



# EUCHALETTE

10 August 2025

19th Sunday in Ordinary Time

Year C

## *Believing Fully; Living Rightly!*

Today's liturgy would have us all focus on faith. The biblical readings tell us the great difference which faith made in the life of the great champions of the Jewish people, as well as the great difference it should make in our lives. Faith is the great gift from the Lord that we should not only proclaim with our lips, but also profess with our actions. Such is the faith that works through charity, the faith that saves and brings light and strength to our days.

But living the faith does not just simply rhyme with believing. The two ought to stand side by side, every step of the way in our journey through life. This year, as "pilgrims of hope," we are called to enliven our faith, even as we are invited to strengthen our hope, given the undeniable reality of our very own failures to live in accordance with what we believe.



### INTRODUCTORY RITES



#### Entrance Antiphon

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

**Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.**

*(Cf. Ps 74 (73):20.19.22.23)*

#### Greeting

**P** – The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all.

**All** – And with your spirit.

#### Penitential Act

**P** – Brethren, let us acknowledge our sins and so prepare

ourselves to celebrate the sacred mysteries. *(Pause)*

**P** – You chose us that we may bear fruits of goodness that will last. Lord, have mercy.

**All** – Lord, have mercy.

**P** – You are the Master who will come when we least expect it to judge the behavior of your servants. Christ, have mercy.

**All** – Christ, have mercy.

**P** – You are the source of our faith and its reward. 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 high-

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

#### Collect (Opening Prayer)

**P** – Almighty ever-living God, whom, taught by the Holy Spirit,

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we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised.

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** *Wis 18:6-9*  
*The Exodus experience was a most crucial moment in the history of the people of Israel. Their humble faith in the powerful intervention of the Lord was their great support in those dramatic hours.*

*R* —A reading from the Book of Wisdom

The night of the Passover was known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage.

Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution.

The Word of the Lord!  
*All—Thanks be to God!*

**Responsorial Psalm**  
*Ps 33:1.12.18-19.20-22*

*R* —*Blessed the people the Lord has chosen to be his own!*

*R. M. Velez*



\* **Exult, you just, in the**

**Lord; praise from the upright is fitting. Blessed the nation whose God is the Lord, the people he has chosen for his own inheritance.** *R.*

\* **See, the eyes of the Lord are upon those who fear him, upon those who hope for his kindness, to deliver them from death and preserve them in spite of famine.** *R.*

\* **Our soul waits for the Lord, who is our help and our shield. May your kindness, O Lord, be upon us who have put our hope in you.** *R.*

**2nd Reading** *Heb 11:1-2.8-19*  
*As the author of the Letter to the Hebrews reminds us, FAITH in the Lord was what characterized the great men and women of old. Their strong and unwavering faith remains our inspiration even today.*

*R* —A reading from the Letter to the Hebrews

**Brothers and sisters:**

Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested.

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. He went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age — and Sarah herself was sterile — for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be

strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac, descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

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

**Gospel Acclamation** *Mt 24:42.44*  
*All—Alleluia, Alleluia.*

**Stay awake and be ready! For you do not know on what day the Son of Man will come.**  
*Alleluia, Alleluia.*

**Gospel** *Lk 12:32-48*  
*Waiting for the return of the Lord with an active, living faith is what should characterize the lives of his disciples. Real love and faith are ever-vigilant and ready to welcome the Beloved at any time.*

*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.*

Jesus said to his disciples: "Do not be afraid any longer, little flock, for your Father is pleased to give you the Kingdom.

Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be.

Gird your loins and light your lamps, and be like ser-

vants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants.

Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come."

Then Peter said, "Lord, is this parable meant for us or for everyone?"

And the Lord replied, "Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute the food allowance at the proper time? Blessed is that servant whom his master on arrival finds doing so. Truly, I say to you, the master will put the servant in charge of all his property.

But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant's master will come on an unexpected day and at an unknown hour and will punish the servant severely, and assign him a place with the unfaithful.

That servant who knew his master's will but did not make preparations nor act in accord with his will shall be beaten severely; and the servant who was ignorant of his master's will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more."

The Gospel of the Lowrd.  
**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 encourages us to strengthen our faith and to show in practice that we really believe in him. Aware of our weakness, let us implore his help:

**All—Lord, strengthen our faith in you.**

**C** —For the Church, the Bride of Christ: May her faith in the Lord Jesus be a constant inspiration for all people and find its manifestation in works of practical love. Let us pray. **R.**

**C** —For the Holy Father, our bishops, and parish priests: May they constantly guide all believ-

ers with their exhortation and example of a strong and pure faith. Let us pray. **R.**

**C** —For all those whose faith has been shaken by the bad example of other believers: May the Holy Spirit heal their emotional and spiritual wounds and rekindle in them the flame of a stronger faith. Let us pray. **R.**

**C** —For all of us and the people most dear to us: May we treasure our Catholic faith, nourish it with prayer and practice it in the fulfillment of our daily duties. Let us pray. **R.**

**P** —Lord Jesus, grant us the grace to recognize and serve you in our neighbor till we come to see you face to face in the Kingdom where you live and reign 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** —Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered and by your power you transform them into the mystery of our salvation.

Through Christ our Lord.

**All—Amen.**

## Preface IV

**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.**

#### 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.)*

**O Jerusalem, glorify the Lord, who gives you your fill of finest wheat. (Ps 147:12.14)**

#### Prayer after Communion

**P** —May the communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth.

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 almighty God bless you in His mercy, and make you always aware of His saving wisdom.

