



31 August 2025

22nd Sunday in Ordinary Time

Year C

Long Live the Humble and the Generous!

This Sunday, the Word of God invites us to reflect on the disastrous consequences of pride and the preciousness of humility. Pride was what cast Lucifer into hell. The ambitious desire to become like God was what brought Adam and Eve to ignore God's prohibition.

Pride has caused so much suffering to millions of human beings all through human history. Its opposite – HUMILITY – brings joy, peace and encouragement to all. Humble people readily acknowledge that all the good qualities they have are gifts from God and that every success has its origin and support in Him.

In this Eucharistic celebration let us ask for the grace to be truly HUMBLE. This will enable us to be GENEROUS and thereby become a source of blessings and happiness for so many of our brothers and sisters.



INTRODUCTORY RITES



Entrance Antiphon

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

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. (Cf. Ps 86 (85):3.5)

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 – Lord Jesus, you reject the proud and the arrogant.

Lord, have mercy.

All – Lord, have mercy.

P – Lord Jesus you accepted the humiliation of the cross for our sake. Christ, have mercy.

All – Christ, have mercy.

P – Lord Jesus, you are exalted at the right hand of the Father. 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 Be-

gotten 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 – 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.

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LITURGY OF THE WORD



1st Reading

Sir 3:17-18.20.28-29

Humility, eagerness to learn real wisdom, and generosity were virtues exalted by the wise people of old like Sirach. His advice is most appropriate even in our days, for the virtues he inculcates are timeless values.

R –A reading from the Book of Sirach

My child, conduct your affairs with humility and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God. What is too sublime for you, seek not, into things beyond your strength search not.

The mind of a sage appreciates proverbs, and an attentive ear is the joy of the wise. Water quenches a flaming fire, and alms atone for sins.

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

Responsorial Psalm

Ps 68:4-5.6-7.10-11

R –*God, in your goodness, you have made a home for the poor.*

R. M. Velez



* **The just rejoice and exult before God; they are glad and rejoice. Sing to God, chant praise to his name; whose name is the Lord.** **R.**

* **The father of orphans and the defender of widows is God in his holy dwelling. God gives a home to the forsaken; he leads forth prisoners to prosperity.** **R.**

* **A bountiful rain you show-**

ered down, O God, upon your inheritance; you restored the land when it languished. Your flock settled in it; in your goodness, O God, you provided it for the needy. **R.**

2nd Reading

Heb 12:18-19.22-24

Jesus is the mediator of the New Covenant, the new relationship with God which is characterized not by fear, but by trust and communion with angels and saints.

R –A reading from the Letter to the Hebrews

Brothers and sisters:

You have not approached that which could be touched and a blazing fire and gloomy darkness and storm and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them.

No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.

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

Gospel Acclamation *Mt 11:29*

All—Alleluia, alleluia.

“Take my yoke upon you,” says the Lord, “and learn from me, for I am meek and humble of heart.”

Alleluia, alleluia.

Gospel

Lk 14:1.7-14

Jesus is the perfect model of humility and generosity, and wants all his followers to practise these virtues. The sight of people scrambling for places of honor gives him the opportunity to inculcate these virtues in the guests and in us.

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!

On a Sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table.

“When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you, he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind. Blessed indeed will you be because of their inability to repay you, for you will be repaid at the resurrection of the righteous.”

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 God’s Word teaches us the virtues of *humility* and *generosity*. Aware of our moral weakness, let us ask for the grace of these virtues for ourselves and all our brothers and sisters.

All—Lord, graciously hear us!

C —Lord, you established the Church to be the instrument of salvation for all. May she fulfill her mission with humility, faithfulness, and dedication. Let us pray. **R.**

C —Lord, you gave Pope Leo and all our religious leaders the task to teach the Gospel in words and deeds. May they persevere in the good work of building your Kingdom in the hearts of all people. Let us pray. **R.**

C —Lord, you established civil authorities to promote the com-

mon good. May our leaders promote justice, peace, and the welfare of all citizens. Let us pray. **R.**

C —Lord, you enabled a number of countries to reach outstanding economic and technological progress. May their leaders extend generous help to the developing nations in a spirit of human solidarity. Let us pray. **R.**

P —Lord Jesus, you showed your disciples how to be humble and generous by being the servant of all and by giving your life for the salvation of mankind. Grant that we may follow your example and thus come to share your eternal life 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 —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 II

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 out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the pas-

sion of the Cross, he freed us from unending death, and by rising from the dead, he gave us life eternal.

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.)

How great is the goodness, Lord, that you keep for those who fear you. *(Ps 31 (30):20)*

Prayer after Communion

P –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!



P –The Lord be with you.

All–And with your spirit.

P –Bow down for the blessing.
(Pause)

–May the Lord make you grow in sincere humility and thereby enjoy the blessings He bestows on the humble of heart.

All–Amen.

P –May He give you a generous heart that you may do good to all only for love of Him and not in view of earthly reward.

All–Amen.

P –May the peace of God which

is beyond all understanding keep your hearts and minds in the love that opens the door of 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.

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

All–Thanks be to God.

