



Today we live in a time when we have the most sophisticated and most advanced instruments of health care, more than at any other time in the history of our country. Ironically though, we also have a crisis in the delivery of and accessibility to health care. There must be something wrong. But this is not the point of today's reflection.

Healing the sick and the possessed is a central part of Jesus' earthly ministry. His gift of physical and spiritual healing restores human beings to full participation in their communities. And indeed, it is a foundational image of the work we share as his followers. Not surprisingly, people think that Jesus had power even as he becomes popular. Many people follow him wherever he goes.

But this story is not about power and popularity. It is about service. It is about seeing what needs to be done and doing it. Notice that this miracle happens inside Peter's home. There is no one there to see it, no one there to impress. It occurs even privately because there is a human need that Jesus sees and responds to.

Miracles are not just the great demonstrations of divine power performed to stir up crowds of the curious. Miracles are the moments when one human being sees the need of another and quietly responds to that need with the gifts that he/she has. Supernatural miracles do not entirely prove the divinity or the

WE ARE SAVED to Serve



by Fr. Albert Bernal, SSP

power of Christ nearly as much as it points to what can happen when one person does what one can to ease the suffering of another human being. Such is miraculous, and it is a sure sign of the coming of the Kingdom of God.

But then again, today's Gospel is not in any way here to amaze us, impress us, or excite us. Rather, it reveals and teaches us a message of service, sacrifice, forgiveness, and love.

Jesus takes us by the hand and lifts us, but that's not the end of the story. It continues: "The fever left her, and she began to serve them." So it is also with us. When Jesus heals us and lifts us from our downfall in life, we are then pressed into service.

We may not know her name, but the mother of Simon's wife is a model for our own servant ministry. Touched and healed by Jesus, she becomes minister of healing herself. She gets up from her bed and presumably begins to feed people, as any good Jewish housewife of the day would do for her son-in-law and his honored guests.

Indeed, Jesus does not call us, nor do we answer, merely to stand still. Jesus does not call us, nor do we respond, so that we could stay the same. The call of Jesus is a call to serve. Indeed, he himself once said that he came not to be served but to serve.

When Jesus lifts us up from low places, he always also sets us free to serve those around us. This is the true purpose of healing that Jesus offers then and now: that you and I, and all persons would find a place to serve freely and with gratitude, restored to the community, and focused upon a world larger than self alone.

As one friend puts it, we are saved to serve. We are made whole in Christ to be agents of healing in the name of Christ, proclaiming good news by the way we live with others and for others.

With this, we can continue to serve and do the work of love. No matter what the cost. No matter how tired or afraid we may become. No matter what dangers or doubts may stand in our way. The love of Christ urges us onward.

PASTORAL CATECHESIS FOR THE YEAR OF MISSION *AD GENTES*

Continuing Challenges for the Church

Fr. James H. Kroeger, MM

The privileges of the Spanish *Patronato Real* system of missionary evangelization were a mixed blessing; they promoted constructive collaboration between the Church and the colonial government, but also led to friction. The focus of difficulty was centered on religious parish priests and the extent to which they were subject to episcopal visitation and control.

A royal decree of 1862 transferred the Mindanao missions from the Augustinian Recollects to the newly returned Jesuits (they had been expelled in 1768). The Recollects were given an equivalent number of parishes in Manila and Cavite, which

were consequently taken away from the native clergy. Naturally, the Filipino priests assailed this government policy; among their active leaders and spokesmen were Fathers Gómez, Burgos, and Zamora, executed by the government for alleged complicity in a mutiny of native garrison troops in Cavite (1872).

The deaths of these Filipino priests gave a powerful impetus to the emergence of Filipino nationalism by sensitizing Filipinos to injustices by the Spanish colonial government. The movement began as an initiative for colonial reforms led by Dr. José Rizal (1862-1896); after Rizal's arrest and execution for treason, it developed into a separatist movement. The ensuing revolution (1896-1898), which was markedly against the Spanish friars, though usually not anticlerical or anti-Catholic, was cut short by the intervention of the United States. It was a time of grave challenges for the Church.

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 95[94]: 6–7)
(Recited when there is no opening song.)

O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

Greeting

(The sign of the cross is made here.)

P — Grace to you and peace from God our Father and the Lord Jesus Christ.

All — **And with your spirit.**

Introduction

(These [or similar words] may be used to address the assembly.)

P — We live in a world of pain. We undergo physical, emotional, and moral suffering. There are times when, like Job, we are greatly overwhelmed and ask: “Is not man’s life on earth a drudgery?”

The Gospel presents Jesus attending to the sick and the suffering. In him who is God-made-man, God shows himself close to people who are broken in soul and body. Through him, God comes into this “valley of tears” and begins the transformation of despair into hope, of death into life.

Penitential Act

P — Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)

All — **I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, (strike your breast) through my fault, through my fault, through my most grievous fault; therefore, I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.**

P — May almighty God have mercy on us, forgive

us our sins, and bring us to everlasting life.

All — **Amen.**

P — Lord, have mercy.

All — **Lord, have mercy.**

P — Christ, have mercy.

All — **Christ, have mercy.**

P — Lord, have mercy.

All — **Lord, have mercy.**

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

P — Let us pray. (Pause)

Keep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection.

