



Hosanna

Vol 1

SUNDAY LITURGY

No. 14

19-02-2017

7TH SUNDAY OF THE YEAR

Year A

INTRODUCTION

Today, we are called upon by the Church to reflect about our love and concern for our neighbor. Very specially of those whom we hate. The greatest challenge that we face is to forgive. It is not possible merely by human effort. We need God's strength to accept others as they are with all our limitations. Let us pray for the grace that we may have generous heart to love everyone.

ENTRANCE ANTIphon

O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me. (Ps 12:6)

COLLECT

Grant, we pray, almighty God, that, always pondering spiritual things, we may carry out in both word and deed that which is 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.

FIRST READING

Today Moses by gives commandment to the people of Israel. This commandment is something new.

For the law of Talion was a law of revenge. The law that Moses give is law of love.

A reading from the Book of Leviticus 19:1-2, 17-18

The Lord said to Moses, "Say to all the congregation of the people of Israel, You shall be holy; for I the Lord your God am holy." "You shall not hate your brother in your heart, but you shall reason with your neighbour, lest you bear sin because of him. You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbour as yourself: for I am the Lord."

Responsorial Psalm (102)

Response: They Lord is compassion and love.

My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord and never forget all His blessings.

R/ They Lord is compassion and love.

It is He who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion.

R/ They Lord is compassion and love.

The Lord is compassion and love, slow to anger and rich in mercy. He does not treat us according to our sins nor repay us according to our faults.

R/ They Lord is compassion and love.

As far as the east is from the west so far does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear Him.

R/ They Lord is compassion and love.

SECOND READING

St. Paul, knew the division among the Corinthian community based on their loyalty to Apollos and Paul himself. He says that the wisdom that one has is not of his own but God. And all belong to the same God who is Father of us all.

A reading from the First Letter of St Paul to the Corinthians 3:16-23

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are. Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness," and again, "The Lord knows that the thoughts of the wise are futile." So let no one boast of men. For all things are yours, whether Paul or Apollos or Cephas or the world or life, or death or the

present or the future, all are yours; and you are Christ's; and Christ is God's.

ALLELUIA

R. Alleluia, alleluia.

If anyone loves me he will keep my Word and my Father will love him, and shall come to him.

R. Alleluia, alleluia.

GOSPEL READING

A reading from the Holy Gospel according to St Matthew 5:38-48

Jesus said to his disciples: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you.

"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect."

HOMILY

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PRAYER OF THE FAITHFUL

Celebrant: Dear brothers and sisters, Let us pray for the wisdom, courage and strength to build our lives worthy of the Gospel. The standards of the world will not nourish our spiritual well being. Let us pray for the gift of God to strengthen our spiritual life.

Response: Lord, hear our prayer.

1. Let us pray for our Pope Francis, Archbishop Bernard Moras and all the ministers of the Church, that they may become the messengers of reconciliation of God. The reconciliation of God may bring peace among men. Let us pray.

2. Let us pray for the people that they may live according to the commandment of Jesus. May their lives preach the love of God and neighbor. Let us pray.

3. Let us pray for all present here that we may find real joy and love from this Eucharistic celebration. Let us pray.

4. Let us pray for those who serve the society that they may promise peace and prosperity to the people. Let us pray.

Celebrant: Heavenly Father, fill our hearts with your love. Give us the grace to rise above our human wants and desires to love. Having loved our neighbor we may love you with our heart. Through Christ our Lord. **Amen.**

PRAYER OVER THE OFFERINGS

As we celebrate your mysteries, O Lord, with the observance that is your due, we humbly ask you, that

what we offer to the honour of your majesty may profit us for salvation. Through Christ our Lord.

PREFACE VII (Ordinary)

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 you so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience.

And so, Lord, with all the Angels and the Saints, we, too, give you thanks, as in exultation we acclaim:

COMMUNION ANTIphon

*I will recount all your wonders,
I will rejoice in you and be glad, and
sing psalms to your name, O Most
High. (Ps 9:2-3)*

PRAYER AFTER COMMUNION

Grant, we pray, almighty God, that we may experience the effects of the salvation which is pledged to us by these mysteries. Through Christ our Lord.

REFLECTION

Liturgy and life

The institution of family is the inspiration from the Trinitarian family. God intended and created family and not individuals. Individuals live in isolation. Family lives in relationships. When we speak about family, we mean biological family. The family in a broad sense, the society, church and parish. "Love your

neighbor”, and “Love your enemies” are the rules of family living on earth. The Greek term for love explains the meaning in four different ways or words. ‘eros’: the word signifies the love between man and woman. It means passion, infatuation, and sexual attractions. ‘storge’: The word signifies the love between the parents and children. It means affection and natural born affections. ‘phileo’: The word signifies the love between the people who are very close to heart. It means affection, warmth, and tenderness. ‘agape’: the word signifies the sacrificing love. It means kindness, benevolence, and esteem. The gospel uses the fourth word ‘agape’ to say “love your enemies”. God ordered the people of Israel to “love neighbor”. The Israel could not identify their neighbors away from their community. They understood the term neighbor refers to another Israel. Secondly, they reasoned out saying “love your neighbor” means “hate your enemies”. It was natural for human beings. It was firmly believed in the minds of the people of the old testament. Jesus taught the norm “love your neighbor” and insisted on “love your enemies”. Human is called to love all. ‘All’ includes both good and bad. In other words, love should embrace both the near ones and enemies. St. Peter says, “They are to respect and honor all men”. The basic human nature is to revolt against the offender. At least

keep away the offender and avoid any chances to be offended. But the belief is obliged to have compassion and love towards the offender. The believer exhibits the spirit of Christ in having compassion and mercy on the offender. They are to pray for the offender or the one who persecutes. The prayer for the offender consists three things. One, pray for God’s forgiveness for the persecutor. Second, pray for the peace between the offender and the offended. Third, pray for the salvation of the offender. Loving enemies is not an easy task to human. Christians are in a special way invited to love enemies. Participation in the sacrificial love of Christ should enable Christians to share the sacrificial love even with their enemies. It does not mean that the believer should sit back and allow whatever the offender pleases to do. Agape love is to cause the sin to stop. It is like the parental love towards their children. Christians follow the example of Christ in forgiving enemies. He prayed even on the cross, “Father, forgive them, they know not what they do”. In the words of St. John, one cannot say I love God and not the other. Third, God causes sun to shine and rain to shower on both good and bad. The disciple considers both the good and the bad as his family members. Fourth, agape love makes the disciple a distinct person in the world. The disciple is expected to go beyond the people of this world in loving his brothers and sisters.

-Rev.Fr.Arockiaswamy Sebastian

Imprimatur

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Published by:

Archdiocesan Liturgical Commission

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