



ST PAULS MEDIA **pastoral ministry**  
**AMBUHAY**  
**MISSALETTE**  
 Celebrates the 500 Years of Christianity in the Philippines (1521-2021)



Year 35 No. 14

27th Sunday in Ordinary Time (B) — Green

October 3, 2021



by Fr. Albert O. Garong, SSP

Most people are familiar with *Mhugot* lines—statements of brokenness or bitterness over love lost, never was, or never could be, but laced with humor and wit to make them more palatable and relatable. Enjoyable as they may be, these lines can focus too much on the human aspect of love and downplay its true nature.

Love is divine. True, authentic love is of God and is sustained by God. It is not just some fickle human emotion that soars and sinks depending on how we feel or look at things. It is a gift, a grace, so to love without including God in the process will always fail—a weak imitation of a perfect, holy experience of God's very essence.

Why do we water down God's gifts like this? Marriage, similarly, is authored by God. It is meant to be a lasting covenant that reflects his unwavering love for us, the same

eternal love that Jesus has for us, his Church. It is not a mere contract that dissolves when one or both parties fail to keep the terms. It is a bond between persons—a lifetime commitment to love and sacrifice for the good of the other, in the same vein that God remains faithful to the covenant even if his people Israel continually fail to do their part.

Jesus in the Gospel is asked by the Pharisees whether it is lawful for a husband to divorce his wife. Knowing they are testing him, Jesus inquires into the commandment from Moses. The Pharisees reply that Moses permitted a husband to write a bill of divorce and dismiss his wife. Jesus counters that Moses allowed this because of the people's hardness of heart. Jesus thus denounces divorce in part because it has become a tool of injustice. In Israelite law, only men can file for divorce; no reasonable justification is necessary. And when one considers how divorced women are disadvantaged economically and socially, it becomes even more apparent why Jesus cannot accept it.

More importantly, Jesus brings marriage back to the original intent of the Creator: "From the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they

are no longer two but one flesh" (also First Reading). He proclaims permanence to be the Creator's intent and reaffirms it by declaring, "Therefore what God has joined together, no human being must separate." Jesus then corrects the prevailing inequality by adding, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

Besides, divorce makes for an easy way out of what should be a lifetime commitment and holy covenant. For sure, some cases merit special consideration, but an honest-to-goodness examen of oneself will usually reveal that the reasons one uses to justify divorce show the root of the problem: we see love as merely human, and it fails precisely because we are not enough to sustain it.

And so, we are brought back to this essential truth: love is divine. If love asks what seems impossible, it is because we are not meant to do it with our own power. Let us surrender it to God; let us allow the Author of marriage and the source of all love to be the pilot and steward of our relationship. This does not mean love will become easy or perfect, but it will give marriage (and all relationships) a solid anchor and a real chance at success.

**PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES***

*Philippines: Special Missionary Vocation*

Fr. James H. Kroeger, MM

During his first Philippine visit (February 17-22, 1981), Pope John Paul II often spoke of the missionary vocation of the Philippines. Addressing the bishops, he noted: "In reflecting on the Church in the Philippines, the *missionary aspect* emerges in various ways. There is first of all your glorious missionary beginning.... To reflect on this is to praise God in your history, in the generosity of the missionaries that continues into the present."

"At the same time you will hear other nations, especially

your neighbors in Asia, calling to you: 'Come over ... and help us' (Acts 16:9). There is no doubt about it: the Philippines has a special missionary vocation to proclaim the Good News, to carry the light of Christ to the nations. It must be accomplished with personal sacrifice, and in spite of limited resources, but God will not be wanting with his grace and he will supply your needs."

The Pope continued: "Be mindful above all of the *sovereign action of the Holy Spirit*, who alone can stir up the new creation. For this reason, Paul VI could declare that 'techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit'.... It is to the Holy Spirit that we turn humbly to ask that our mission as evangelizers be fruitful for the Kingdom of God."

## THE INTRODUCTORY RITES

### Entrance Antiphon

(Cf. Est 4:17)

*(Recited when there is no opening song.)*

**Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.**

### 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**—The institution of marriage has always been under attack. Entering a marriage when either or both partners are ill-prepared does not help the resulting union. The pressures of modern living further weaken it. Many no longer consider marriage as a lifetime commitment.

Questioned about divorce, Jesus points to the beginning of creation and declares that what God has joined together, no human being must separate. May the Eucharist unite married couples more intimately with Christ that they may witness to God's faithful love for his Church.

### 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, 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

**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, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

**All** — Amen.

## LITURGY OF THE WORD



### First Reading (Gn 2:18–24) *(Sit)*

*God made man and woman for each other, and in marriage made the two of them one. In the Gospel, Jesus refers to this original will of God in prohibiting divorce.*

### A reading from the Book of Genesis

THE LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; this one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

—The word of the Lord.

**All**—Thanks be to God.

### Responsorial Psalm (Ps 128)

**R**—May the Lord bless us all the days of our lives.

E. C. Marfori

May the Lord bless us all the  
days of our lives.

