



A young man runs up to Jesus to ask him how to possess eternal life. He is wealthy: he has *ktemata polla* (“many possessions”). In the context of the time, he belongs to the small class of wealthy Jews in Palestine; the vast majority are poor. What is the source of this wealth? The first is land; there is a class of great landed proprietors. Another source is trade: wholesale trade, import and export, and banking bring in big returns. Then there are those who have gained their wealth by being close to the seat of power associated with the Romans—like the Herodian family and their cohorts.

There is an ambivalent attitude toward wealth. At times it is praised and admired—as the fruit of wisdom (Prv 10:4), or the reward of humility and fear of God (Prv 10:22). More frequently, however, wealth is viewed unfavorably. The man who trusts in his wealth rather than in God will fail (Ps 52:9). Wealth breeds anxiety, can damage its possessor, and will ultimately be lost, leaving the possessor with nothing (Eccl 5:10-20).

Jesus’ invitation for the man to sell what he has goes beyond letting go of his possessions in terms of money and “bank accounts.” In the ancient Mediterranean world,

AN INVITATION TO A *Deeper Love*



by Fr. Gil A. Alinsangan, SSP

a man’s greatest possessions are his family, home, and land. Jesus is therefore asking the man to break ties with his family and kin who are essential for life and survival. It will be a form of social suicide if there are no compensating factors. These Jesus presents immediately: “treasures in heaven.” The heavenly treasures are not to be understood primarily as graces or spiritual blessings. Rather, when a man leaves the security of his family and possessions, God himself will replace the sources of his sustenance. God and Jesus’ new community of disciples will take the place his family of flesh and blood.

Mark writes that the encounter ends with a note of sadness. At Jesus’ challenge, the man’s face falls, and he goes away sad, for he has many possessions. How can it be otherwise? He does not dare to welcome the gift; he is afraid of choosing “the better part” (Lk 10:42). Francis Thompson, in his magnificent poem, “The Hound of Heaven,” gives the reason for this sorrow: “Naught contents thee, who content’st not Me.” If God takes something from us, it is not for our harm, but that we might seek it from his arms.

On the positive note, Peter, in the name of his fellow disciples, says to Jesus, “We have given up everything and followed you.” Through the centuries, men and women have embraced the evangelical counsel of poverty because they have found a better treasure. In modern times, Elizabeth Ann Seton, a rich widow and a convert to Catholicism, established a religious community dedicated to the care of the children of the poor. This was the first congregation of religious sisters founded in the United States, and its school was the first free Catholic school in America. Known as “Mother Seton,” she died at the age of 46 and was canonized by Saint Pope Paul VI on September 14, 1975.

PASTORAL CATECHESIS FOR THE YEAR OF *MISSIO AD GENTES*

Mission: A Gift to be Nourished

Fr. James H. Kroeger, MM

Pope John Paul II during his 1981 pastoral visit delivered 28 addresses; they covered a wide variety of pivotal topics. We listen to his inspiring words. “My mission is religious and spiritual in nature. In addressing all the peoples of Asia, I do not do so as a statesman, but as the *servant and apostle of Jesus Christ*, entrusted with ‘the mysteries of God’.... I have come to Asia to be a *witness to the Spirit* who is active in the history of peoples and of nations.”

“The Good News which Christ proclaimed and which the

Church continues to proclaim, in accordance with the Lord’s will, must be preached ‘to all creation’ (Mk 16:15) and ‘to the ends of the earth’ (Acts 1:8).... Today I have come to Asia, following the example of Pope Paul VI, *retracing the footsteps of great missionary apostles*.... Today I have come with the same truth about the ineffable love of the Father.”

Noting the multi-religious context of Asia, the Pope asserted: “All Christians must therefore be committed to dialogue with the believers of all religions.... Christians will, moreover, join hands with all men and women of good will.... They will work together in order to bring about a more just and peaceful society in which the poor will be the first to be served.” Indeed, a truly profound and inspiring vision of mission!

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 130 [129]:3-4)

(Recited when there is no opening song.)

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

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—Most people who come to Jesus walk away happy. But not so the man in today's Gospel. Jesus offers to set him free from his undue attachment to riches by asking him to sell his possessions and give to the poor. With treasure in heaven, he will then follow Jesus. But the rich man has come to a point when his possessions have already possessed him.

