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Year 34 No. 46

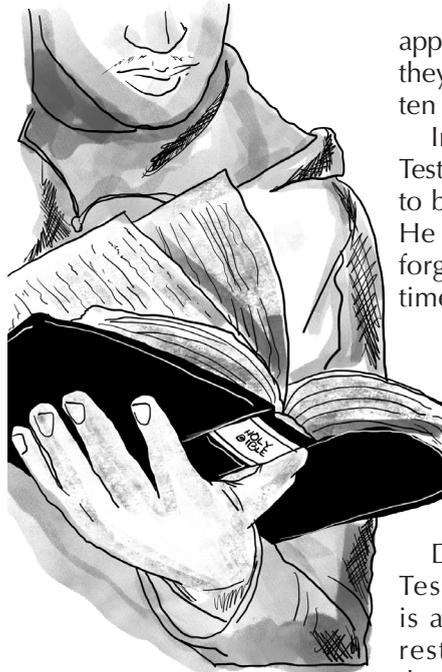
First Sunday of Lent (B) — Violet
 National Migrants' Sunday

February 21, 2021

There is a kind of evolution in how God deals with sin, starting from the time of our first parents. When they disobeyed God by eating the fruit of a forbidden tree, he became angry because of their disobedience. The two received many favors from him, but they forgot him when the serpent said: "No, you will not die eating the fruit. Rather, you will be like gods, knowing both good and evil..." The Lord penalized them by driving them out of Paradise, but he also promised redemption.

During Noah's time, humanity became steeped in iniquity except Noah and his family. The Bible says that God repented of having created man and decided to wipe him from the earth through a flood. He told Noah to build a big boat to save him and his family. This was how he punished humanity then, but he left a remnant through Noah.

In Israel's case in Egypt, God also showed providence, although not all Israel was righteous. At times some disobeyed Moses, the guide



MERCY

HOW GOD DEALS WITH OUR SIN

by Fr. Arthur J. Palisada, SSP

appointed for them. The nation they left, Egypt, was visited by ten terrible plagues.

In many cases of the Old Testament God shows himself to be both just and merciful. He always hates the sin but forgives the sinner. He gives time to amend.

In the New Testament, Christ gave new light to everything. As Son of the Father, Jesus has all his characteristics: holiness and hatred for sin, forgiveness and mercy.

Divine mercy in the New Testament is awesome. It is a forgiving love and life-restoring. In the name of the Father, Christ offered his dignity and life to restore our dignity and life. He accepted the fate of a sinner to render us sinless. We can never fathom the depths of divine love and forgiveness. It is beyond imagination.

The "Exsultet" which the deacon sings during the Easter Vigil Mass encapsulates Christ's saving act perfectly: "O happy fault, that earned so great, so glorious a Redeemer!"

PASTORAL CATECHESIS FOR THE YEAR OF MISSION *AD GENTES*

War and Recovery Efforts

Fr. James H. Kroeger, MM

In our survey of the 500-year journey of Christianity in the Philippines, we recall that Japanese forces invaded the islands in December 1941. Allied forces under General MacArthur returned in 1944, but severe fighting continued until the Japanese surrender in August 1945. The war inflicted heavy damage; 257 priests and religious lost their lives, and losses in ecclesiastical property and equipment were estimated at 250 million pesos (U.S.\$ 125 million). Priests, brothers, sisters, and dedicated Catholic women and men exhibited great faith and heroism during the war; many suffered imprisonment.

The origins of what is known today as the Catholic

Bishops' Conference of the Philippines (CBCP) can be traced back to February 1945 when Apostolic Delegate William Piani, even as the war was still raging, appointed John Hurley, SJ, to take charge of relief work and created the Catholic Welfare Organization (CWO). The primary purpose of the CWO was to assist in alleviating the immediate suffering and destruction brought on by the war.

