




3 August 2025

18th Sunday in Ordinary Time

Year C

PARISH PRIEST'S SUNDAY

NUMBERING OUR DAYS ARIGHT; GAINING WISDOM OF HEART!

 In this First Sunday of August, God's Word invites us to reflect on the emptiness and meaninglessness of a life caught up in the web of selfishness, materialism, and hedonism. Unfortunately, so many fall into such a trap that Qoheleth calls "vanity of vanities."

What matters most in this life is not to work for what the world considers the "ultimate" and become rich in money and properties, but "to become rich in God's sight." We can do that by living a virtuous life under the guidance of His Law and the help of His grace. It means knowing what to value and how, as reflected in the prayer we all ought to be familiar with: "Teach us Lord, to number our days aright, and so gain wisdom of heart."

Let us take this opportunity to show our gratitude to our parish priest and his assistants for being instruments of God's care for us. Let us pray that they may be inspired by their patron saint, John Marie Vianney.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

O God, come to my assistance; O, Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.
(Ps 70 [69]:2-6)

Greeting

P –Grace and peace from God our Father, and the Lord Jesus Christ, be with you all.
All – And with your spirit.

Penitential Act

P –Brethren, let us acknowl-

edge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

P –Lord Jesus, our life is now hidden with you in God, our Father. Lord, have mercy.

All – Lord, have mercy.

P –Lord Jesus, your will is that we put to death all our evil desires and sinful inclinations. Christ, have mercy.

All – Christ, have mercy.

P –Lord Jesus, you invite us to become rich in God's sight by deeds of charity and selflessness. 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 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

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Christ, with the Holy Spirit,
in the glory of God the Father.
Amen.

Collect (Opening Prayer)

P —Draw near to your servants,
O Lord, and answer their prayers
with unceasing kindness, that,
for those who glory in you as
their Creator and guide, you may
restore what you have created
and keep safe what you have re-
stored.

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



1st Reading *Eccl 1:2; 2:21-23*
*So many things in life do not
seem to make sense if our hori-
zon is limited to earthly existence
and logic. Such is the conclu-
sion drawn by the philosopher
Qoheleth and by all those who
lose sight of the transcendental
dimension of our existence. Only
God and eternal life in heaven
can give meaning to the good
we do.*

R —A reading from the Book of
Ecclesiastes

**Vanity of vanities, says
Qoheleth, vanity of vanities!
All things are vanity!**

**Here is one who has la-
bored with wisdom and knowl-
edge and skill, and yet to an-
other who has not labored over
it, he must leave his property.
This also is vanity and a great
misfortune.**

**For what profit comes to
man from all the toil and anxi-
ety of heart with which he has
labored under the sun? All his
days sorrow and grief are his
occupation; even at night his
mind is not at rest. This is also
vanity.**

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

Responsorial Psalm

Ps 90:3-4.5-6.12-13

R —If today you hear his voice,
harden not your hearts.

R. M. Velez



*** You turn man back to dust,
saying, “Return, O children
of men.” For a thousand years
in your sight are as yesterday,
now that it is past, or as a watch
of the night.**

R.

*** You make an end of them
in their sleep; the next morn-
ing they are like the changing
grass, which at dawn springs
up anew, but by evening wilts
and fades.**

R.

*** Teach us to number our
days aright, that we may gain
wisdom of heart. Return, O
Lord! How long? Have pity on
your servants!**

R.

*** Fill us at daybreak with
your kindness, that we may
shout for joy and gladness all
our days. And may the gra-
cious care of the Lord our God
be ours; prosper the work of
our hands for us! Prosper the
work of our hands!**

R.

2nd Reading *Col 3:1-5.9-11*
*Today, St. Paul reminds us that
faith in the resurrection of Christ
and our own resurrection is what
gives meaning to our existence
and what should guide our pri-
orities.*

R —A reading from the Letter
of Paul to the Colossians

Brothers and sisters:

**If you were raised with
Christ, seek what is above,
where Christ is seated at the
right hand of God. Think of**

what is above, not of what is on
earth. For you have died, and
your life is hidden with Christ
in God. When Christ your life
appears, then you too will ap-
pear with him in glory.

**Put to death, then, the
parts of you that are earthly:
immorality, impurity, pas-
sion, evil desire, and the greed
that is idolatry. Stop lying to
one another, since you have
taken off the old self with its
practices and have put on
the new self, which is being
renewed, for knowledge, in
the image of its Creator. Here
there is not Greek and Jew,
circumcision and uncircum-
cision, barbarian, *Scythian*,
slave, free; but Christ is all
and in all.**

The Word of the Lord.

All—Thanks be to God.

Gospel Acclamation *Mt 5:3*

All—Alleluia, Alleluia.

