



Talking about the final “hour” during funerals, we often refer to the hour of death as the defining moment of a person’s life. As the clock of life stops, so death defines the style of life a person has lived. In that sense, as a person lives, so he must die. Death, as it were, is the last blow of the axe on a tree; and the tree falls where it bends: forward or backward. Without faith, death may be the end of everything; with faith in God, death is a doorway to new life. At the beginning of his public life, Jesus already talked about his missionary “hour.” He reluctantly began his “hour” of service when he acceded to the request of his mother regarding the lack of wine at the wedding at Cana. In the next three years, he would spend many hours on the road, preaching about the kingdom of God accompanied by healing, miraculous deeds of power, and casting out of demons. Finally, the hour of revelation as the Suffering Messiah would transpire as he would journey towards Jerusalem. In Jerusalem, Jesus would fulfill his destiny.

While on their way to worship in Jerusalem, some Greeks are interested to know more about Jesus. They ask the mediation of Philip and Andrew, apostles of Greek-sounding names, who are both from Galilee. Here, the Gentiles’ search for answers finds a strong parallel connection with the Jewish apostles’ expectations. Henceforth, the destiny of the Jewish nation as well as the Gentile peoples will find its convergence in Christ’s

THE “HOUR” HAS COME



by Fr. Ruben C. Areño, SSP

Passover event soon to happen.

As the Day of Passover approaches, Jesus talks about his own death as the “hour of glorification.” Jesus predicts his impending sacrificial death on the cross as the new Passover, where he will be lifted up from earth and draw all peoples – Jews and Greeks alike – to himself. Jesus uses the metaphor of the seed buried in the ground and rising to new life, in reference to his own death on the cross and his subsequent resurrection three days after. Jesus is the new Paschal Lamb offered for the humanity’s salvation and atonement for sins. From his sacrificial death, he

forms the new Israel, the covenanted people of God—the Church—reborn in the Spirit of God. This new breed of believing disciples will constitute the new people of God, who will continue the kingdom of God that Jesus inaugurated. Thus, the prophecy of Jeremiah comes true: he will establish a new covenant no longer written in stone tablets; rather “the covenant I will make with the house of Israel... I will place my law within them and write it upon their hearts” (Jer 31:33). Jesus confronts his death without doubt and hesitation. His death will not be the end of his life’s story. He knows the purpose of his mission and is determined to accomplish it. As the Letter to the Hebrews puts it: “Jesus learned obedience from what he suffered; and he was made perfect... and became the source of eternal life for all who obey.” So, to do the will of the Father is to “glorify his name.”

In response, the “voice from heaven” confirms that God has accepted this sacrificial death as the moment of glorification. By his death, Jesus passes “judgment” on everyone: to believe or not to believe in him as the Son of God who reconciles the separation between the divine and the human. The unbelieving crowd will remain outside of God’s kingdom, while those who put their faith and trust in Jesus will participate in the glory of Jesus. Finally, when Jesus is resurrected, he will draw everyone (who believes) with him to the glory of heaven.

PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES*

Active Non-violence for Change

Fr. James H. Kroeger, MM

Analyzing key moments in the 500-year history of Christianity in the Philippines provides invaluable lessons. This is true of the “bloodless revolution” of February 1986; the roles played by church people and Cardinal Sin are instructive. The overthrow of the Marcos regime was “a victory of moral values over the sheer physical force on which he had relied” [J. Carroll]. It signaled people’s determination not to shed Filipino blood. The revolution was a movement for active non-violence which was promoted by many Church-related groups.

Corazon C. Aquino, catapulted into office with little experience, served as Philippine president from 1986-1992.

Aquino’s main contribution was the reestablishment of a democratically functioning government. She began by enacting a temporary “freedom constitution.” In May 1986, Aquino appointed a constitutional commission (including Church people) and asked that a new document be produced within three months. This constitution was ratified overwhelmingly by a national referendum in 1987.

Difficult issues faced Aquino: a bankrupt economy, communist insurgents, coup plotters, natural disasters, a burgeoning population, Islamic separatists, the foreign debt, agrarian reform—the list appeared endless. Yet, she guided the Filipino people to free and fair elections in May 1992 and the orderly transfer of power to President Fidel Ramos (1992-1998), the first Protestant president of the Philippines. Aquino, an “icon of integrity,” died on August 1, 2009.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 43 [42]: 1-2)

(Recited when there is no opening song.)

Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength.

Greeting

(The sign of the cross is made here.)

