In this Sunday’s gospel reading, we come to the last section of Matthew’s Discourse on Mission (Mt 10:1-42). This discourse contains words and counsels of Jesus, teaching us to carry out the mission of proclaiming the Gospel. The basic question is “What does it mean to follow Jesus?”

Three things are highlighted as basic conditions. First, the love of Jesus must be greater than the love of parents and children; second, the cross is part of following Jesus and third, to know how to lose one’s life so as to keep it. For instance, for Paul to be faithful to Jesus and obtain life, he had to lose everything he had. He says: “I am crucified with Christ”. “I wish to experience his cross and his death, so that I may also experience his resurrection.” “I am crucified to the world and the world to me”. This is the paradox of the Gospel.

These conditions though difficult are not without their rewards and challenges. A special reward that needs highlighting is what Jesus mentioned: “Whoever receives a prophet because he is a prophet will receive a prophet’s reward. Just like in the first reading a woman and her husband welcome the prophet Elisha into her home because he is a ‘man of God.’ The couple are childless and Elisha prophesied that “by this time next year you will be handling a baby son.” And so it happened.

What is to be a prophet? Primarily to be a prophet is to be conformed to Christ. In the baptismal rite, every Christian is incorporated into the three fold mission of Christ as priest, prophet and king. There was a document called Christi fideis Laici, written by St. Pope John Paul about the Lay members of Christ’s faithful. It states: “Through their participation in prophetic mission of Christ, who proclaimed the kingdom of his Father by the testimony of his life and by the power of his word, the lay faithful are given the ability and responsibility to accept the gospel in faith and to proclaim it in word and deed, without hesitating to courageously identify and denounce evil. United to Christ, the ‘great prophet’ (Lk 7:16), and in the Spirit made ‘witnesses’ of the Risen Christ, the lay faithful are made sharers... in the grace of the world (Cf. Acts 2:17–18; Rev 19:10). They are also called to allow the newness and the power of the Gospel to shine out every day in their family and social life, as well as to express patiently and courageously in the contradictions of the present age their hope of future glory even through the framework of their secular life.” (CL no.14).

It is wonderful to see Christians who live their prophetic mission in their work responsibly. Let us pray that they continue to be credible witnesses in the world.

— Fr. Jesus M. Malit, SSS

Genuine Faith Fosters Dialogue
Fr. James H. Kroeger, MM

Pope John Paul II in his mission encyclical, Redemptoris Missio, stated: “Interreligious dialogue is a part of the Church’s evangelizing mission” (RM 55). For this very reason, the Church actively engages in interfaith collaboration. It is within this perspective that we examine two more “practical guidelines” within our “Dialogue Decalogue” (the so-called “Ten Commandments of Dialogue”).

RULE FIVE: All participants must define themselves. Only the Muslim, for example, can define from the inside what it means to be a Muslim. Others seek to describe what that faith looks like from an outside perspective: this is a valid approach as long as those being interpreted are able to recognize themselves in the interpretation. Authentic dialogue facilitates a genuine appreciation of my neighbor’s faith.

RULE SIX: Each dialogue partner should not only listen to the other partner with openness and sympathy, but also attempt to agree with the dialogue partner as far as is possible. This genuine openness and sincere appreciation does not require that somehow one would “compromise” one’s own faith. All dialogue partners are to maintain integrity in their own faith tradition. Authentic dialogue does not imply “watering-down” or “surrendering” one’s faith; rather, all participants maintain integrity in their own faith traditions. In this encounter, authentic dialogue prospers.
Entrance Antiphon
(Ps 47 [46]2)
(Revised when there is no opening song.)

All peoples, clap your hands. 
Cry to God with shouts of joy!

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 challenges us to make a firm 
commitment to the Lord. The 
cost of following Jesus is high: 
Jesus claims priority over the 
most important things in our 
lives, including family and 
self. Yet by dying to self and 
losing everything else for the 
sake of Jesus and the Gospel, 
we will surely find life. As 
Paul puts it, "If we have died 
with Christ, we shall also live 
with him."

Penitential Rite

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

All — 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 
your 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)
O God, who through the 
grace of adoption chose us 
to be children of light, grant, 
we pray, that we may not be 
wrapped in the darkness of 
error but always be seen to 
stand in the bright light of 
truth.

Through our Lord Jesus 
Christ, your Son, who lives 
and reigns with you in the 
unity of the Holy Spirit, one 
God, for ever and ever.
All — Amen.

