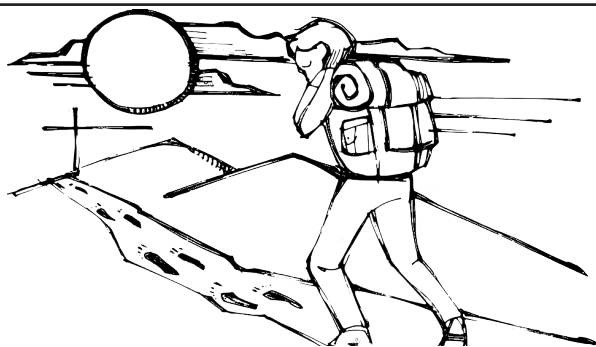


To whom much is Given, much is Expected

Fr. Gil A. Alinsangan, SSP



Today's Gospel records Jesus' pronouncement of judgment on three Galilean cities that have rejected his message despite witnessing his miracles. This episode highlights the consequences of refusing to repent and the responsibility that comes with receiving divine favors.

While the Bible does not tell us much about the town of Chorazin, it presents Bethsaida as the hometown of three of the disciples of Jesus (Jn 1:44). Jesus visited this fishing village and spoke to the people about the kingdom of God. He healed those who had need of healing (Lk 9:11). Capernaum was an even more prominent town. It was called "his own town" as Jesus took up residence there after he left Nazareth (Mt 4:13). There, he preached regularly in the local synagogue (Lk 4:31) and preformed many signs and wonders. These three cities witnessed his dynamic ministry in both word and deed like no other cities. However, all three cities failed to respond to his message and did not repent.

The first pronouncement that Jesus spoke when he started to preach was, "The kingdom of God is at hand. Repent and believe in the Gospel" (Mk 1:15). This was the very same message of John the Baptist when he called on the people to prepare for the coming of the

Messiah (Mt 3:2). They hearkened to him by receiving from him a baptism of repentance. Repentance (from Greek *metanoia*, a "change of mind") implies a fundamental transformation of one's outlook, a reorientation of one's thinking and perspective, often associated with turning away from sin towards God and a more virtuous life.

Jesus had accomplished many healings in the three cities, but their inhabitants remained indifferent to his preaching. They were not touched to the core. They were not led to an examination of their conduct and their relationship with God. For them, his miracles were only spectacular events, useful for making news and their cities being talked about. They did not know how to welcome the great things of God. They presumed to be favored by God, rather than being invited to change their mind and their evil ways. Jesus had warned the presumptuous of what would happen on the day of judgment. The mighty deeds they have seen or even done in Jesus' name would not count for anything unless accompanied by *metanoia*: "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name?' Then I will declare to them solemnly, 'I never knew you.' Depart from me, you

evildoers.'" (Mt 7:22-23).

Jesus' "Woes" are a warning before that happens. The term "woe" (Greek: *ouai*) is often used by the prophets to express divine displeasure and impending judgment. The "woes" serve as both a lament and a warning, expressing sorrow over the cities' current state and warning the inhabitants of the future consequences of such a state.

Because of the mighty deeds of Jesus, more righteousness would be expected of the Jewish cities than of the pagan cities of Tyre and Sidon. The Jews had greater knowledge of God's law and of virtue because of God's revelation. Moreover, they have beheld Jesus doing many miracles which the Tyrians and the Sidonians have neither seen nor heard. Jesus said, "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more" (Lk 12:48). This emphasizes that those who have been given more are held to a higher standard of accountability and are expected to do more for God and for other people.

We ask ourselves: Are we more sufficient in material and spiritual blessings? Have these made us thankful to the Lord and generous towards others? Are we convinced that "to whom much is given, much is expected... and even more"?

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 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

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

P—Today's Gospel reading presents Jesus' lament over the towns where he worked miracles. The inhabitants might have reveled over the mighty acts but failed to show the proper disposition expected of them by Jesus—their conversion. The marvels that the Lord shows to us are always an invitation for us to examine our lives. They benefit us only if we acknowledge our unworthiness of God's gift and if we strive to change for good.

