



ST PAULS MEDIA **pastoral ministry**
AMBUHAY
MISSALETTE

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



Year 27 No. 4

Votive Mass of the Sacred Heart of Jesus (A) — White

November 3, 2023

“DESIRING TO BE ‘GOOD’, IN ORDER TO BE THE ‘BEST’”

by John Carlo Perez

In today's Gospel, Jesus breaks many of the “rules” of Jewish decorum: he heals on the Sabbath! In ancient Jewish culture, the law prohibits Jews almost all “work” during Sabbath since the day should be dedicated solely to God. Sabbath was to be a day of rest, a day of “returning” to God. The scribes and Pharisees were keeping an eye on what Jesus was going to do on the Sabbath. They want to catch Jesus in the act of breaking the law during Sabbath ritual so they might accuse him of breaking God's commandment. In this sense they were certain that Jesus was a dangerous and irreligious man, a Sabbath-breaker, who must be stopped at all costs.

Law is important in our world. However, the purpose and intent of the law is to ensure safety, security and peace for the peoples of the world. However, at times, we may put the “rules” before what is loving and healthy for an individual, family or community. True, we may be keeping the “law” or “rule.” However, we may be breaking the greatest commandment: “Love your neighbor.” Jesus cautions us today: be mindful not merely of the “letter” of the law, but its “spirit” as well.

This issue had occurred many times in the Gospels. It is a question of the essential application of the law given by God. As Jesus said, the law's purpose was for the welfare of men and not vice versa. For how can a law, even by God, sacrifice the lives of His creation? It was not something foreign to the leaders of Jesus' time for they knew what to



do when one of their own was in danger.

I remember a line in one of the Filipino movies that I have watched years ago which goes, “*Minsan sa kagustuhan nating maging magaling, nakakalimutan natin maging mabuti.*” (Sometimes in our desire to be the best, we tend to forget to be good.) The teachers of the law appeared too righteous that they forgot to do the “right” thing and simply adhered to the strict commands of the law. Jesus redirects our gaze to the law's essence. He first did the right thing as He always is a righteous God and Man.

Jesus was not concerned if this good work scandalize the Pharisees; he is concerned about doing and being good. The Pharisees kept silent because they know that Jesus will give this man something they don't have—their hearts have closed to the man. We need to do the opposite: let us desire good for our neighbor. A

sign that our hearts are becoming hardened like that of the Pharisees, is when we begrudge the good that happens to others or even wish them harm. When we are mindful that we are beggars before God, it's much easier to be merciful with others.

May we, as Christians, look at Jesus through the eyes of the man suffering from dropsy. Albeit with different agenda, both the Pharisees and the man suffering from dropsy are looking at Christ. The Pharisees look at Christ with skepticism that will not be overcome by any miracle; the suffering man looks at Christ with the eyes of his heart. This man desires something that only Christ can give him, and Christ cannot be outdone in generosity. We don't know what became of this man. We can only imagine the great testimony he gave to all about Christ and how he cured him, even under the scrutiny of the Pharisees. As Pope St. John Paul II told us so many times, “Do not be afraid!”

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 105 [104]: 3–4)

(Recited when there is no opening song.)

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

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 Gospel today reminds us that doing acts of charity is as important as Sunday rest. In as much as rest day brings healing and wholeness to us, charity brings much more healing and hope to others. As Christians, we are challenged to do our works of charity even during “Sabbath rest” and in spite of increasingly hostile opposition from others. Like Jesus, who never ceases his good works, let us also keep on loving God and our neighbor. We should continue to motivate ourselves to doing more works of charity and healing others especially in ordinary moments of our lives.

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: Kyrie, eleison.

All—Kyrie, eleison.

P—You came to call sinners: Christe, eleison.

All—Christe, eleison.

P—You are seated at the right hand of the Father to intercede for us: Kyrie, eleison.

All—Kyrie, eleison.

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

All—Amen.

Collect

P—Let us pray. *(Pause)*

Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise.

