



Today's Gospel proclamation deals with the beginning of Jesus' ministry in Galilee. The brief story contains several interesting details that bring out insights about God's work.

John the Baptist is locked up before Jesus begins his ministry. John the Baptist's arrest and eventual beheading herald the start of Jesus' time. The event is described in the passive voice: John the Baptist is not the doer but the receiver of an action. God is the God of history, and he works out his plans through events – pleasant or unpleasant. These are no accidents. Hence, we speak of God's work as a "divine economy." To work with God is to know how to read his signs in the times.

Jesus begins his work not in Jerusalem but Galilee. It is in Jerusalem where the temple, the priest, and the offerings may be found. It is the place of worship and for religion: the Ark of Presence is there. Galilee is a remote northern place known to many as the "Galilee of the Gentiles." By commencing his ministry in Galilee, Jesus is telling us: God's work is not confined only to rites and rituals. God is God, not of the sacristy and the sanctuary. The whole universe is God's; his work can begin and manifest anywhere.

Jesus starts his work by the Sea of Galilee, not in a synagogue. The sea is rough, unpredictable, spontaneous, vast, and mysterious. On the other hand, the synagogue, from where Luke says Jesus begins his preaching, is a product of human convention that

A PEDAGOGY ON GOD'S WORK

by Fr. Domie Guzman, Jr., SSP



rigidly separates the "pure" from the "impure," categories created by human beings themselves. To work with God is to remember what the apostle John writes: "God is greater than our hearts and knows everything" (1 Jn 3:20).

Jesus calls not well-known Pharisees or Sadducees but unnamed fishermen. The Pharisees and the Sadducees draw authority from being acknowledged by name. Hence, we know about Rabbi Shemai, Rabbi Hillel, or Rabbi Gamaliel, to mention a few. To work with God and for God is to declare that there is only one name to whom every knee should bend in the heavens, on the earth, or under the earth. Jesus is the only name that matters (Phil 2:5 - 11). The credit is his alone.

Jesus begins his work by calling the first disciples by twos. The story of creation in the Old Testament puts it: "It is not good for man to be alone"

(Gn 2:18). Jesus calls the disciples by two; he will later commission them to preach by twos. The beauty and meaning of life and the presence of God are best savored in the joy of fellowship. Jesus preaches: "For where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20). To work with God, for God, and in God is to uphold the values of community, peace, communion. True evangelization converts people to turn their hearts to God and to see God in a church, that is, a community of brothers and sisters.

Jesus preaches an invitation. He calls four fishermen who leave their nets and their associates. Aside from life and love, freedom is God's gift and plan for humanity. Salvation is freedom from sin and evil; God respects every person's ability to make choices from the heart. The risen Jesus will tell the apostle John: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will enter his house and dine with him, and he with me" (Rv 3:20). Authentic work for God always respects persons – and their inviolable freedom to choose from the heart.

Jesus calls the four that they may become fishers of men. The work of God is a work in progress. God unveils his plans step by step, even as he molds us – his instruments – in his hands. As we work for him, we advance in wisdom and age and favor before God and our brothers and sisters, just as our Lord Jesus did in Nazareth.

PASTORAL CATECHESIS FOR THE YEAR OF MISSION *AD GENTES*

Methods of Missionary Evangelization

Fr. James H. Kroeger, MM

The early Spanish missionaries in the Philippines employed a variety of approaches to communicate the Christian faith. Much emphasis was placed on education and social services. Before the end of the sixteenth century, Manila had three hospitals, one for Spaniards, another for natives, and a third for the Chinese. The first two were conducted by Franciscans, the third by the Dominicans. Later (1611) the Hospitallers of Saint John of God came to make hospital work their special field of activity.

In 1595 the Jesuits opened a grammar school for Spanish boys that later developed into the University of San Ignacio

and had attached to it the residential college of San José, founded in 1601 and today the San José Seminary. The year 1611 saw the beginnings of the Dominican University of Santo Tomás, which continues today as a vibrant educational center. In 1640 the Dominicans also took charge of the College of San Juan de Letrán, started about a decade earlier by a zealous layman for the education of orphans.

Various religious communities of women established themselves in Manila; frequently, they undertook the education of girls. Among these sisterhoods, that begun by Ignacia del Espíritu Santo, a Chinese *mestiza*, in 1684 and today known as the Religious of the Virgin Mary (RVM), deserves special mention as the first locally founded religious institute, specifically for indigenous women.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 96 [95]: 1,6)

(Recited when there is no opening song.)

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendor, strength and honor in his holy place.

Greeting

(The sign of the cross is made here.)

P — Grace and peace to you 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 — “The kingdom of God is at hand. Repent, and believe in the gospel.” With this proclamation, Jesus begins his public ministry in a region by the Sea of Galilee. There he calls people to repent—just as his precursor John the Baptist did and as the prophet Jonah had done. Jesus also calls the first disciples—Simon and Andrew, James and John—who leave their boats, nets, and families to follow him.