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.**

THE LITURGY OF THE WORD



First Reading (Jb 7:1–4, 6–7) (Sit)

In his suffering, Job gives voice to the evils and pains that beset us. In our brokenness, we cry out to God for an explanation or answer. The Responsorial Psalm invites us to trust God who is gracious and heals the brokenhearted.

A reading from the Book of Job

JOB spoke, saying: Is not man’s life on earth a drudgery? Are not his days those of hirelings? He is a slave who longs for the shade, a hireling who waits for his wages. So I have been assigned months of misery, and troubled nights have been allotted to me. If in bed I say, “When shall I arise?” then the night drags on; I am filled with restlessness until the dawn.

My days are swifter than a weaver’s shuttle; they come to an end without hope. Remember that my life is like the wind; I shall not see happiness again.

— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 147)

R — **Praise the Lord, who heals the brokenhearted.**

Amante

Praise the Lord who heals the
bro - ken hear - ted.

1. Praise the LORD, for he is good;/ sing praise to our God, for he is gracious;/ it is fitting to praise him. / The LORD rebuilds Jerusalem;/ the dispersed of Israel he gathers. (R)

2. He heals the brokenhearted/ and binds up their wounds. / He tells the number of the stars;/ he calls each by name. (R)

3. Great is our LORD and mighty in power;/ to his wisdom there is no limit. / The LORD sustains the lowly;/ the wicked he casts to the ground. (R)

Second Reading

(1 Cor 9:16–19, 22–23)

In preaching the Gospel, Paul has made himself all things to all. In

particular, he has become weak for those who are weak. As Christians, we are invited to be compassionate: to rejoice with those who rejoice and to weep with those who weep.

A reading from the first Letter of Saint Paul to the Corinthians

BROTHERS AND SISTERS: If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel.

Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it.

— The word of the Lord.
All — Thanks be to God.

Alleluia (Mt 8:17) (Stand)

All — Alleluia, alleluia. Christ took away our infirmities and bore our diseases. Alleluia, alleluia.

Gospel (Mk 1:29–39)

P — A reading from the holy Gospel according to Mark
All — Glory to you, O Lord.

ON LEAVING the synagogue Jesus entered the house of Simon and Andrew with James and John. Simon's mother-in-law lay sick with a fever. They immediately told him about her. He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them.

When it was evening, after sunset, they brought to him all who were ill or possessed

by demons. The whole town was gathered at the door. He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him.

Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, "Everyone is looking for you." He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.

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

Homily (Sit)

Profession of Faith (Stand)

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, (At the words that follow up to and including and became man, all 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 — The Father has given us new life in Christ Jesus who came to heal, to forgive, and to offer his life for us. With confidence. We pray:

R — Lord, hear our prayer.

C — May Pope Francis, our bishops, and our priests continue to serve as stewards of the Gospel and nourish us with the life-giving Body and Blood of Christ. We pray: **(R)**

C — May government officials remember their duty to serve the people, especially the poor, without recompense or recognition for their efforts. We pray: **(R)**

C — May all of us be kept safe from the many diseases and other dangers that threaten our well-being and the fruition of our honest labor. We pray: **(R)**

C — May health care workers, through whom Christ continues to bless, heal, comfort, and lift up body and spirit, be aware of their special calling and perform their duties responsibly. We pray: **(R)**

C — May our dearly beloved departed brothers and sisters encounter the salvation of Christ for whom they have toiled and hoped. We pray: **(R)**

C — Let us pray for the urgent concerns of our community and our personal intentions (*pause*). We pray: **(R)**

P — Listen to our prayers, Lord. May our communities be aware of the needs of many of your people and teach us to

strengthen one another and carry one another's burden.

We ask this through Christ our Lord.

All — Amen.

THE LITURGY OF THE EUCHARIST



Presentation of the Gifts *(Stand)*

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 Lord our God, who once established these created things to sustain us in our frailty, grant, we pray, that they may become for us now the Sacrament of eternal life.

Through Christ our Lord.

All — Amen.

Preface *(Ordinary 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 rejoices in your presence forever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

All — Holy, Holy, Holy... (Kneel)



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Acclamation *(Stand)*

All — Save us, savior of the world, for by your Cross and resurrection you have set us free.

THE COMMUNION RITE

The Lord's Prayer

All — Our Father...

P — Deliver us, Lord...

All — For the kingdom, the power and the glory are yours now and forever.

Invitation to Peace

Invitation to Communion *(Kneel)*

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

(Cf. Ps 107 [106]: 8-9)

Let them thank the Lord for his mercy, his wonders for the children of men, for he satisfies the thirsty soul, and the hungry he fills with good things.

Prayer after Communion *(Stand)*

P — Let us pray. *(Pause)*

O God, who have willed that we be partakers in the one Bread and the one Chalice, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world.

Through Christ our Lord.

All — Amen.

THE CONCLUDING RITES

P — The Lord be with you.

All — And with your spirit.

Solemn Blessing

P — Bow down for the blessing. *(Pause)*

Grant, O Lord, we pray, that the Christian people may understand the truths they profess and love the heavenly liturgy in which they participate.

Through Christ our Lord.

All — Amen.

P — And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come down on you and remain with you for ever.

All — Amen.

Dismissal

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

All — Thanks be to God.