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AMBUHAY
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LOVE *Radically* TODAY

Ms. Ericka Mae B. Cunanan



Are we to dismiss the old Law in place of the new? In the Gospel, the Pharisees have ulterior motives in comparing Jesus and his followers' "eating and drinking" to that of John the Baptist and their practice of fasting. Consequently, Jesus responds with the imagery of asking: "Can you make the guests of the bridegroom fast while he is with them?" (v. 34). Jesus implies that his disciples opt to engage in noble efforts while He ushers in the Kingdom of God, just as how people should not fast while the bridegroom is hosting a wedding feast filled with cheer and fitting conversations. Likewise, Jesus reminds us that he has come "not to abolish but to fulfill" (Mt.5:17). As firm as His statement, He calls us to understand the old Law in light of the new. As the new lawgiver, he desires that our thoughts and demeanors be like the fresh wineskins receptive to his law of love, righteousness, and justice. Apparently, we may be at ease leaning toward what

is familiar and comfortable. Yet, a life guided by the Spirit of God is worthwhile. Hence, Jesus invites us, as both hearers and bearers, to celebrate God's work for mankind because there is no way for rigid, legalistic, and man-made laws to contain the wealth and richness of his Word. Today, may our lives and societal structures that are deemed incompatible with the Life of the Spirit be resolved and harmonized.

When we take to action the importance of behaving reasonably and acting prudently, making half-hearted attempts to appease our lives is inexcusable, especially when a deeper transformation is thoroughly needed. To delve deeply and correctively, we can redirect our energies toward celebrating hard-earned achievements, rather than being envious of the wicked successes of others. In the Gospel, the Pharisees were upset because they spent so much time looking outwards. They focused on what was

present in others which led to a futile comparison. Today, may this tendency to discontent open our awareness to be gratified instead of sticking our noses in other people's increasing tribes or decreasing sales and in prying over their lap of luxury or poverty-stricken conditions.

Ultimately, Jesus reveals the importance of laws that regulate and the love that has a radical willingness to exercise mercy, value justice, and approach God in humility. As response, may we be moved to pay close attention to managing our daily routine as we reduce screen time, avoid petty gossip, lessen our carbon footprint, downsize our impulsive spending, calm ourselves when the unthinkable arises, control our spiteful inclinations, and fast for spiritual purposes that aid us to become more conscious of our flaws and help us work through them so that we can live more freely.

Love radically today.

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 86[85]:3, 5)

(Recited when there is no opening song)

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

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

(The priest may address the assembly using these or similar words)

P—In today's Gospel, Jesus alludes to himself as the groom whose presence among the people brings the joy of messianic banquet. It is but proper, therefore, that the disciples focus on joy instead of sorrow and penance symbolized by fasting. Nonetheless, Jesus is the Messiah who would suffer and die in order to save people from their sins. In solidarity with the Lord in his passion, the believers also fast. But this does not change the fact that they have joy in them, the joy which Jesus alone can give.

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.

Collect

P—Let us pray. *(Pause)*

God of might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured.

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 (1 Cor 4:1–5) *(Sit)*

In the light of the resurrection, the divinity of Jesus is fully revealed. The functions of Christ, presented in poetic form, may have been part of the creed of the early Christians.

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

BROTHERS AND SISTERS: Thus should one regard us: as servants of Christ and stewards of the mysteries of God. Now it is of course required of stewards that they be found trustworthy. It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. Therefore, do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 37)

R—The salvation of the just comes from the Lord.

1. Trust in the LORD and do good,/ that you may dwell in the land and be fed in security./ Take delight in the LORD,/ and he will grant you your heart's requests. **(R)**

2. Commit to the LORD your way;/ trust in him, and he will act./ He will make justice dawn for you like the light;/ bright as the noonday shall be your vindication. **(R)**

3. Turn from evil and do good,/ that you may abide forever;/ for the LORD loves what is right,/ and forsake not his faithful ones./ Criminals are destroyed/ and posterity of the wicked is cut off. **(R)**

4. The salvation of the just is from the LORD;/ he is their refuge in time of distress./ And the LORD helps them and delivers them;/ he delivers them from the wicked and saves them,/ because they take refuge in him. **(R)**

Alleluia (Jn 8:12) *(Stand)*

All—Alleluia, alleluia. I am the light of the world, says the Lord; whoever follows me will have the light of life. Alleluia, alleluia.