We celebrate today **National Bible Sunday** and we are invited, therefore, to deepen our faith through God’s Word.

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)*

Almighty ever-living God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works.

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 (Jon 3:1–5, 10) *(Sit)*

The story of Jonah tells us that sinners are not doomed to disaster. By choosing to repent and change their ways, the Ninevites were spared from destruction.

A reading from the Book of Prophet Jonah

THE WORD of the Lord came to Jonah, saying: “Set out for the great city of Nineveh, and announce to it the message that I will tell you.” So Jonah made ready and went to Nineveh, according to the Lord’s bidding. Now Nineveh was an enormously large city; it took three days to go through it. Jonah began his journey through the city, and had gone but a single day’s walk announcing, “Forty days more and Nineveh shall be destroyed,” when the people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth.

When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out.

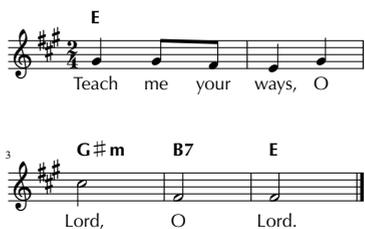
— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 25)

R — **Teach me your ways, O Lord.**

Amante



1. Your ways, O LORD, make known to me;/ teach me your paths,/ guide me in your truth and teach me,/ for you are God my savior. **(R)**

2. Remember that your compassion, O LORD,/ and your kindness are from of old./ In your kindness remember me,/ because of your goodness, O LORD. **(R)**

3. Good and upright is the LORD;/ thus he shows sinners the way./ He guides the humble to justice,/ he teaches the humble his way. **(R)**

Second Reading

(1Cor 7:29–31)

Because time is short and this world is passing away, Paul tells us not to set our hearts on this world but to live according to the values of the kingdom.

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

I TELL YOU, brothers and sisters, the time is running out. From now on, let those having wives act as not having them, those weeping as not weeping, those rejoicing as not rejoicing, those buying as not owning, those using the world as not using it fully. For the world in its present form is passing away.

— The word of the Lord.

All — Thanks be to God.

Alleluia (Mk 1:15) (*Stand*)

All — Alleluia, alleluia. The kingdom of God is at hand. Repent and believe in the Gospel. Alleluia, alleluia.

Gospel (Mk 1:14–20)

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

AFTER John had been arrested, Jesus came to Galilee proclaiming the gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.”

As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. Jesus said to them, “Come after me, and I will make you fishers of men.” Then they abandoned their nets and followed him. He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.

— 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 — As we celebrate today National Bible Sunday, let us pray that we may draw inspiration and strength from the Word of God and do our part to proclaim the Word to others. We pray:

R — Lord, build us up by your Word.

C — May the Spirit continue to raise up in the Church prophets like Moses who fearlessly and persistently proclaim the Word of God. We pray: **(R)**

C — May the Pope, the bishops, the priests, and all those entrusted with the proclamation of the Good News be attentive hearers of the Word, believe what they preach, and live what they believe. We pray: **(R)**

C — May men and women religious and those called to remain unmarried for the sake of the kingdom of God express their undivided love of God by open their hearts to people in need. We pray: **(R)**

C — May the Episcopal Commission on Biblical Apostolate and other organizations which promote the Word of God competently and effectively perform all the tasks entrusted to them. We pray: **(R)**

C — May we, Filipinos, commit ourselves as a people to read, study, pray, live, share, and celebrate God’s Word, thus opening our hearts to its power for national transformation. We pray. **(R)**

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

P — Father, hear our prayers. Let your Word and the Eucharist be our strength and our delight as we make our pilgrimage to your kingdom.

This we ask through Christ our Lord.

All — Amen.



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 — Accept our offerings,
O Lord, we pray, and in
sanctifying them grant that
they may profit us for salvation.

Through Christ our Lord.

All — Amen.

Preface VII: Salvation through the obedience of Christ

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 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 Saints, we,
too, give you thanks, as in
exultation we acclaim:

All — Holy, Holy, Holy Lord
God of Host! 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! *(Kneel)*

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



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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 34 [33]: 6)

**Look toward the Lord and be
radiant; let your faces not be
abashed.**

Prayer after Communion

(Stand)

P — Let us pray. *(Pause)*

Grant, we pray, almighty
God, that, receiving the grace
by which you bring us to a
new life, we may always glory
in your gift.

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)

May almighty God always
keep every adversity far
from you and in his kindness
pour out upon you the gifts
of his blessing.

All — Amen.

P — May God keep your
hearts attentive to his word,
that they may be filled with
everlasting gladness.

All — Amen.

P — And so, may you
always understand what
is good and right and
be found ever hastening
along in the path of God's
commands, made coheirs
with the citizens of heaven.

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 — The Mass is ended. Go
in peace, glorifying the Lord
by your life.

All — Thanks be to God.

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