THE LITURGY OF THE WORD

First Reading
(2 Kgs 4:8–11, 14–16a) (Sit)

Elisha, the prophet of God, is 
given hospitality by a woman 
of Shunem, and the woman's 
generosity is rewarded with the 
gift of a son.

A reading from the second 
Book of Kings

ONE DAY ELISHA CAME TO 
Shunem, where there was a 
woman of influence, who urged 
him to dine with her. Afterward, 
whenever he passed by, he used 
to stop there to dine. So she said 
to her husband, "I know that 
Elisha is a holy man of God. 
Since he visits us often, let us 
arrange a little room on the 
roof and furnish it for him with 
a bed, table, chair, and lamp, 
so that when he comes to us 
he can stay there." Sometimes 
later Elisha arrived and stayed 
in the room overnight.

Later Elisha asked, "Can 
something be done for her?" 
His servant Gehazi answered, 
"Yes! She has no son, and her 
husband is getting on in years." 
Elisha said, "Call her." When 
the woman had been called 
and stood at the door, Elisha 
promised, "This time next year 
you will be fondling a baby 
son."

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

Responsorial Psalm
(Ps 89)

R — Forever I will sing 
the goodness of the Lord.

Sr. M. C. A. Barco, FSP

1. The promises of the Lord I will sing forever, through all generations my mouth shall proclaim your faithfulness. For you have said, “My kindness is established forever”; in heaven you have confirmed your faithfulness. (R)

2. Blessed the people who know the joyful shout; in the light of your countenance, O Lord, they walk. At your name they rejoice all the day, and through your justice they are exalted. (R)

3. You are the splendor of their strength; and by your favor our horn is exalted. For to the Lord belongs our shield; and the Holy One of Israel, our king. (R)

Second Reading
(Rom 6:3–4, 8–11)

The apostle Paul reminds us 
Christians that when we are 
immersed in the water of baptism, 
we die to our sins, and when we 
rise from it, we rise to a new life 
in Christ.

A reading from the Letter of 
Saint Paul to the Romans

BROTHERS AND SISTERS:

Are you unaware that we
who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as dead to sin and living for God in Christ Jesus.

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

Alleluia (1 Pt 2:9) (Stand)

All — Alleluia, alleluia. You are a chosen race, a royal priesthood, a holy nation; announce the praises of him who called you out of darkness into his wonderful light. Alleluia, alleluia.

Gospel (Mt 10:37–42)
P — A reading from the holy Gospel according to Matthew
All — Glory to you, O Lord.

JESUS SAID TO HIS APOSTLES: “Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

“Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will receive a prophet’s reward, and whoever receives a righteous man because he is a righteous man will receive a righteous man’s reward. And whoever gives only a cup of cold water to one of these little ones to drink because the little one is a disciple—amen, I say to you, he will surely not lose his reward.”

— 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 earnestly pray to God our Father that we may continually grow in our commitment to him and to our brothers and sisters. For every petition we shall say:

R — Lord, hear our prayer.
C — That the Church, the people of God, may live and preach the Gospel without compromise and never be ashamed of the redeeming cross of Christ, we pray: (R)
C — That missionaries and preachers of the Word may find hospitality and open hearts, we pray: (R)
C — That those suffering from injustice, poverty, sickness, and alienation may find generous people who will assist them in their need, we pray: (R)
C — That we may live our baptismal consecration, dying to our sinful inclinations and living with one another in peace, love and mutual respect, we pray: (R)
C — That travelers may be kept safe in their journey, the dying given comfort and the dead welcomed to their eternal reward in heaven, we pray: (R)
C — Let us pray for the urgent concerns of our community and our personal intentions (pause). We pray: (R)
P — Almighty Father, make us worthy of your love. As we struggle to follow you, stay close to us and protect us.
We ask this through Christ our Lord.
All — Amen.

The 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 — O God, who graciously accomplish the effects of your
mysteries, grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts
Through Christ our Lord.
All — Amen.

Preface VI: The pledge of the eternal Passover

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 you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you, as in joyful celebration 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 — 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

All — Our Father...
P — Deliver us, Lord...
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. Ps 103:1)

Bless the Lord, O my soul, and all within me, his holy name.

Prayer after Communion

(Stand)

P — Let us pray. (Pause)
May this divine sacrifice we have offered and received fill us with life O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts for ever
Through Christ our Lord.
All — Amen.

Dismissal

P — Go forth, the Mass is ended.
All — Thanks be to God.

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