**Blessed are the poor in
spirit, for theirs is the
kingdom of heaven.
Alleluia, Alleluia.**

Gospel *Lk 12:13-21*
*In today's Gospel parable of the
foolish rich man, Jesus reminds
us of the purpose of this world's
resources. They are meant to
be used not for our own selfish
satisfaction but to do good to
others, and thereby become rich
in God's sight.*

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

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

**Someone in the crowd said
to Jesus, “Teacher, tell my
brother to share the inheri-
tance with me.” He replied to
him, “Friend, who appointed
me as your judge and arbitra-
tor?”**

**Then he said to the crowd,
“Take care to guard against all
greed, for though one may be
rich, one's life does not consist**

GLOSSARY: • **Circumcision:** A ritual performed among the Jews on the male children on the 8th day after birth. Through the circumcision a child becomes a member of the people of Israel as one becomes a Christian through Baptism. • **Scythian:** A member of a nomadic people who lived in southern Europe, north of the Black Sea and along the Danube River. In our context the word “Scythian” stands for all pagan peoples of that part of Southern Europe.

of possessions.”

Then he told them a parable. “There was a rich man whose land produced a bountiful harvest. He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, “Now as for you, you have so many good things stored up for many years. Rest, eat, drink, be merry!”’ But God said to him, ‘You fool! This night your life will be demanded of you; and the things you have prepared, to whom will they belong?’

Thus will it be for all who store up treasure for themselves but are not rich in what matters to God.”

The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

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, *(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 —Today the Lord reminds us that our life has meaning only if we relate it to Him in faith and love. Let us ask this grace for ourselves and all mankind:

All—Source of all goodness, graciously hear us.

C —That the whole Church, under the guidance of the Holy Father and the other leaders, may always give an example of consistency in upholding the values of the Kingdom, let us pray. **R.**

C —That all parents and teachers may be shining examples to their children and pupils in giving priority to moral and spiritual values, let us pray. **R.**

C —That all those who have plenty of material resources may use them to answer the needs of their poor brothers and sisters, let us pray. **R.**

C —For all the priests: may they imitate the zeal, humility, and holiness of St. John Marie Vianney, their patron saint. Let us pray. **R.**

P —Lord Jesus, you alone can give meaning and direction to our life. Strengthen our faith in the eternal reward you promise, and make our behavior a constant witness to what we believe in. You who live and care for ever and ever.

All—Amen.

LITURGY OF THE EUCHARIST



Preparation of the Gifts

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 —Graciously sanctify these gifts, O Lord, we pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you.

Through Christ our Lord.

All—Amen.

Preface I

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 through his Paschal Mystery, he accomplished the marvelous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, 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.

Memorial Acclamation

P —The mystery of faith!

All—We proclaim your Death, O Lord, and profess your Resurrection until you come again.

COMMUNION RITE



All—Our Father . . .

P —Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All—Lamb of God, you take away the sins of the world: have mercy on us. (2×)

Lamb of God, you take away the sins of the world: grant us peace.

Communion

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

(To be recited only when no Communion Hymn is sung.)

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste. (Wis 16:20)

Prayer after Communion

P —Accompany with constant protection, O Lord, those you renew with these heavenly gifts and, in our never-failing care for them, make them worthy of eternal redemption.

*Through Christ our Lord.
All—Amen.*

CONCLUDING RITES



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

*P —Bow down for the blessing.
(Pause)*

—May the Lord purify you from all forms of selfishness and give you a generous heart.

All—Amen.

P —May He make you instruments of His love for all human beings, especially the sick, the forsaken, and the poor.

All—Amen.

P —May He protect you from all harm and lead you to everlasting life.

All—Amen.

P —May almighty God bless you: the Father, and the Son, and the Holy Spirit.

All—Amen.

P —Go in peace, glorifying the Lord by your life!

All—Thanks be to God.

SIC TRANSIT GLORIA MUNDI!

Kalakbay at Katoto

All of us mortals long for the more, the better, the greater, and the ultimate! The history of the world, and our own personal histories reflect this timeless and ageless truth – we look for fulfillment, for what satisfies, for everything that gives lasting meaning to our existence. We even pine for immortality, for the proverbial fountain of youth, physical prowess, and beauty. We hanker for everything that lasts, and all things that lend perfection and lasting dignity to our person.

All that we long for, and all that we look for are not bad in themselves. They are legitimate ends for men and women created by God with the natural tendency towards “self-transcendence.” This includes our legitimate desire for material wealth and prosperity.

Today’s liturgy, though, offers some kind of a “caveat” (a warning). Today’s readings would have us pause awhile and see beyond what we consider as the “ultimate.” The Lord, today, would have us reflect a little bit deeper on the values we hold dearly, on the priorities we have set for ourselves, on the targets

we have focused on, and on the bases of the happiness and meaningfulness we have pegged ourselves and our lives on.

