lord Jesus, you came to teach us to love one another as you love us, but we are often carried away by envy, anger and even hatred. Christ, have mercy!

All –Christ, have mercy!

P –Lord Jesus, you open for us the gates of eternal life, but we often walk the road that leads to eternal death. 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, heav-

enly 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, who teach us that you abide in hearts that are just and true, grant that we may be so fashioned by your grace as to become a dwelling pleasing to you.

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.

All –Amen!

LITURGY OF THE WORD



1st Reading *Jer 17:5-8*

Today the prophet Jeremiah reminds us of two opposite choices in life: to put one's trust in material things and human beings, while turning away from the Lord, or to humbly place our trust and hope in the Lord. The deadly outcome of the first choice should not leave us uncertain about what we should do.

R –A proclamation from the Book of the Prophet Jeremiah

Thus says the Lord: Cursed is the man who trusts in human beings, who seeks his strength in flesh, whose heart turns away from the Lord. He is like a barren bush in the desert that enjoys no change of season, but stands in a lava waste, a salt and empty earth.

Blessed is the man who trusts in the Lord, whose hope is the Lord. He is like a tree planted beside the waters that stretches out its roots to the stream. It fears not the heat when it comes, its leaves stay green. In the year of drought it shows no distress, but still bears fruit.

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

Responsorial Psalm *Ps 1*

R –*Blessed are they who hope in the Lord!* *R. M. Velez*



* Blessed is the man who follows not the counsel of the wicked, nor walks in the way of sinners, nor sits in the company of the insolent, but delights in the law of the Lord and meditates on his law day and night. **R.**

* He is like a tree planted near running water, that yields its fruit in due season, and whose leaves never fade. Whatever he does, prospers. **R.**

* Not so the wicked, not so! They are like chaff which the wind drives away. For the Lord watches over the way of the just, but the way of the wicked vanishes. **R.**

2nd Reading *1 Cor 15:12.16-20*

After having restated the reality of Christ's resurrection, the apostle Paul points out that to deny the resurrection of all the dead amounts to a denial of the resurrection of Christ himself—something that would undermine the entire Christian faith.

R –A proclamation from the First Letter of Paul to the Corinthians

Brothers and sisters:

If Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If the dead are not raised, neither has Christ been raised.

And if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.

But now Christ has been raised from the dead, the first-fruits of those who have fallen asleep.

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

Gospel Acclamation *Lk 6:23*

All–Alleluia! Alleluia!
Rejoice and be glad;
your reward will be great in heaven.
Alleluia! Alleluia!

Gospel *Lk 6:17.20-26*

Jesus is still at the beginning of his apostolic ministry and already finds himself surrounded by immense crowds. He has words of hope for all those who are poor, suffering or ill-treated. But he has also

serious warnings against those who focus on earthly pleasures instead of pursuing higher values. These contrasting life situations and aspirations are an echo of the message of the prophet Jeremiah and of the Responsorial Psalm.

P –A proclamation from the holy Gospel according to Luke
All–Glory to you, O Lord!

Jesus came down with the Twelve and stood on a stretch of level ground with a great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon.

And raising his eyes toward his disciples he said:

“Blessed are you who are poor, for the kingdom of God is yours.

Blessed are you who are now hungry, for you will be satisfied.

Blessed are you who are now weeping, for you will laugh.

Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man. Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way.

But woe to you who are rich, for you have received your consolation.

Woe to you who are filled now, for you will be hungry.

Woe to you who laugh now, for you will grieve and weep.

Woe to you when all speak well of you, for their ancestors treated the false prophets in this way.”

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 –Admonished by the content of today’s First Reading, the Responsorial Psalm, and the Gospel passage, let us ask of the Lord the grace to always make right choices and persevere in them as we say:

All–Lord, graciously hear us!

