



ST PAULS MEDIA **pastoral ministry**
AMBUHAY
MISSALETTE

FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION
SYNOD 2021-2023



Year 36 No. 40

3rd Sunday in Ordinary Time (A) — Green
Sunday of the Word of God

January 22, 2023

Jesus begins his public ministry of preaching the Good News after being baptized by John in the Jordan River and overcoming the temptations of the devil. Through these narratives, Matthew establishes Jesus' "credentials:" Jesus is the beloved Son of God who overcomes the devil and is ministered to by angels. It is also at this time when John is finishing his mission; he is imprisoned by Herod Antipas and will soon be put to death. The mission of John is described in the Preface of the Mass on the memorial his Passion (August 29): "He baptized the very author of Baptism and was privileged to bear him supreme witness by the shedding of his blood." With the exit of John the Baptist, Jesus' ministry takes center stage in the drama of salvation.

Matthew sees Jesus' ministry as the fulfillment of Isaiah's prophecy. The lands of Zebulun and Naphtali were devastated by the Assyrian invasion in 733-732 B.C. The Assyrians deported the Galilean inhabitants to Nineveh and settled other peoples in the conquered land. The destruction, the exile, and the settlement by pagan peoples caused the land to be called *Gelil Ha-Goyyim*, "Galilee of the Gentiles"—inhabited by a mixture of Israelites and pagans. Both literally and metaphorically, the inhabitants of the region sat in darkness, in the land overshadowed by death.

Jesus as well as the Good News that he brings is compared to light shining in the darkness. Light symbolizes life and salvation. The psalmist praises God, "Your word is a lamp for my feet, a light to my path" (Ps 119:105). The theme of light harks back to the story of the Magi: these wise men from the east who were Gentiles were led

THE LIGHT OF GOD'S WORD



Fr. Gil A Alinsangan, SSP

to Jesus by the light of the star and the word of scriptures (the prophecy of Micah).

At the start of his mission, Jesus calls a set of two brothers: Simon and Andrew, and James and John. Jesus will make these fishermen "fishers of men:" to catch men and women for the Kingdom of God. They will be part of the Twelve apostles who will later continue Jesus' mission—to go and make disciples of all nations, baptizing them, and teaching them all that Jesus had commanded (Mt 28:19-20). They will be given the power to cure diseases, to drive out demons, to oversee the community of believers—but primacy is to be given to preaching the saving Word of God, the word of life. Early in the life of believers in Jerusalem, when there was a pressing need to attend to the distribution of bread, the Apostles asked for

assistants, for they said, "It is not fitting for us to neglect the word of God to serve at table" (Acts 6:2). Seven deacons were thus chosen so that the Apostles could be freer to devote themselves to prayer and to the ministry of the word.

The Third Sunday in Ordinary Time is the Sunday of the Word of God, established on 30 September 2019 by Pope Francis to help God's people grow in religious and intimate familiarity with Sacred Scriptures (*Aperuit Illis*, 15). Pope Francis proposed setting aside a Sunday given over entirely to the Word of God, so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people. Devoting a specific Sunday of the liturgical year to the Word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world.

The Catholic faithful draw close to Sacred Scriptures through study, spiritual reading, and meditation. But the performative character of the Word of God shows its distinctive character in the sacrament of the Eucharist, where the people are nourished at the table of the Word. In fact, the risen Lord opened the minds of the two disciples to understand the Scriptures on the road of Emmaus and this led to their recognizing him in the "breaking of the bread," that is, in the Eucharist (Lk 24:31). On the way, they already felt their hearts burning when Jesus was explaining the Scriptures to them. St. John Paul II says the same of us, "When minds are enlightened and hearts enkindled (by the word of God), the (Eucharistic) signs begin to 'speak'" (*Mane Nobiscum Domine*, n. 14).

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 96 [95]:1, 6)
(*Recited when there is no opening song*)

O sing a new song to the Lord;
sing to the Lord, all the earth.
In his presence are majesty and
splendor, strength and honor
in his holy place.

Greeting

(*The sign of the cross is made here*)

P—The grace of our Lord Jesus
Christ, and the love of God, and
the communion of the Holy
Spirit be with you all.

All—And with your spirit.

Introduction

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

P—Fittingly today, as we
celebrate the **Sunday of the
Word of God**, the Gospel
describes the beginnings of
Jesus' public ministry. With
the first disciples Jesus goes
around Galilee, "proclaiming
the Gospel of the kingdom,
and curing every disease and
illness among the people."
Let us heed Jesus' call to
repentance and follow him.

Penitential Act

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

P—You were sent to heal the
contrite of heart: Lord, have
mercy.

All—Lord, have mercy.

P—You came to call sinners:
Christ, have mercy.

All—Christ, have mercy.

P—You are seated at the right
hand of the Father to intercede
for us: Lord, have mercy.

All—Lord, have mercy.

P—May almighty God have
mercy on us, forgive us our sins,
and bring us to everlasting life.

All—Amen.