For, truth to tell, there is so much blindness in the world today, so much lack of clarity, so much lack of perspective.

The view from Hollywood, for one, is an absolutist one. Entertainment and fun is the ultimate gauge of one’s happiness and well-being. Every day, we are bombarded by pictures of svelte, upbeat, and perpetually smiling actors and actresses, whose lives appear to revolve around party upon glitzy party, their seemingly happy and ever smiling faces paying tribute to the mantra of youthful life based for the most part on the culture of fun.

So is the view from Wall Street wealth and fortune, and the examples of those who made it, constantly hog the infotainment headlines. They act as the modern-day prophets of the capitalist gospel of prosperity and financial well-being.

Today, the Church goes counter-cultural, as usual. Today, I am afraid, many people, espe-



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cially the young, would find the Lord's good news as one that rather goes against the grain. However, I would like to suggest that, more than being a put-down, today's biblical readings are an invitation for all of us to gain back perspective, to put back the horse before the cart, and to regain our sense of clarity.

In a culture that has co-opted our minds, our attitudes, and our hearts, and which has gradually led us to absolutize and prioritize our "labor," "toil and anxiety," and all "*the part of [us] that are earthly*," the Lord reminds us today through Qoheleth that "*all things are vanity*." **In essence, what we are told is not that all the above is bad, but that they are simply not the ultimate, for they are nothing but "vanity," that is, mere "vapor," "breath," something that is merely transitory.** They are useful and important, true, but transitory, not permanent. Being transitory, they are not to be considered the "end all and be all" of human existence.

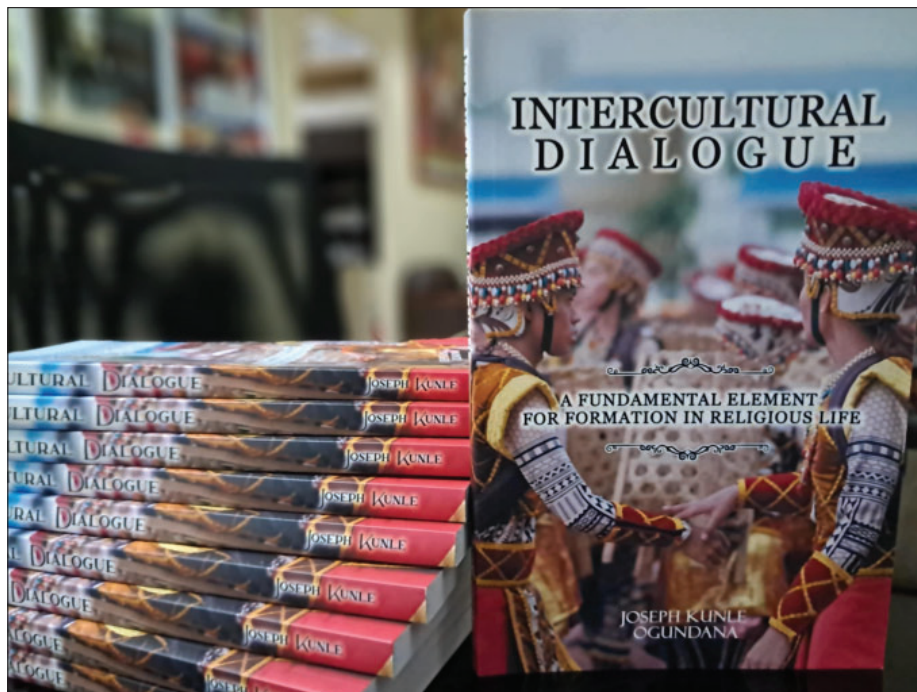
But neither are Church personnel and religious priests immune to such a pervasive culture that can also lead some of us to resort to manipulation and

machination in order to safeguard coveted, lucrative posts or hold on to power. To our shame, there are posh parishes all over the country that have become untouchable turfs of some well-connected clerics. But what is sauce for the goose ought to be sauce, too, for the gander. All of us Christians, whether cleric or lay, would do well to reflect on the prayer that we blurted out after the first reading: "*If today, you hear his voice, harden not your hearts*." We would do well to remember the relative nature of everything that we have on loan from the gracious generosity of God. "*Teach us to number our days aright, that we may gain wisdom of heart*."

Indeed, all the parts of us that are earthly, all that we consider important in this world, all that in our lack of clarity of mind and heart, we believe to be the ultimate values; indeed everything that in our shortsightedness, clouds our minds, and makes us lose perspective and miss the forest for a tree, will all one day disappear, for "*the world and all its pleasures are fast drifting away*." ***Sic transit gloria mundi!* That is simply the way of all earthly glory ... like grass, they wither and die; they are here today, and gone tomorrow.**

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