HUMBLE FOR A REASON

Kalakbay at Katoto

Reasons there are abounding to aim for greatness, popularity, and power. With so much competition in our postmodern culture that values self-fulfillment and self-realization to the hilt; with so much pressure on us to deliver, perform, and conform to the so-called “norms” of a society that ever hankers for the elusive more and more, who would want to be at the bottom of the heap? Who would want to be left behind by the bandwagon of success and achievement?

By comparison, the liturgy today simply sounds so counter-intuitive, so counter-cultural! Whilst the whole world speaks of getting up higher in the rung of worldly importance, and exhorts all and sundry to pull their own strings, and to claim their rightful place under the sun, today’s readings almost sound like a douse of cold water to our raging enthusiasm to excel and be known to many for all we are worth (or at least imagine ourselves to be). Or are they?

The first reading from Sirach opens, not with a shove towards worldly excellence, but a gentle nudge towards spiritual heights: “My child, conduct your affairs with humility.” Jesus, in the Gospel, affirms the exhortation of Sirach, with a very practical rule for party rats: “do not recline at table in the place of honor.” Consciously working and striving to aggrandize oneself and purposely elevating oneself to a level higher than that of others simply does not belong to Jesus’ new set of “table etiquette” in the Kingdom he has come to

establish. The second reading from the Letter to the Hebrews gives the context and motivation for such a selfless and lowly stance. Simply put, this world as we know it, is not going to last forever. Sooner than we imagine, the “*heavenly Jerusalem*” will one day bring to naught all our earthly strivings and all our vainglorious longings for honor, power, and glory.

A sobering thought and a solid reality check all this is!

Today, we are told not simply to be humble. We are also told that there are reasons, too, why we ought to be humble. Let’s get them straight from the horse’s mouth. Sirach tells us that with humility, we “*will be loved more than a giver of gifts*” and we “*will find favor with God.*” The letter-writer to the Hebrews reminds us of the ultimate reason to imitate God in his humility ... we “*approach Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven ...*” Jesus, for his part, tells us: “*everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.*”

Yes, reasons abound for us to work for greatness and supremacy in every imaginable facet of human life. **But more compelling reasons abound that show that the virtue of humility is worth striving after and working for ... at least the right humility that the Scriptures speak of.**



**WORD AND LIFE
PUBLICATIONS**

Don Bosco Compound, A. Arnaiz Ave. cor. Chino Roces Ave., Makati, Metro Manila

Postal Address: P.O. Box 1820, MCPO, 1258 Makati, Metro Manila, Philippines

Tel. Nos. 8894-5401; 8475-8945 • Website: www.wordandlife.org

• E-mail: wordandlifepublications@gmail.com • FB: Word And Life Publications

• Editorial Team: Fr. R. De Guzman, Fr. C. Dimaranan, Fr. D. Duya, V. David, R. Molmog, D. Daguiog

• Illustrations: A. Sarmiento, B. Cleofe • Circulation: R. Saldua

Yes ... the humility that is the subject of today's good news has nothing of the negative in it. Humility that Sirach speaks about does not smack of weakness and helplessness. The humility presented by Scriptures is redolent of the positive, the powerful, and the freely chosen. Scriptural humility starts with Truth, most especially the truth about God vis-à-vis human beings. And this truth has to do with His choice, His love, and His predilection for us His creatures. God is Love! Bernard Haring writes that these words imply in a challenging way the concomitant truth that God is humility. For "God is the love that bends down to us so that He can lift us up."

Indeed, humility is truth, as we have often been told. Humility starts in truth which reminds us that we are only *humus* (soil), but loved immensely by the world's most tremendous lover. This truth leads us to proclaim with gratitude: "*God, in your goodness, you have made a home for the poor.*" (*Responsorial Psalm*)

I have it on the authority of moralist James Keenan that, whilst self-esteem is not a virtue, it makes the virtue of humility possible. Again, here we are back to the discourse of the grace-nature interplay. Grace builds on nature. And nature, that is, the human personality ought first to be perfected by, among others, a healthy self-esteem. Keenan goes further, in fact, as to suggest self-esteem to be among the so-called "cardinal virtues" (along with justice,

prudence, fidelity, and self-esteem).

We find common-ground with what Keenan suggests. More than this, we find the Biblical data on humility more than enough material to prop up such a positive approach to humility cum self-esteem.

Today's readings are a case in point. They all speak of humility, not only as a positive virtue, but as a virtue that smacks of personal power. The virtue of humility, instead of being a virtue of the weak, really appears to be a virtue of those who are ready and willing to take the Kingdom of God by storm, on purpose, based on a freely made decision to focus less on what earthly and temporal kingdoms have to offer, but more on the "*blazing fire*" and the "*trumpet blast*" associated with the "*resurrection of the righteous.*"

Humble people are never humiliated. They can only be humbled even more, for in the strength and power of their well-placed self-esteem, they become the "*meek*" who have learned to "*take [Jesus'] yoke upon [them] and learned from [him], meek and humble of heart.*"

Blessed are the humble and the meek ... for they shall inherit the earth. Like Jesus, humbled for a reason, they shall be exalted by no less than the God who is Love, the God who is humility, the Mighty, Strong, Immortal One.



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