



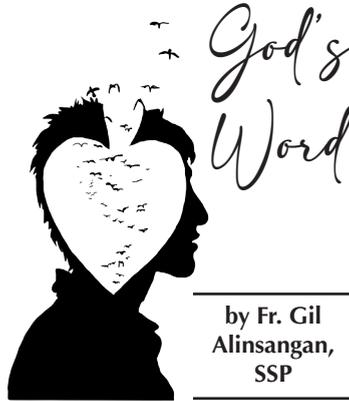
Because of the results that came out of the American elections held last November 3, 2020, with Joseph Biden showing that he would be the 46th US president, many spoke of “morning in America.” The outcome offered hope and a change for the better, for the return of decency, transparency, and empathy in government. In other words, from darkness to light.

The “morning after” in America draws attention to the situation Filipinos find themselves still—in the darkness of the night. The present is a time of confusion and crisis. In the search for truth regarding political scandals, proceduralism is confused with the spirit of the law. The culture of impunity, by which those in power have long been able to commit crimes unpunished, has seeped into the national system. People have become cynical, accepting corruption and deceit as normal. Alternatives are not clear. Apathy is setting in. Many are losing hope.

Politicians offer exit strategies out of this morass. Some propose to amend the Constitution and to change to federalism. Others come out with draconian measures like the anti-terrorism laws. Many others turn to the internet to vent their frustrations over the political leaders. However, one wonders if changing the government system, and the leaders would be enough to effect national renewal.

Change begins from within – from the heart and mind of people. What is needed is metanoia, which is a conversion that implies a new way

IN THE LIGHT OF



by Fr. Gil
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of thinking. Change begins with the spirit of the person. This being the case, change involves the heart and the will of the human person and the action of God who touches hearts with his Spirit and with his Word.

We have celebrated the National Bible Week, which culminated in the Sunday of the Word of God last Sunday. The Word of God “is living and effective, sharper than any two-edged sword penetrating even soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart” (Heb 4:12). True renewal will be possible only when it is the Word of God that empowers people to fight apathy and corruption and inspires them to order all aspects of life on truth, justice, peace and concern for the poor and the weak.

Today’s Gospel underlines Jesus’ exousia—his authority and power. The authority of Jesus does not lie primarily

in the power of his arguments, like some exposition of a learned rabbi. Jesus’ authority lies in his word that effects what it commands. “He commands even the unclean spirits, and they obey him,” the people cry out in astonishment. The word of Jesus is like the creative word of God at work in creation. God said, “Let there be light,” and there was light (Gn 1:3).

It is the Word of God that we must have recourse to in our search for national renewal. It is the word that judges, that exposes us for who we are. We cannot conceal anything from the eyes of him to whom we must render an account (Heb 4:13). It is the word that consoles the afflicted and the repentant, that infuses the soul with faith, hope, and love. It is the word that is “useful for teaching, for refutation, for correction, and for training in righteousness” (2 Tm 3:16). It is the word that can build us up and give us inheritance among all who are consecrated (Acts 20:32).

It is often lamented that we have earned the shameful title as one of the world’s most corrupt countries despite our name as Christians and as Catholics. Is our national malaise traceable to our Christian faith, so that we can deduce that Christianity has failed?

Those who know what true faith is say that if Christianity has ever failed, it is because it has never been truly tried. The word of God has probably not been truly lived.

We do well to examine ourselves in the light of the Word.

PASTORAL CATECHESIS FOR THE YEAR OF MISSION *AD GENTES*

Establishing the Local Clergy

Fr. James H. Kroeger, MM

As we explore some key moments in the 500-year journey of the Philippine Church, various important themes bear special consideration; one of these is the development of the native clergy. Though Catholicism had taken permanent root in the Philippines as the religion of the people by the eighteenth century, if not earlier, it had one serious weakness: the retarded development of the native clergy. Apparently, only in the late seventeenth century were indigenous Filipinos ordained.

Bishops became increasingly eager for a diocesan clergy completely under their jurisdiction. Since very few secular priests came to the Philippines from Spain, this meant seeking to ordain large numbers of native men to the priesthood.

Archbishop Sancho de Santa Justa y Rufina of Manila (1767-1787) threatened to take away their parishes from the religious who refused to submit to episcopal visitation; he also began ordaining local men even when they lacked the necessary aptitude and training.

The results proved disastrous, confirming the prevailing opinion that natives were incapable of assuming full priestly responsibilities. Some improvement in formation and an increase in vocations occurred after the arrival of the Vincentians (1862), who took charge of diocesan seminaries. Even so, the departure of a large proportion of Spanish clergy after the transfer of sovereignty from Spain to the United States (1898) left over 700 parishes vacant. It was a very difficult moment in the Philippine Church.

