



ST PAULS MEDIA **pastoral ministry**
AMBUHAY
MISSALETTE

FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION
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Memorial of St. Charles Borromeo (C)—White

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In the keynote talk of the SIGNIS TV Desk Seminar in Taiwan in 2016, Dr. Natasa Govekar, the director of the Pastoral Theological Department of the Vatican Secretariat for Communications, made an emphatic statement on the Church. She said that the Church is not absolute, not self-referential. The Church must be seen in eschatology: the Church is on a journey from the reality of now...to the golden era of glory, that is the Kingdom of God. The Church must therefore live with two important rememberings: remembering the past (the human reality of sin and brokenness, and the role of tradition) and remembering the future. The future is referred to as “*eschaton*” (Greek for “end times,” what is yet to happen with the present). Dr. Govekar stressed: a Church living without Eschatology is *Ecclesio-latry*, or “the Church worshipping herself.” The Church, in all her works (including her “media apostolates”) must therefore recognize what is already golden: all our gestures are prompted and motivated by the coming of God’s glory where we all hope to belong. Dr. Govekar points out with great interest that this is the meaning of the yellow-golden background in the tradition of the icons in the Eastern-rite Catholic churches.

Our Liturgical Lessons on this last First Friday of the year—before we enter another Advent—focus on this tone of *eschaton*. In the First Reading (Phil 3:17—4:1), the Apostle Paul exhorts his favorite



THE ESCHATOLOGICAL PERSON

Fr. Domie Guzman Jr., SSP

community to be strong and secure in their faith amidst enemies. He speaks of a prize and a future that awaits them in Jesus. The Gospel (Lk 16:1–8) is the story told by Jesus about an imperfect manager who is nonetheless remarkable in assuring himself of a future retirement in security. The devious manager takes advantage of all opportunities in his present position, to make himself favorable in the eyes of his customers. He is enterprising in view of his future retirement. In the same way, not just the whole Church, but every Christian must live for the “golden.”

What does it take to be an “Eschatological Person,” a person who lives the present in view of the “golden”? Praying with the liturgical word, we are led to realize these:

The Eschatological Person journeys with Faith that is rich with Vision, Transcendence, and Grace. St Paul points this out when he writes the Christians in Philippi. They have to be realistic. Faith in Jesus does not erase enemies; it even multiplies struggles. In all these, the vision of inheritance in Jesus must be a constant beacon and inspiration. This gives the grace of “standing firm.”

The Eschatological Person lives with the glorious remembrance of Jerusalem (cf. Responsorial Psalm 122). Jerusalem—built, conquered, destroyed, rebuilt—is the icon of the indomitable hope of every Jew. In fact, the Jews have a unique way of bidding goodbye to one another. They would say: “See you in Jerusalem.” Their hope amidst all the ups and downs of their history is amazing. As our ancestors in the Faith, let us take from them this “glorious style of living.”

The Eschatological Person uses the language of “enterprise and opportunity.” The Gospels many times teach about “servanthood” (accountability and subservience). But this does not mean idiotic, robot-like servanthood. God wants us to be responsive, creative, and forward-looking with the use of our talents, time, spaces, and opportunities.

The Eschatological Person values persons, and “doing good to persons in all circumstances.” This is exactly what the manager in the parable of Jesus is preoccupied with, even in the face of his impending predicament. He capitalizes on doing things in favor of persons, and in this he hopes to be remembered favorably. 1 Peter 4:8 says: “Love covers a multitude of sins.” St. John of the Cross has also written: “In the end of life, we will all be judged by love.”

The Lord’s Prayer that Jesus taught us is itself an expression of Eschatological aspiration. As we say “give us this day our daily bread,” we pray “Father, your kingdom come...”

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ez 34:11, 23–24)

(Recited when there is no opening song)

I will look after my sheep, says the Lord, and I will appoint a shepherd to pasture them, and I, the Lord, will be their God.

Greeting

(The sign of the cross is made here)

P—The Lord be with you.

All—And with your spirit.

Introduction

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

P—For being wise and clever, acting prudently, the dishonest steward won the praise of the master. In like manner, we, too, must seize every opportunity to utilize our God-given resources—material and spiritual—for our salvation.

Today we also celebrate the memorial of St. Charles Borromeo. St. Charles implemented the spirit of the Council of Trent by establishing the Sunday schools, houses for the poor and orphans, and renewing the life of the clergy and religious. He also established and organized diocesan seminaries.

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)*

Preserve in the midst of your people, we ask, O Lord, the spirit with which you filled the Bishop Saint Charles Borromeo, that your Church may be constantly renewed and, by conforming herself to the likeness of Christ, may show his face to the world.