1. Blessed are you who fear the LORD,/ who walk in his ways!/  
For you shall eat the fruit of your handiwork;/ blessed shall you be, and favored. **(R)**

2. Your wife shall be like a fruitful vine/ in the recesses of your home;/ your children like olive plants/ around your table. **(R)**

3. Behold, thus is the man blessed/ who fears the LORD./ The LORD bless you from Zion:/ may you see the prosperity of Jerusalem/ all the days of your life. (R)

4. May you see your children's children./ Peace be upon Israel! (R)

### Second Reading (Heb 2:9–11)

*By becoming man and experiencing the bitterness of death, Jesus becomes a brother to men and women and brings them back to the love of God.*

### A reading from the Letter to the Hebrews

BROTHERS AND SISTERS:

He “for a little while” was made “lower than the angels,” that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers.”

—The word of the Lord.

All—Thanks be to God.

Alleluia (1 Jn 4:12) (*Stand*)

All—Alleluia, alleluia. If we love one another, God remains in us and his love is brought to perfection in us. Alleluia, alleluia.

Gospel (Mk 10:2–16)

P—A reading from the holy Gospel according to Mark

All—Glory to you, O Lord.

THE Pharisees approached Jesus and asked, “Is it lawful for a husband to divorce his wife?” They were testing him. He said to them in reply, “What did Moses command you?” They replied, “Moses permitted a husband to write a bill of divorce and dismiss her.” But Jesus told them, “Because of the hardness of your hearts he wrote you this

commandment. But from the beginning of creation, *God made them male and female. For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* So, they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.” In the house the disciples again questioned Jesus about this. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.”

And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.” Then he embraced them and blessed them, placing his hands on them.

—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—Father, you raised marriage and family life into a living sacrament of your life and love. We pray to you that the bonds of love may grow stronger in and among us. In trust, we pray:

R—Lord of love, hear our prayer.

C—May Church leaders continue to guide married couples and their families with listening and understanding hearts, just as Jesus did. We pray: (R)

C—May those who are in public office create programs that help families develop mutual love and understanding, without compromising human dignity. We pray: (R)

C—May the leaders of our nation speak out bravely against evil that destroys the dignity of human person and conservation of the world. We pray: (R)

C—May married couples who are having difficulties in their relationships be able to reach out to each other so that they may grow in faithfulness and love. We pray: (R)

C—May all those who are suffering for the sake of Gospel find hope and healing in the loving care of Jesus. We pray: (R)

C—May the dead attain the eternal vision of heaven so



that they may gain the future resurrection. We pray: (R)

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

**P**—Loving Father, strengthen the bonds of love that keep us together as one family in Christ. May this love be manifested in our words and deeds.

We ask this through Christ our Lord.

**All—Amen.**

**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**—Accept, O Lord, we pray, the sacrifices instituted by your commands and, through the sacred mysteries, which we celebrate with dutiful service, graciously complete the sanctifying work by which you are pleased to redeem us.

Through Christ our Lord.

**All—Amen.**

**Preface VI**

(*Sundays in Ordinary Time*)

**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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom



**JOURNEYS  
OF FAITH**

**OBERAMMERGAU 2022**

*A Passion Play that happens only every 10 years*

**MAY DEPARTURES**

**Austria, Germany, Liechtenstein & Switzerland (May 12 - 24, 2022)**  
with Fr. Alex Thomas

**MARIAN JOURNEY (May 13 - Jun 1, 2022)**  
Portugal, Spain, France, Germany & Italy  
with Fr. Arvin Soriano

**CENTRAL EUROPE (May 15 - 28, 2022)**  
Netherlands, Belgium, Luxembourg & Germany  
with Fr. Jun Sescon

**BALKANS (May 15 - 30, 2022)**  
Germany, Austria, Slovenia, Croatia, Bosnia Hercegovina  
with Fr. Jerome "Jigs" Rosalinda

**OBERAMMERGAU DEPARTURES ARE ALSO AVAILABLE IN SEPTEMBER.**

**WE ALSO OFFER HOLY LAND, MARIAN, EASTERN EUROPE, BALKANS, GREECE AND TURKEY, MEXICO TOURS & PILGRIMAGES.**

Call us at (+632) 8929-0144 or (+632) 8929-0155  
+63917-5616440 (Globe) & +63999-9935580 (Smart)  
join@journeys.com.ph | www.journeys.com.ph



you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you, as in joyful celebration, 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—We proclaim your Death, O Lord, and profess your Resurrection 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. 1 Cor 10:17*)

**Though many, we are one bread, one body, for we all partake of the one Bread and one Chalice.**

**Prayer after Communion**

(*Stand*)

**P**—Let us pray. (*Pause*)

Grant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume.

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 the peace of God, which surpasses all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord Jesus Christ.

**All—Amen.**

**P**—And may almighty God bless you, the Father, and the Son, + and the Holy Spirit.

**All—Amen.**

**Dismissal**

**P**—Go in peace.

**All — Thanks be to God.**