In our fast-paced, always instant reality, fads come and go. What is trending now may be “boomer” tomorrow. This is true, too, when we watch any television program, search for any interesting videos, etc. Many of us, when we watch television, scan channels over and over again until we find something that could arouse our interest. This is what we call the culture of Zapping! Zapping means “killing time” by passing from one image to another in rapid succession, never stopping on a specific program. It seems discomforting, yet captivating; we can easily navigate and interact on different screens with different scenarios at the same time.

Zapping signifies an avidity for sensations and images so difficult to satiate. One can desire the latest “trend” without looking for anything special or maybe, without looking at all. One wants to “own” everything and yet is oblivious to the daily preoccupations and problems. This could result to an obsessive interest on what is new without the ability to synthesize everything that could draw up a life program. It becomes a cult of immediate desire and absence of personal freedom.

“Whoever has ears ought to hear.” The Gospel challenges us to overcome this culture of zapping which surrounds us in obscurity and superficiality. In the Parable of the Sower, the Word of God cannot germinate, grow, and produce fruits unless it is welcomed. Jesus proposes four possible dispositions in welcoming God’s Word: (1) those who listen and do not care to understand; (2) those who grasp superficially and immediately lose its vigor; (3) those who, due to their disordered life, are unable to understand; and, (4) those who receive it and allow it to grow.

Let us not allow the seed to fall on a “rocky ground” and be choked up in absurdity which compromises the value of the Gospel message we receive from Jesus, the sower. Rather we need to be simple and innocent like a child and allow the Word to penetrate us. Everything else will be added to us, even without us noticing it (Cf. Mk 4:27). Our fruitfulness comes when we align our lives to the Word and joyfully return the favor to others in the best of our ability. God rewards our efforts and will, not our successes and accomplishments. Sown with conviction, it can bear new fruits today.

— fr. Omar Delgado, SSP

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**PASTORAL CATECHESIS FOR THE YEAR OF ECUMENISM, INTERRELIGIOUS DIALOGUE, AND INDIGENOUS PEOPLE**

**Searching for Authenticity in Dialogue**

Fr. James H. Kroeger, MM

Over the past few weeks, we have mutually explored the “Ten Commandments of Dialogue”—often known as the “Dialogue Decalogue.” Our reflection today considers two more guidelines to be observed as we journey on the road of dialogue.

**RULE NINE:** Persons entering into interreligious dialogue must be at least minimally self-critical of both themselves and their own religious tradition. A lack of such self-criticism implies that one’s own faith tradition already has all the correct answers; such an attitude makes dialogue not only unnecessary, but even impossible. One honestly examines and assesses the strengths and weaknesses of one’s own religion; one still loves that faith tradition, but is also aware of its limitations.

**RULE TEN:** Each participant eventually must attempt to experience the other partner’s religious framework “from within.” A Christian asks: How does my Muslim or Hindu neighbor view and draw strength from the faith he follows? John Dune, who has explored interfaith relations in great depth, speaks of “passing over” into another’s religious experience; then, one journeys back to his own religious faith. Thus, he returns as a renewed person who has been enlightened, broadened, and deepened from his close encounter with his neighbor’s faith. Mutual enrichment occurs through such sincere encounters; faith is deepened!
Entrance Antiphon
(Cf. Ps 17 [16]:15)
(Recited when there is no opening song)

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

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 — The Gospel parable of the Sower reminds us that for God’s Word to yield a good harvest in our lives, we must prepare the soil by receiving the Word with our hearts and minds and by heeding its call to action. In this Eucharist, let us ask the Lord for the courage to think, decide, and act according to the Gospel.

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.

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 our 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 show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honor.

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 (Is 55:10-11) (Sit)

Just as the rain and snow make the earth fruitful, God’s word goes forth from his mouth to enrich us. But as the parable in the Gospel teaches, we need to provide a good soil for God’s word.

A reading from the Book of the Prophet Isaiah

THUS SAYS the LORD: Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth;

my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

— The word of the Lord.

All — Thanks be to God.

Responsorial Psalm (Ps 65)

R — The seed that falls on good ground will yield a fruitful harvest.

1. You have visited the land and watered it; greatly have you enriched it; God’s watercourses are filled; you have prepared the grain. (R)

2. Thus have you prepared the land: drenching its furrows, breaking up its clods, softening it with showers, blessing its yield. (R)

3. You have crowned the year with your bounty, and your paths overflow with a rich harvest; the untilled meadows overflow with it, and rejoicing clothes the hills. (R)

4. The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy. (R)

Second Reading (Rom 8:18-23)

Jesus’ disciples are subject to suffering and persecution. But Jesus’ resurrection, the firstfruit of the Spirit, holds the promise of incomparable glory and final redemption.

A reading from the Letter of Saint Paul to the Romans

BROTHERS AND SISTERS:

I consider that the sufferings of this present time are as
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 pray to the Father, that, through his Son, we may not be just listeners but doers of the word. We pray:

R — Father, open our hearts to your Son.

C — That we may have recourse to God’s word in order to be trained in holiness and be equipped for every good work, we pray: (R)

C — That those in public service may derive strength and inspiration from the word of God and follow the example of Christ in serving the people, we pray: (R)

C — That those who are severely tried by suffering and anxiety, those who are tempted by the values of the world, and those who grow cold in faith, may hold on to God’s word for courage and consolation, we pray: (R)

C — May the Lord welcome in his loving embrace and peace those who are dying today and all the souls who are in need most of his mercy. We pray: (R)

P — Let your word of your Son, heavenly Father, sink deep and be rooted in us, so that we may know your will and follow the path you mark out for a yield of a hundredfold.

Through Christ our Lord. All — Amen.

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 upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness.

Through Christ our Lord. All — Amen.
Preface IV: The history of salvation

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 by his birth he brought renewal to humanity’s fallen state, and by his suffering, canceled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

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 (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 (Jn 6:57)

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Prayer after Communion (Stand)

P — Let us pray. (Pause)
Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow.
Through Christ our Lord.
All — Amen.

THE CONCLUDING RITES

P — The Lord be with you.
All — And with your spirit.

Solemn Blessing

P — Bow down for the blessing. (Pause)
May the Lord bless you and keep you.
All — Amen.
P — May the Lord shine upon you and show you his mercy.
All — Amen.

P — May he turn his countenance towards you and give you his peace.
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.

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