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 (Phil 3:17–4:1) *(Sit)*

Paul reminds us that our citizenship is in heaven. As such, he exhorts us to stand firm in the Lord Jesus Christ, the awaited Savior who will change our lowly body to conform with his glorified Body.

A reading from the Letter of Saint Paul to the Philippians

JOIN WITH OTHERS in being imitators of me, brothers and sisters, and observe those who thus conduct themselves according to the model you have in us. For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ. Their end is destruction. Their God is their stomach; their glory is in their “shame.” Their minds are occupied with earthly things. But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified Body by the power that enables him also to bring all things into subjection to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, in this way stand firm in the Lord, beloved.

—The Word of the Lord.

All—Thanks be to God

Responsorial Psalm (Ps 122)

R—Let us go rejoicing to the house of the Lord.

1. I rejoiced because they said to me,/ “We will go up to the house of the LORD.”/ And now we have set foot/ within your gates, O Jerusalem. **(R)**

2. Jerusalem, built as a city/ with compact unity./ To it the tribes go up,/ the tribes of the LORD. **(R)**

3. According to the decree for Israel,/ to give thanks to the name of the LORD./ In it are set up judgment seats,/ seats for the house of David. **(R)**

Alleluia (1 Jn 2:5) *(Stand)*

All—Alleluia, alleluia. Whoever keeps the word of Christ, the love of God is truly perfected in him. Alleluia, alleluia.

Gospel (Lk 16:1–8)

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

JESUS SAID to his disciples, “A rich man had a steward who was reported to him for squandering his property. He summoned him and said, ‘What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.’ The steward said to himself, ‘What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.’ He called in his master’s debtors one by one. To the first he said, ‘How much do you owe my master?’ He replied, ‘One hundred measures of olive oil.’ He said to him, ‘Here is your promissory note. Sit down and quickly write one for fifty.’ Then to another he said, ‘And you, how much do you owe?’ He replied, ‘One hundred measures of wheat.’ He said to him, ‘Here is your promissory note; write one for eighty.’ And the master commended that dishonest steward for acting prudently. For the children of this world are more prudent in dealing with their own generation than the children of light.”

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

Homily (Sit)

Prayer of the Faithful (Stand)

P—Let us pray to the Father in heaven that we may be enterprising and use our gifts and talents for the building up of the kingdom of God. Full of confidence, we pray:

R—Lord, graciously hear us.

C—That the Church and civil leaders like St. Charles may use their talents and positions not for selfish gain but for the common good of the people. We pray: **(R)**

C—That Christians may not bury their talents but use them in works of justice and charity and in the end receive the reward of the Lord's good and faithful servants. We pray: **(R)**

C—That peace and harmony may reign in our land. May its citizens build a society founded on mutual respect and love so that all division will come to an end. We pray: **(R)**

C—That those who suffer—bodily and spiritually—may find solace and comfort in the Sacred Heart of Jesus who is rich in mercy. We pray: **(R)**

C—That the faithful departed may share in the glory of everlasting life. 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, hear the prayers of this community gathered in the faith of the Holy Pastor Saint Charles and helped by his intercession.

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—Look, O Lord, upon the offering placed on your altar in commemoration of Saint Charles, and grant by the power of his sacrifice that, as you made him an attentive pastor, outstanding in the merit of his virtues, so you may make us abound in good fruit by our works.

Through Christ our Lord.
All—Amen.

Preface of Holy Pastors

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, as on the festival of Saint Charles you bid your Church rejoice, so, too, you strengthen her by the example of his holy life, teach her by his words of preaching, and keep her safe in answer to his prayers.

And so, with the company of Angels and Saints, we sing the hymn of your praise, 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

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

THE COMMUNION RITE

The Lord's Prayer (Stand)

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 (Cf. Jn 15:16)

It was not you who chose me, says the Lord, but I who chose you and appointed you to go and bear fruit, fruit that will last.

Prayer to the Sacred Heart of Jesus

(The prayer at the back of the missalette may be said immediately after communion.)

Prayer after Communion (Stand)

P—Let us pray. *(Pause)*

May the sacred mysteries of which we have partaken, O Lord, we pray, give us that determination which made Saint Charles faithful in ministry and fervent in charity.

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 down for the blessing. *(Pause)*

Keep your family, we pray, O Lord, in your constant care, so that, under your protection, they may be free from all troubles and by good works show dedication to your name.

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 has been offered. Go in peace glorifying the Lord by your life.
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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