C –That the Church may never tire of exhorting all men and women to make choices that are in line with God’s will, let us pray! **R.**

C –That the Holy Father and all our spiritual leaders may constantly guide and inspire us to live according to God’s law, let us pray! **R.**

C –That our political and cultural leaders may create an environment that supports

and promotes what is good and worthy of praise, let us pray! **R.**

C –That all the media practitioners may be totally imbued with authentic values and inspire their audiences to choose what is right and virtuous, let us pray! **R.**

C –That all parents and educators may instill in the young generations a sincere love for truth, sincerity, purity, and love for God and people, let us pray! **R.**

C –That all of us may work in harmony and synergy to build up a society characterized by the authentic Filipino values of compassion, generosity, fairness, religiosity and peacefulness, let us pray! **R.**

C –Let us pray in silence for our personal intentions. (*Pause*) Let us pray! **R.**

P –Lord God, help us to love what you love and reject what you reject, and thereby inherit the eternal life and happiness of the Kingdom where you live and reign for ever and ever.

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 oblation, O Lord, we pray, cleanse and renew us, and may it become for those who do your will the source of eternal reward.

Through Christ our Lord.
All–Amen!

Preface IV

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 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:

All–Holy, holy, holy Lord, God of power and might, 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. . .

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.

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.)

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

Prayer after Communion

P –Having fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live.

Through Christ our Lord.
All–Amen!

CONCLUDING RITES



P –The Lord be with you!
All–And with your spirit!

P –Bow your heads and pray for God’s blessing.
(Pause)

P –May the Lord fill your minds with His truth and your hearts with His love that you may become a beacon of hope and inspiration to all those around you.

All–Amen!

P –May He give you a keen appreciation of the beauty of virtue and a firm rejection of the ugliness of sin.

All–Amen!

P –May He empower you to defend and promote all that ennobles your nature, and reject whatever demeans and profanes its sacredness.

All–Amen!

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

All–Amen!

P –Go in peace to love and serve the Lord.

All–Thanks be to God!

The Way of Life and the Way of Death

by Jess P. Balon

If some of the Beatitudes in the Gospel of Matthew surprise us, all those in the Gospel of Luke shock us. In fact, they sound not only blunt, but alienating, as they project into a vague future the straightening up of situations that are definitely against our most natural aspirations. A superficial reading of these four Beatitudes would easily lead us to conclude that Karl Marx was right when he stated that *“religion is the opiate of the people.”*

But a more attentive reading of the four “Beatitudes” and four “Woes” enables us to realize that they are not a sort of *consuelo de bobo*, but a series of striking restatements **within the perspective of the Kingdom of God, of the ancient saying of the “two ways”:** **one of which leads to life and the other to death.**

Behind those four shocking statements which call “Blest” people who suffer in one way or another, there lies the unstated reason for such “blessedness”: *their trust in the Lord and their choice to build their life on Him. This is their “fundamental option.”* This is what brings them to rely fully on God’s love, faithfulness, wisdom, and justice, even in situations of poverty, hunger, pain, persecution, and any other form of suffering. *What makes them blessed is not their present condition of deprivation or rejection, but their basic attitude of trust in the Lord, while doing their best to cope with such arduous situations in humble faith.*

For those who build on such a solid foundation, any form of suffering will not be hopeless, for they do not last for ever. In the faith perspective of eternal life, *what lasts for ever is the fulfillment of God’s plan and the reward which He has in store for those who have entrusted themselves to Him and have done their best to do His will.* It is this type of believers and doers, whom Jesus calls “blessed,” for God will welcome them into His Kingdom. *He will fully satisfy all their needs; He will amply make up for their past sufferings, and give them the reward of the saints.* This is what the four Beatitudes of the Gospel of Luke are all about.

The four “woes” that follow focus on an opposite orientation in life. They are addressed to people for whom, apparently, things go well but *who have committed the tragic mistake of trusting excessively in themselves and other creatures, giving to them the total priority which should be given to God alone.* They pin their aspirations and hopes in something or someone that, in the end, will prove incapable of fulfilling them.

Those who have made such a choice, may – for a time – feel rich, have all their cravings satisfied, enjoy life and popularity But for as long as they make these enjoyments their highest aspirations – their gods! – their life orientation will remain a delusion, and its final outcome a complete failure. *The road that seems so attractive and easy, in reality, will turn out to be deceptive and treacherous, for it leads to irreparable disaster.*

With his stern “woes,” Jesus today warns them to realize the danger of their present situation and urges them to make an about-face before it is too late. While to those who are on “the road of life,” Jesus offers his encouragement to persevere in it, for that is the road of the Kingdom.



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