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,
direct our actions according to
your good pleasure, that in the
name of your beloved Son we
may abound in 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 (Is. 8:23–9:3) (*Sit*)

*Isaiah proclaims that with the Lord's
coming, the regions that have expe-
rienced oppression and anguish will
rejoice in the Lord's salvation.*

A reading from the Book of the Prophet Isaiah

FIRST the Lord degraded the
land of Zebulun and the land
of Naphtali; but in the end he
has glorified the seaward road,
the land west of the Jordan,
the District of the Gentiles.

Anguish has taken wing,
dispelled is darkness: for there
is no gloom where but now
there was distress.

The people who walked
in darkness have seen a great
light; upon those who dwelt

in the land of gloom a light
has shone. You have brought
them abundant joy and great
rejoicing, as they rejoice
before you as at the harvest,
as people make merry when
dividing spoils. For the yoke
that burdened them, the pole
on their shoulder, and the rod
of their taskmaster you have
smashed, as on the day of
Midian.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 27)

R—The Lord is my light and
my salvation.

Sr. M.C.A. Parco, fsp



1. The Lord is my light and
my salvation;/ whom should
I fear?/ The Lord is my life's
refuge;/ of whom should I be
afraid? (**R**)

2. One thing I ask of the Lord;/
this I seek;/ to dwell in the
house of the Lord/ all the days
of my life,/ that I may gaze on
the loveliness of the Lord/ and
contemplate his temple. (**R**)

3. I believe that I shall see the
bounty of the Lord/ in the land
of the living./ Wait for the Lord
with courage;/ be stouthearted,
and wait for the Lord. (**R**)

Second Reading

(1 Cor 1:10–13, 17)

*Paul appeals to the Christian
community in Corinth to strive after
unity, which comes only when we
accept the cross of Christ as the source
of our salvation.*

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

I URGE YOU, brothers and
sisters, in the name of our Lord
Jesus Christ, that all of you
agree in what you say, and that
there be no divisions among

you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers and sisters, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

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

Alleluia (Cf Mt 4:23) (*Stand*)

All—Alleluia, alleluia. Jesus proclaimed the Gospel of the Kingdom and cured every disease among the people. Alleluia, alleluia.

Gospel (Mt 4:12–23)

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

WHEN Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled:

Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen.

From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew,

casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men." At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him. He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.

—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—Let us pray to the Father that he may help us live out the Gospel of the Kingdom through Jesus, his Son and our Lord. For every petition, we say:

R—Loving God, sustain us.

C—Loving Father, empower and guide Pope Francis, bishops, priests, deacons, and the lay, that through your Spirit, we may make the best choices for the Church even if such choices are difficult to make. We pray: **(R)**

C—Loving Father, illumine those who govern, that they may manifest your will for us in their crafting of policies that protect and promote human dignity and in their compassionate implementation of the Constitution. We pray: **(R)**

C—Loving Father, may those of us who are currently undergoing great suffering, materially, emotionally, or spiritually, find consolation in our faithfulness to love and serve each other. We pray: **(R)**

C—Loving Father, embrace those who have gone ahead of us especially those who are dear to our hearts. We pray: **(R)**

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

P—Loving God, help us seek first your Kingdom, that, like your Son, our lives too may become a consolation for each

other as we journey back into our heavenly homeland through Jesus 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 our offerings, O Lord, we pray, and in sanctifying them grant that they may profit us for salvation.

Through Christ our Lord.

All—Amen.

Preface *(Ordinary Time VII)*

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 salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience.

And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation 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,



JOURNEYS OF FAITH *SETTING THE GOLD STANDARD
IN PILGRIMAGES*

PILGRIMAGE SCHEDULES

TURKEY TREASURES (Apr 9 - 18, 2023)

with Fr. Phil Estrella, OMI
with optional extension to Israel

FOLLOWING THE GOSPEL TRAIL (Apr 9 - 23, 2023)

Israel & Turkey with Fr. Dennis Soriano

JOURNEYS TO THE LAND OF THE BIBLE (Apr 18 - May 1, 2023)

Egypt-Israel-Jordan with Fr. Jigs Rosalinda

ADRIATIC COAST WITH MEDJUGORJE (Apr 22 - May 5, 2023)

Austria - Slovenia - Bosnia Hercegovina - Croatia - Montenegro
with Fr. Herbie Santos

JOURNEYING TO EUROPE'S MARIAN SHRINES (May 6 - 23, 2023)

Portugal - Spain - France - Switzerland - Italy
with Fr. Bong Tupino

CONTACT US FOR FULL DETAILS AND SCHEDULES.

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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

(Jn 8:12)

I am the light of the world, says the Lord; whoever follows me will not walk in darkness, but will have the light of life.

Prayer after Communion

(Stand)

P—Let us pray. *(Pause)*

Grant, we pray, almighty

God, that, receiving the grace by which you bring us to new life, we may always glory in your gift.

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 Lord bless you and keep you.

All—Amen.

P—May he let his face shine upon you and show you his mercy.

All—Amen.

P—May he turn his countenance towards you and give you his peace.

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—The Mass has been offered.

Go in the peace of Christ.

All—Thanks be to God.