**All—Amen.**

**P** —May He strengthen your faith with proofs of His love, so that you will persevere in good works.

**All—Amen.**

**P** —May He direct your steps to Himself, and show you how to walk in charity and peace.

**All—Amen.**

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

**All—Amen.**

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

**All—Thanks be to God.**

## LIVING IN FAITH, WATCHING IN HOPE

*Kalakbay at Katoto*

**T**oday's readings are all about keeping one's sense of balance, even in our lives of faith.

Not even the Catholic Church is spared this particular difficulty and monumental challenge to evangelization. On the one hand, there are those of us who fall for the cut-and-dried and what appears to be a no-nonsense approach to the faith offered by modern-day *milleniarists* who overly emphasize an apocalyptic, if frightening, vision of impending disaster and gloom that mark the coming of the "end times." Supported by the teachings of so-called "visionaries" that espouse doubtful theology, and reports of various, alleged, but, unapproved Marian apparitions all over the world, these Christian Catholics spend all their time preaching a "fire and brimstone" type of gospel, based more on fear, than on love and healthy, balanced, and theologically sound devotion.

On the other hand, we have a growing bunch of those who, in their desire to give quick answers to people who are lost in a culture either of material affluence or the utter lack of it, a culture characterized either by overflowing wealth or utmost penury, the gospel gets reduced to a message of prosperity solely for the here-and-now, on the one hand, or one that identifies salvation solely with the hereafter, on the other, leaving people only with the promise of retribution and spiritual salvation only at some unknown time in the future.

**One trend identifies salvation with a "this worldly" reality of**



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**earthly prosperity and well-being. The other extreme would have people look at this salvation as an “other worldly” reality, as something that will take place only in the after-life.** For some misguided Christians, passage to this other worldly reality entails a whole lot of frantic efforts on their part, characterized mostly by endless reparation for one’s sins and the sins of all the world, not letting one’s guard down at anytime, for the “end of the world is near.” Christian life is thus reduced to a life of unnecessary suffering ... the more suffering, the better ... in order to live what they refer to as their vocation to be “victim souls” for Christ. Suffering of any kind, is not to be shunned, but accepted, even sought for. For others on the other extreme, suffering is to be avoided at all cost, and salvation is identified with material abundance and prosperity, which makes salvation purely a this worldly affair.

**It is important that our faith is not based on a misguided interpretation of biblical passages taken apart from the totality of the whole of Christian revelation that comes to us both in Scripture and Tradition.** A fundamentalist (and narrow) understanding would have us focus solely on apocalyptic eschatology. Were this to be our sole focus, then the emphasis of our understanding would be on the end of THIS world as we know it. If so, then, our sights are to be directed towards the external signs that are spoken of in several passages in the bible, namely, those symbolic events mentioned such as the stars and the moon falling from the firmament up above, or the reality of wars all over the world, or the sinfulness of humankind. What follows logically from this is the need for us to set a date, or predict a definite time for the “end of the world.” Fear, not love, would then lead us to do what it takes to “appease” a basically angry God, whose hand poised for punishment, could not be further restrained anymore. The here-and-now or the present loses its savor, its importance, and value. What matters more than anything else is one’s readiness to face this impending doom of God’s judgment to a sinful humanity. The world, as we know it, is basically sin-stained, evil, and is therefore, not to be given much attention to. Holiness is to be understood as running away from the world, as one does to a plague.

**Today’s readings, though, appear to focus more on prophetic eschatology. They speak about the end of a world, as distinct from the end of the world.**

**Today’s liturgy, very much like that of last Sunday’s, offers us a lesson on perspective, on a balanced biblical and theological outlook on the meaning of life in the world as we know it, and our attitude towards what this same world can offer us.**

The right perspective begins with a very important truth. The Book of Wisdom establishes that it was God who saved and glorified Israel: *“For when you punished our adversaries, in this you glorified us whom you had summoned.”* The Letter to the Hebrews further deepens this truth, by capitalizing on Abraham’s

faith, who *“obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go.”* The same faith led Abraham to follow God’s will: *“By faith, Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son...”*

**All this is an illustration of the perspective of people who have faith, a perspective that enables people to see God in control of history, a God whose future victory and coming is certain, but a God, who is also present and active here and now, in this world, in this life, in these present times.** This perspective of faith would have us acclaim with the psalmist: *“Blessed the people the Lord has chosen to be His own.”* This perspective of faith would also lead us to appreciate, accept, and enjoy the world which is the fruit of His creation. Legitimate pleasures in this world and in this life are not necessarily bad and sinful. The world, *per se*, is not evil, for God can never create evil. By itself, it ought not to be despised and avoided. For this is the world that the Lord has given us, the place of our salvation, the locus and starting point of our search for holiness and union with God.

**To live with the perspective of faith, however, does not mean living irresponsibly and without the need for any parameters, without any form of concrete moral and spiritual boundaries.** To live by faith, as the same readings tell us, is really to live in vigilance, in an attitude of hopeful watching. This right perspective would have us be careful about absolutizing material goods. This right perspective would have us put possessions and belongings in the right place. They are important alright, and definitely useful – even, needed. But they must be seen in their right context: *“Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy.”* In other words, compared to the *“pearl of great price,”* material wealth, and the search for it, ought to take a back seat.

**Christian life, then, at least as far as today’s readings are concerned, has to do with living in faith in the here-and-now and in the “already,” and watching in hope for the hereafter, for the “not yet” of this same faith.** At bottom, it has to do with a sense of balance, that comes from a right perspective of things, events, people, material goods, and the world. With so much and something so great in store for us believers, we would do well to be reminded: *“Stay awake and be ready! For you do not know on what day the Son of Man will come.”* (Communion antiphon)