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 (Rm 9:1–5) *(Sit)*

The Apostle Paul shows his grief and frustration because of the unbelief of his own community. But he is willing to accurse himself so that they might come to believe in Christ Jesus.

A reading from the Letter of Saint Paul to the Romans

BROTHERS AND SISTERS: I speak the truth in Christ, I do not lie; my conscience joins with the Holy Spirit in bearing me witness that I have great sorrow and constant anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are children of Israel; theirs the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; theirs the patriarchs, and from them, according to the flesh, is the Christ, who is over all, God blessed forever. Amen.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 147)

R—Praise the Lord, Jerusalem.

1. Glorify the Lord, O Jerusalem; praise your God, O Zion./ For he has strengthened the bars of your gates;/ he has blessed your children within you. **(R)**

2. He has granted peace in your borders;/ with the best of wheat he fills you./ He sends forth his command to

the earth;/ swiftly runs his word! **(R)**

3. He has proclaimed his word to Jacob,/ his statutes and his ordinances to Israel./ He has not done thus for any other nation;/his ordinances he has not made known to them. Alleluia. **(R)**

Verse before the Gospel

(Jn 10:27) *(Stand)*

All—Alleluia, alleulia. My sheep hear my voice, says the Lord; I know them, and they follow me. Alleluia, alleluia.

Gospel (Lk 14:1–6)

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

ON A SABBATH Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. In front of him there was a man suffering from dropsy. Jesus spoke to the scholars of the law and Pharisees in reply, asking, “Is it lawful to cure on the sabbath or not?” But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them “Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?” But they were unable to answer his question.

—The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily *(Sit)*

Prayer of the Faithful

P—Let us pray to God, our loving Father, for help in redirecting our focus on the law's spirit: God's love for humanity. For every petition, we say:

R—Father, hear our prayer.

C—On the basis of his

compassionate love, Jesus healed a man suffering from dropsy even on the Sabbath. May the Church, especially her leaders, be filled with endless desire to show mercy. We pray: **(R)**

C—Jesus reproached the scribes and the Pharisees for taking the sick and the suffering man as a subject of debate and contention rather than of empathy. May we see the victims of sickness or crimes as individual persons rather than merely numbers in statistics. We pray: **(R)**

C—May our faithfulness to laws and regulations always give way to our heart's instinct to go to the aid of those who suffer. We pray: **(R)**

C—May we practice holiness lived by those living in our midst, like parents who raise their children with love, like men and women who work to support their families, and public servants who perform their duties well. We pray: **(R)**

C—May you keep safe those who travel, and protect our properties and belongings from loss and destruction. We pray: **(R)**

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

P—God our Father, may our obedience to your command be governed by the greater call towards mercy and compassion. Help us recognize the dignity of each person as your beloved. We ask this through Christ our Lord. Amen.
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, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory.

Through Christ our Lord.
All—Amen.

Common Preface VI

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, Father most holy, through your Beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints, we declare your glory, as with one voice we acclaim:

All—Holy, Holy, Holy... (Kneel)

Acclamation (Stand)

All—Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

THE COMMUNION RITE

The Lord's Prayer

All—Our Father...
P—Deliver us, Lord...
All—For the kingdom...

Invitation to Peace

Invitation to Communion
(Kneel)

P—Behold the Lamb of God...
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 20 (19): 6

We will ring out our joy at your saving help and exult in the name of our God.

Prayer after Communion
(Stand)

P—Let us pray. (*Pause*)
May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth.

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)

Be near to those who call on you, O Lord, and graciously grant your protection to all who place their hope in your mercy, that they may remain faithful in holiness of life and, having enough for their needs in this world, they may be made full heirs of your promise for eternity.

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—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 this favor: *(Here silently mention your petition/s).*

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 for 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.**

SUBSCRIBE TO OUR SAMBUHAY DIGITAL MISSALETTE

For inquiries and orders:

FACEBOOK: Sambuhay Missalette

GMAIL: sambuhay@stpauls.ph

TEL: (02) 8895-9701