Today is *Indigenous Peoples' Sunday* and *Extreme Poverty Day*. We remember our own tribal and poor Filipinos' aspirations for improvement of their material and cultural conditions.

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)*

May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works.

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 (Wis 7:7-11) *(Sit)*

The gift of Wisdom enables a person to know what is most precious in God's eyes. King Solomon preferred wisdom to gold or silver, health or beauty.

A reading from the Book of Wisdom

I PRAYED, and prudence was given me; I pleaded, and the spirit of wisdom came to me.

I preferred her to scepter and throne, and deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 90)

R—Fill us with your love, O Lord, and we will sing for joy!

E. C. Marfori



1. Teach us to number our days aright,/ that we may gain wisdom of heart./ Return, O LORD! How long?/ Have pity on your servants! **(R)**

2. Fill us at daybreak with your kindness,/ that we may shout for joy and gladness all our days./ Make us glad, for the days when you afflicted us,/ for the years when we saw evil. **(R)**

3. Let your work be seen by your servants/ and your glory by their children;/ and may the gracious care of the LORD our God be ours;/ prosper the work of our hands for us!/ Prosper the work of our hands! **(R)**

Second Reading (Heb 4:12-13)

God sees what is in our hearts. His word judges our secret emotions and thoughts. We cannot hide anything from the Lord.

A reading from the Letter to the Hebrews

BROTHERS AND SISTERS:
Indeed the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

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

Alleluia (Mt 5:3) (*Stand*)

All—Alleluia, alleluia. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Alleluia, alleluia.

Gospel (Mk 10:17–30)

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

AS JESUS was setting out on a journey, a man ran up, knelt down before him, and asked him, “Good teacher, what must I do to inherit eternal life?” Jesus answered him, “Why do you call me good? No one is good but God alone. You know the commandments: *You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.*” He replied and said to him, “Teacher, all of these I have observed from my youth.” Jesus, looking at him, loved him and said to him, “You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me.” At that statement his face fell, and he went away sad, for he had many possessions.

Jesus looked around and said to his disciples, “How hard it is for those who have wealth to enter the kingdom of God!” The disciples were amazed at his words. So Jesus again said to them in reply, “Children, how

hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God.” They were exceedingly astonished and said among themselves, “Then who can be saved?” Jesus looked at them and said, “For human beings it is impossible, but not for God. All things are possible for God.” Peter began to say to him, “We have given up everything and followed you.” Jesus said, “Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come.”

—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—Jesus said that where our treasures are, there also will our hearts be. We pray now to you, heavenly Father, that we may store up treasures that will afford us the happiness that never ends in your Kingdom, as we say:

R—Hear the prayer of your Church, O Lord.

C—For the Holy Father, the bishops, the clergy, and all who exercise authority in the Church: May they proclaim and live out the values of the Kingdom with zeal and conviction. We pray: **(R)**

C—For all government officials: May they not succumb to the idolatry of money that will make them hunger for more and be indifferent to the outcry of the poor, the exploited, and the needy. We pray: **(R)**

C—For all of us gathered: May we learn from this pandemic that our best protection is God, our best refuge is our home, and our best company is our family. We pray: **(R)**

C—For the indigenous peoples: May they be respected at all cost and be appreciated on account of their culture and tradition. May they be spared from all kinds of discrimination and abuse. We pray: **(R)**

C—For all the faithful departed: May they be welcomed by all the saints and angels into the Kingdom of God. We pray: **(R)**

C—Let us pray for the urgent

concerns of our community and our personal intentions (*pause*). We pray: **(R)**

P—Father, keep our hearts close to your Kingdom. May we aspire for things that will last and not be attached to all the lures of the world.

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, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven.

Through Christ our Lord.

All—Amen.

Preface IV

(*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, through Christ our Lord.

For by his birth he brought renewal to humanity's fallen state, and by his suffering, canceled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

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



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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. Ps 34 [33]:11*)

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

Prayer after Communion

(*Stand*)

P—Let us pray. (*Pause*)

We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature.

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*)

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—Our celebration is ended. Go in peace, glorifying the Lord by your life.

All—Thanks be to God.