P — The Lord be with you.
All — **And with your spirit.**

Introduction

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

P — “We would like to see Jesus.” These words, spoken by some Greeks to Philip, express the goal of Lent and of Christian living. Jesus responds to this desire by speaking of his “hour” of glory, referring to his death and resurrection. He uses two images: the grain of wheat that falls to the ground and dies to produce much fruit, and his being lifted up or being crucified and exalted at the same time. Jesus’ glory is revealed not only in the resurrection but also in the very act of dying.

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)*

By your help, we beseech you, Lord our God, may we walk eagerly in that same charity with which, out of love for the world, your Son handed himself over to death.

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 (Jer 31:31-34) *(Sit)*

After Israel's infidelity to the covenant made at the desert, the prophet Jeremiah looks forward to a new covenant Yahweh will make with his people. This time, God will write his law in the hearts of his people who will then live in obedience to God's law.

A reading from the Book of the Prophet Jeremiah

THE DAYS are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant, and I had to show myself their master, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord. I will place my law within them and write it upon their hearts; I will be their God, and they shall be my people. No longer will

they have need to teach their friends and relatives how to know the LORD. All, from least to greatest, shall know me, says the LORD, for I will forgive their evildoing and remember their sin no more.

— The word of the Lord.

All — **Thanks be to God.**

Responsorial Psalm (Ps 51)

R — **Create a clean heart in me, O God.**

Amante

Cre-ate a clean heart in me,
O - God.

1. Have mercy on me, O God, in your goodness;/ in the greatness of your compassion wipe out my offense./ Thoroughly wash me from my guilt/ and of my sin cleanse me. **(R)**

2. A clean heart create for me, O God,/ and a steadfast spirit renew within me./ Cast me not out from your presence,/ and your Holy Spirit take not from me. **(R)**

3. Give me back the joy of your salvation,/ and a willing spirit sustain in me./ I will teach transgressors your ways,/ and sinners shall return to you. **(R)**

Second Reading (Heb 5:7-9)

Jesus learns obedience to the Father through suffering. In this way, he becomes the source of our salvation.

A reading from the Letter to the Hebrews

IN THE DAYS when Christ Jesus was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save

him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

— The word of the Lord.

All — Thanks be to God.

Verse before the Gospel

(Jn 12:26) (*Stand*)

All — Whoever serves me must follow me, says the Lord; and where I am, there also will my servant be.

Gospel (Jn 12:20–33)

P — A reading from the holy Gospel according to John

All — Glory to you, O Lord.

SOME Greeks who had come to worship at the Passover Feast came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

“I am troubled now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.” The crowd there heard it and said it was thunder; but others said, “An angel has spoken to him.” Jesus answered and said, “This voice did not come for my sake but

for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself.” He said this indicating the kind of death he would die.

— The Gospel of the Lord.

All — Praise to you, Lord Jesus Christ.

(The readings above may be replaced by those for Year A—Ez 37:12-14; Ps 130; Rom 8:8-11; Jn 11:1-45—especially when there are catechumens being prepared for Baptism on Easter Vigil.)

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 — Let us ask the heavenly Father to help us be like Christ his Son who loves the world and who died for our salvation. With confidence we pray:

R — Lord, listen to your people.

C — May Pope Francis, the bishops, the clergy, and consecrated men and women be examples of self-giving love and inspire the people to glorify you through their good works. We pray: **(R)**

C — Inspire our government officials to build a world of peace and goodness and show concern for the good of all. We pray: **(R)**

C — Make our love grow deeper every day, so that we may share with others their joys and sorrows. We pray: **(R)**

C — Keep us from all harm and diseases especially from the Covid-19 so that we may continue to live harmoniously. We pray: **(R)**

C — Grant that our beloved dead may be reborn to a new life in you and rejoice forever in the vision of your glory. We pray: **(R)**

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

P — Heavenly Father, listen to the prayers of your children. Help us to be men and women for others so that we may be worthy of eternal life.

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 — Hear us, almighty God, and, having instilled in your servants the teachings of the Christian faith, graciously purify them by the working of this sacrifice.

Through Christ our Lord.

All — Amen.

Preface (*Preface II of Lent*)

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 have given your children a sacred time for the renewing and purifying of their hearts, that, freed from disordered affections, they may so deal with the things of this passing world as to hold rather to the things that eternally endure.

And so, with all the Angels and Saints, we praise you, as 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 — 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
(Jn 12:24)



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Amen, Amen I say to you: Unless a grain of wheat falls to the ground and dies, it remains a single grain. But if it dies, it bears much fruit.

Prayer after Communion
(Stand)

P — Let us pray. *(Pause)*

We pray, almighty God, that we may always be counted among the members of Christ, in whose Body and Blood we have communion.

Who lives and reigns for ever and ever.

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)

Bless, O Lord, your people, who long for the gift of your mercy, and grant that what, at your prompting, they desire they may receive by your generous gift.

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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