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 106 [105]:47)

(Recited when there is no opening song.)

Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

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 — For the Jews, Moses is prophet and lawgiver par excellence. But Moses assures the people that the Lord will raise up from among their descendants a prophet like him. This prophet will be a true spokesman for God, speaking only what the Lord commands. The Gospel presents Jesus as the prophet of God, teaching and acting with authority. Even the evil spirit gives witness to Jesus, recognizing him as “the Holy One of God” and submitting to his commands.

Today, we celebrate **Pro-Life Sunday**. May we experience Christ’s life-giving love and help promote, affirm, and emphasize the dignity and sacredness of every human life.

Penitential Act

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

P — Have mercy on us, O Lord.
All — **For we have sinned against you.**

P — Show us, O Lord, your mercy.

All — **And grant us your salvation.**

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)*

Grant us, Lord our God, that we may honor you with all our mind, and love everyone in truth of heart.

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 (Dt 18:15–20) *(Sit)*

In Israel no one was like Moses. He is a prophet and a lawgiver. But Moses himself declares that God will raise a prophet not only like him but even greater. His prophecy finds fulfillment in Jesus.

A reading from the Book of Deuteronomy

MOSES spoke to all the people, saying: “A prophet like me will the Lord, your God, raise up for you from among your own kin; to him you shall listen. This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said, ‘Let us not again hear the voice of the Lord, our God, nor see this great fire any more, lest we die.’ And the Lord said to me, ‘This was well said. I will raise up for them a prophet like you from among their kin, and will put my words into his mouth; he shall tell them all that I command him. Whoever will not listen to my words which he speaks in my name, I myself will make him answer for it. But if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die.’”

— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 95)

R — **If today you hear his voice, harden not your hearts.**

A. Tuazon

Dm C Dm

If to-day you hear his voice,

3 Bb

har - den

4 C F

not your hearts.

1. Come, let us sing joyfully to the LORD;/ let us acclaim the rock of our salvation. / Let us come into his presence with thanksgiving;/ let us joyfully sing psalms to him. **(R)**

2. Come, let us bow down in worship;/ let us kneel before the LORD who made us./ For he is our God,/ and we are the people he shepherds, the flock he guides. **(R)**

3. Oh, that today you would hear his voice:/ "Harden not your hearts as at Meribah,/ as in the day of Massah in the desert,/ where your fathers tempted me;/ they tested me though they had seen my works." (R)

Second Reading (1 Cor 7:32–35)

Paul gives some concrete ways of serving Jesus. While he places no restrictions, Paul believes that unmarried Christians like him can devote themselves entirely to the Lord.

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

BROTHERS AND SISTERS: I should like you to be free of anxieties. An unmarried man is anxious about the things of the Lord, how he may please the Lord. But a married man is anxious about the things of the world, how he may please his wife, and he is divided. An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. A married woman, on the other hand, is anxious about the things of the world, how she may please her husband. I am telling you this for your own benefit, not to impose a restraint upon you, but for the sake of propriety and adherence to the Lord without distraction.

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

Alleluia (Mt 4:16) (Stand)

All — Alleluia, alleluia. The people who sit in darkness have seen a great light; on those dwelling in a land overshadowed by death, light has arisen. Alleluia, alleluia.

Gospel (Mk 1:21–28)

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

THEY came to Capernaum, and on the sabbath Jesus entered the synagogue and

taught. The people were astonished at his teaching, for he taught them as one having authority and not as the scribes. In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him." His fame spread everywhere through the whole region 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, heal your people.

C — May the Church, the sacrament of Christ's love, ever become the Lord's heart, hands, and feet that she may continue to love, to heal, and to travel to announce the good news. We pray: (R)

C — May government leaders, teachers and other educators, media people, and social workers responsibly promote, defend, and preserve the sanctity and dignity of human life against the culture of violence and death. We pray: (R)

C — May our celebration of *Pro-Life Sunday* inspire us to hold on to the truth that all human life from the moment of conception to death is sacred and to defend the sacredness of human life, marriage, and family. 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 consecrated persons continue on the ministry of mercy of Christ, who went about doing good and healing to all: (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, we bring to your altar these offerings of our service: be pleased to receive them, we pray, and transform them into the Sacrament of our redemption.

Through Christ our Lord.

All — Amen.

Preface III: The Salvation of man by a man

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



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pray, join with theirs in one chorus of exultant praise, as we acclaim:

All — Holy, Holy, Holy... (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

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 (Ps 31 [30]: 17-18)

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.

Prayer after Communion (*Stand*)

P — Let us pray. (*Pause*)

Nourished by these redeeming gifts, we pray, O Lord, that through this help to eternal salvation true faith may ever increase.

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*)

Be gracious to your people, O Lord, and do not withhold consolation on earth from those you call to strive for heaven.

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.