Gospel (Lk 5:33–39)

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

THE SCRIBES and the Pharisees said to Jesus, "The disciples of John the Baptist fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink." Jesus answered them, "Can you make the wedding guests fast while the bridegroom is with them? But the days will come, and when the bridegroom is taken away from them, then they will fast in those days." And he also told them a parable. "No one tears a piece from a new cloak to patch an old one. Otherwise, he will tear the new and the piece from it will not match the old cloak. Likewise,

no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. Rather, new wine must be poured into fresh wineskins. And no one who has been drinking old wine desires new, for he says, 'The old is good.' "

—The Gospel of the Lord.
All—Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Prayer of the Faithful (*Stand*)

P—Gathered in joyful hope, we bring our petitions to you, Father that we may be open to the newness and power of your Word. With confidence, we pray:

R—Father, listen to your Church.

C—May the Church, the People of God, proclaim the Gospel which is ancient, yet ever new, and present it in a way that people today will consider the Good News relevant to their lives. We pray: (**R**)

C—May political and civil leaders become more fully conscious of their responsibilities to the needs of their constituents and anchor their works to your mercy, dear God. We pray: (**R**)

C—May those who work in delicate situations, those who stand up for the cause of justice and those who defend the rights of individuals, be strengthened with your grace and mercy. We pray: (**R**)

C—May all Filipino workers be filled with inspiration and joy as they keep on doing their respective job. May they shun selfishness and be open to partnership and friendship. We pray: (**R**)

C—May the Sacred Heart of Jesus inflame those who doubt your goodness and compassion, and those who are currently growing cold in their faith. We pray: (**R**)

P—Father, listen to our prayers

as you draw us to share in your life and love. May this newness of life be our strength to overcome all things through Christ who lives and reigns for ever and ever.

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—May this sacred offering, O Lord, confer on us always the blessing of salvation, that what it celebrates in mystery it may accomplish in power.

Through Christ our Lord.

All—Amen.

Common Preface II

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 goodness you created man and, when he was justly condemned, in mercy you redeemed him, through Christ our Lord.

Through him the Angels praise your majesty, Dominions adore and powers tremble before you. Heaven and the virtues of heaven and the blessed Seraphim worship together with exultation. may our voices, we pray, join with theirs in humble praise, as we acclaim:

All—Holy, Holy, Holy... (*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...

All—For the kingdom, the power, and the glory are yours now and for ever.

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

(Ps 31 [30]: 20)

How great is the goodness, Lord, that you keep for those who fear you.

Prayer after Communion

P—Let us pray. (*Pause*)

Renewed by this bread from the heavenly table, we beseech you, Lord, that, being the food of charity, it may confirm our hearts and stir us to serve you in our neighbor.

Through Christ our Lord.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Prayer over the People

P—Bow for the blessing. (*Pause*)

Grant, O Lord, we pray, that the Christian people may understand the truths they profess and love the heavenly liturgy in which they participate.

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—The Mass is ended. Go in the peace of Christ.

All—Thanks be to God.



PRAYER TO THE SACRED HEART of Jesus

Divine Jesus, you have said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me kneeling at your feet, filled with a lively faith and confidence in the promises dictated by your Sacred Heart and pronounced by Your adorable lips. I come to ask these favors: *(Here, silently mention your petitions).*

To whom can I turn if not to you whose Heart is the source of all graces and merits? Where should I seek if not in the treasure which contains all the riches of your kindness and mercy? Where should I knock if not at the door through which God gives himself to us and through which we go to God? I have recourse to you, Heart of Jesus. In you I find consolation when afflicted,

protection when persecuted, strength when burdened with trials, and light in doubt and darkness.

Dear Jesus, I firmly believe that you can grant me the grace I implore, even though it should require a miracle. You have only to will it, and my prayer will be granted. I admit that I am most unworthy of your favors, but this is not a reason for me to be discouraged. You are the God of mercy and you will not refuse a contrite heart. Cast upon me a look of mercy, I beg of you, and your kind Heart will find in my miseries and weaknesses a reason for granting my prayers.

O Sacred Heart, whatever may be your decision with regard to my request, I will never stop adoring, loving, praising, and serving you. My Jesus, be pleased to accept this my act of perfect resignation to the decrees of your adorable Heart which I sincerely desire may be fulfilled in and by me and all your creatures forever.

Sacred Heart of Jesus, I know that there is but one thing impossible to you: to be without pity to those who are suffering or in distress. Look upon me, I beg of you, dear Jesus, and grant me the grace for which I humbly implore you through the Immaculate Heart of your most sorrowful Mother. You have entrusted me to her as her child, and her prayers are all-powerful with you. Amen.




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