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.

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 (Bar 1:15-22) *(Sit)*

Through the Prophet Baruch, the people confess their guilt which caused them their bitter exile in Babylon. With confession comes conversion and healing.

A reading from the Book of the Prophet Baruch

DURING THE BABYLONIAN CAPTIVITY, the exiles prayed: "Justice is with the LORD, our God; and we today are flushed with shame, we men of Judah and citizens of Jerusalem, that we, with our kings and rulers and priests and prophets, and with our ancestors, have sinned in the LORD's sight and disobeyed him. We have neither heeded the voice of the LORD, our God, nor followed the precepts which the LORD set before us. From the time the LORD led our ancestors out of the land of Egypt until the present day, we have been disobedient to the LORD, our God, and only too ready to disregard his voice. And the evils and the curse which the LORD enjoined upon Moses, his servant, at the time he led our fathers forth from the land of Egypt to give us the land flowing with milk and honey, cling to us even today. For

we did not heed the voice of the LORD, our God, in all the words of the prophets whom he sent us, but each one of us went off after the devices of his own wicked heart, served other gods, and did evil in the sight of the LORD, our God.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 79)

R—For the glory of your name, O LORD, deliver us.

1. O God, the nations have come into your inheritance;/ they have defiled your holy temple,/ they have laid Jerusalem in ruins./ They have given the corpses of your servants/ as food to the birds of heaven, /the flesh of your faithful ones to the beasts of the earth. **(R)**

2. They have poured out their blood like water/ round about Jerusalem,/ and there is no one to bury them./ We have become the reproach of our neighbors,/ the scorn and derision of those around us./ O LORD, how long? Will you be angry forever?/Will your jealousy burn like fire? **(R)**

3. Remember not against us the iniquities of the past;/ may your compassion quickly come to us,/ for we are brought very low. **(R)**

4. Help us, O God our savior,/ because of the glory of your name./ Deliver us and pardon our sins,/ for your name's sake. **(R)**

Alleluia (Ps 95:8) *(Stand)*

All—Alleluia, alleluia. If today you hear his voice, harden not your hearts. Alleluia, alleluia.

Gospel (Lk 10:13-16)

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

JESUS SAID to them, "Woe to you, Chorazin! Woe to you Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon,

they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you. "As for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.' Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."

—The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Prayer of the Faithful

P—Jesus warned the towns and villages who heard his preaching and saw his miracles but did not repent. Had the pagan cities heard the same message, they would have repented. Let us ask for the grace to respond to God's grace.

R—Lord, hear our prayer.

C—Lord, if today we hear your voice, may we not harden our hearts. May we not let the opportune time you give us to pass in vain. We pray: **(R)**

C—May we listen gladly to the Word of God proclaimed in the Mass, explained in homilies, and shared in Bible sharing. We pray: **(R)**

C—The Apostles were to shake the dust of the inhospitable towns off their feet as a witness against them. May we not persist in our refusal to hear you. We pray: **(R)**

C—It is not enough to rejoice in the privileges you gave us. May we respond to your grace with a change of heart. We pray: **(R)**

C—May we willingly share our time, talents, and possessions with others, for ultimately, we have received from the Lord freely and without cost. We pray: **(R)**

P—Loving God, may your faithful people collaborate in the spread of your Kingdom, some to announce the Gospel and others to receive it with joy. May your peace reign in the heart of everyone.

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.

Preface (The Boundless Charity of Christ)

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 raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the wellspring of the Church's Sacraments, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation.

And so, with all the Angels and Saints, we praise you, as without end 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, Lord...

All—For the kingdom,...

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

(*Stand*)

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 down for the blessing. (*Pause*)

May the God of all consolation order your days in his peace and grant you the gifts of his blessing.

All—Amen.

P—May he free you always from every distress and confirm your hearts in his love.

All—Amen.

P—So that on this life's journey you may be effective in good works, rich in the gifts of hope, faith and charity, and may come happily to eternal life.

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 forth, the Mass is ended.

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 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 Lord 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 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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