On July 17, 1945 all the bishops met in Manila for their first meeting after the Japanese Occupation; they requested that the CWO become the official organization of the Hierarchy of the Philippines. In subsequent years, the CWO continued to be largely engaged in relief services and the rehabilitation of Church institutions. Officially, the CWO became the CBCP in 1968, implementing the renewal fostered by Vatican II.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 91[90]:15–16)

(Recited when there is no opening song)

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

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 — For the Church in the Philippines, the first Sunday of Lent is also **National Migrants' Day**. Jesus' cross portrays very well their sacrifices and their fortitude just to provide for their families. Inspired by the liturgy, let us pray for and reflect on the plight of millions of overseas Filipino workers, migrants, and their families. Let us pray for all people on the move so that they will not succumb to the temptation of pleasure and material gains but be instruments of the Good News through their humble and selfless service to God and people.

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.**

(The Gloria is omitted.)

Collect

P — Let us pray. *(Pause)*

Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects.

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 (Gn 9:8–15) *(Sit)*

God promises that never again shall living creatures be destroyed by the waters of a flood. The rainbow is a sign of this covenant between God and his creatures.

A reading from the Book of Genesis

GOD SAID to Noah and to his sons with him: "See, I am now establishing my covenant with you and your descendants after you and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth." God added: "This is the sign that I am giving for all ages to come, of the co-venant between me and

you and every living creature with you: I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings."

— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 25)

R — **Your ways, O Lord, are love and truth to those who keep your covenant.**

Sr. M. C. A. Parco, FSP



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 love 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,/ and he teaches the humble his way. **(R)**

Second Reading (1 Pt 3:18–22)

Peter writes that just as Noah and his family were saved in the ark, Christians are saved by baptism through which they share in the

death and resurrection of Jesus.

A reading from the first Letter of Saint Peter

BELOVED: Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit. In it he also went to preach to the spirits in prison, who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

— The word of the Lord.

All — Thanks be to God.

Verse before the Gospel (Mt 4:4b) (Stand)

All — One does not live on bread alone, but on every word that comes forth from the mouth of God.

Gospel (Mk 1:12–15)

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

THE Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.

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.”

— The Gospel of the Lord.

All — Praise to you, Lord Jesus Christ.

Homily (Sit)

Profession of Faith (Stand)

All — I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day, he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Prayer of the Faithful

P — Like Jesus, who was tempted in the desert, let us ask the Father to accompany us in the temptations in life so that we will always overcome them. In a special way we lift up to God the needs and petitions of Filipino migrants everywhere. With confidence in his grace, we pray:

R — Listen to our prayer, O Lord.

C — That our Church leaders continue to be committed in their concern for the poor, especially among the migrants and their families, we pray: **(R)**

C — That our civil leaders do their best to serve the people entrusted to them, mindful also of their responsibility to take care of the migrants and their families, we pray: **(R)**

C — That overseas Filipino workers be continually accompanied by God as they work and live in foreign lands especially in moments of temptation to abandon their religious and cultural values, we pray: **(R)**

C — That the young lessen the burden of age carried by the elderly and bring them joy by their respect, care, patience, and love, we pray: **(R)**

C — That grieving families, left behind by the demise of overseas workers find comfort in the assurance that their loved ones are now peacefully in God’s kingdom, we pray: **(R)**

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

P — Almighty Father, may you pour upon us all the graces we most need, especially for our migrant brothers and sisters who continue to seek your comfort and love.

We ask this 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 — Give us the right disposition, O Lord, we pray, to make these offerings, for with them we celebrate the beginning of this venerable and sacred time.

Through Christ our Lord.

All — Amen.

Preface

(The Temptation of the Lord)

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.

By abstaining forty long days from earthly food, he consecrated through his fast the pattern of our Lenten observance and, by overturning all the snares of the ancient serpent, taught us to cast out the leaven of malice, so that, celebrating worthily the Paschal Mystery, we might pass over at last to the eternal paschal feast.

And so, with the company of Angels and Saints, as we sing the hymn of your praise, without end we acclaim:

All — Holy, Holy, Holy Lord God of hosts. 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 — When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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 91[90]:4)



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The Lord will conceal you with his pinions, and under his wings you will trust.

Prayer after Communion (Stand)

P — Let us pray. *(Pause)*

Renewed now with heavenly bread, by which faith is nourished, hope increased, and charity strengthened, we pray, O Lord, that we may learn to hunger for Christ, the true and living Bread, and strive to live by every word which proceeds from your mouth.

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 bountiful blessing, O Lord, we pray, come down upon your people, that hope may grow in tribulation, virtue be strengthened in temptation, and eternal redemption be assured.

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.

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