



EUCHALETTE

13 July 2025

15th Sunday in Ordinary Time

Year C

“DO THIS AND YOU WILL LIVE!”

We all know that we have the duty to love our neighbor as ourselves. But most of us encounter two big difficulties in the practical application of this all-important commandment. The first difficulty comes from whom to include in the very wide category of “Neighbor.” The second difficulty is to actually love all those who fall into that category.

Today’s Gospel parable of the Good Samaritan tells us that our **“neighbor” is every human being, including our enemies.** It also teaches us that we must **show our love for all our brothers and sisters by being attentive to their needs,** even at the cost of personal sacrifice.

Only if we fulfill these conditions can we claim to be disciples of Jesus, the Divine Samaritan. In this Eucharist let us pray in a special manner for those who find it difficult to accept and love all as their neighbor.



INTRODUCTORY RITES



Entrance Antiphon

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

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory. *(Cf. Ps 17 [16]:15)*

Greeting

P –In the name of the Father, and of the Son, and of the Holy Spirit!

All–Amen!

P –The grace of our Lord Jesus Christ, the love of God, and the communion 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 have come that we might have life and have it more abundantly: Lord, have mercy!

All– Lord, have mercy!

P –Lord Jesus, by your love, you have shown us the way to the Father: Christ, have mercy!

All– Christ, have mercy!

P –Lord Jesus, you have called us to love our neighbor as we love ourselves: 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 Christ, with the Holy Spirit, in the glory of God the Father. Amen!

Collect (Opening Prayer)

P –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.

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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 *Dt 30:10-14*

Even before being carved on stone tablets or printed in books, the Law of the Lord is already inscribed in our hearts. Like the Israelites of old, we must learn to put it into practice if we want to enjoy the blessings of the Lord.

R — A reading from the Book of Deuteronomy

Moses said to the people: “If only you would heed the voice of the Lord, your God, and keep his commandments and statutes that are written in this book of the law, when you return to the Lord, your God, with all your heart and all your soul.

For this command that I enjoin on you today is not too mysterious and remote for you. It is not up in the sky, that you should say, ‘Who will go up in the sky to get it for us and tell us of it, that we may carry it out?’ Nor is it across the sea, that you should say, ‘Who will cross the sea to get it for us and tell us of it, that we may carry it out?’ No, it is something very near to you, already in your mouths and in your hearts. You have only to carry it out.”

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

Responsorial Psalm *Ps 69*

R — *Turn to the Lord in your need, and you will live!*

R. M. Velez



* I pray to you, O Lord, for the time of your favor, O God!

In your great kindness, answer me with your constant help. Answer me, O Lord, for bounteous is your kindness: in your great mercy turn toward me. **R.**

* I am afflicted and in pain; let your saving help, O God, protect me. I will praise the name of God in song, and I will glorify him with thanksgiving. **R.**

* See, you lowly ones, and be glad; you who seek God, may your hearts revive! For the Lord hears the poor, and his own who are in bonds he spurns not. **R.**

* For God will save Zion and rebuild the cities of Judah. The descendants of his servants shall inherit it, and those who love his name shall inhabit it. **R.**

2nd Reading *Col 1:15-20*

In highly theological and poetic language, the author of this hymn exalts the unique prerogatives of Christ. This is what makes him our hope of salvation.

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

Christ Jesus is the image of the invisible God, the firstborn of all creation.

For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him.

He is before all things, and in him all things hold together. He is the head of the body, the Church.

He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent.

For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on earth or those in heaven.

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

Gospel Acclamation
All—Alleluia! Alleluia!

Your words, Lord, are Spirit and life. You have the words of everlasting life.

Alleluia! Alleluia!

Gospel

Lk 10:25-37

The parable of the Good Samaritan contained in today's Gospel passage is an all-time favorite. It constantly challenges us and stimulates us to become neighbor to any human being that needs help, without distinction of race, social status or religious affiliation.

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!

There was a scholar of the law who stood up to test Jesus and said, “Teacher, what must I do to inherit eternal life?” Jesus said to him, “What is written in the law? How do you read it?” He said in reply,

“You shall love the Lord, your God with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.”

Jesus said, “You have answered correctly; do this and you will live.” But because he wished to justify himself, the man said to Jesus, “And who is my neighbor?”

Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted

him up on his own animal, took him to an inn, and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, "Take care of him. If you spend more than what I have given you, I shall repay you on my way back."

Which of these three, in your opinion, was neighbor to the robbers' victim?" The man answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."

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, cath-

olic 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 —Our world is full of violent people who victimize the weak and the helpless. It is also full of individuals who do not care about the violence that makes so many victims. Let us ask our Lord for the grace to be caring and committed Christians in our violent and callous society. Let us pray together:

All—Lord God, make us merciful like you!

C —For the Universal Church: May she be like the Good Samaritan in our time, bending mercifully on all the ills that afflict humankind. Let us pray! **R**

C —For our spiritual and religious leaders: May they teach the faithful, in words and deeds, to prioritize active compassion toward the suffering and the needy. Let us pray! **R.**

C —For all those who work in the medical profession: May they care for their patients with the same compassion and generosity shown by the Good Samaritan. Let us pray! **R.**

C —For the peoples at war or locked up in bitter rivalries: May they remember that we are all children of the same Father, brothers and sisters of Jesus Christ. Let us pray! **R.**

C —For all those who find it difficult to accept as their neighbor those they dislike: May the teaching and example of Jesus be their inspiration and encouragement. Let us pray! **R.**

P —Lord God, you are the Divine Good Samaritan who took care of sinful mankind that had been victimized by the devil. Look mercifully on all of us and make us instruments of your

merciful love. You who live and reign for ever and ever!

All—Amen!



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 —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 VII

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 you so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience.

And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation 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!

GLOSSARY: • **Jericho:** A very ancient city on the west bank of the Jordan River. Scholars say that Jericho is the most ancient city in the world, since its origin dates back to 6800 B.C. The city was conquered by Joshua shortly after the Israelites had crossed the Jordan. In the New Testament times, Jericho is mentioned in connection with the restoration of the eyesight to Bartimaeus; the conversion of Zacchaeus; and the parable of the Good Samaritan.

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.)

**The sparrow finds a home,
and the swallow a nest for her
young: by your altars, O Lord
of hosts, my King and my God.
Blessed are they who dwell in
your house, for ever singing
your praise. (Cf. Ps 84 (83):4-5)**

Prayer after Communion

P – 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!

CONCLUDING RITES



P – The Lord be with you.
All – And with your spirit!
P – May almighty God bless

you: the Father, and the
Son, and the Holy Spirit.

All—Amen!

P – Go in peace and be Good
Samaritans to your neigh-
bor.

All—Thanks be to God!

HOC FAC ET VIVES!

Kalakbay at Katoto

This Sunday's readings are a further deepening on the meaning of discipleship. They give us the absolute ideal, the heights to which every serious and solid believer ought to aspire after. *Hoc fac et vives*, the Lord tells us. *Do this and you will live.*

What exactly ought we to do? What in concrete does this close link between doing and living consist in, in our times, in our days, in our world?

Our generation is steeped in the desire for more in every conceivable way. We want bigger and more comfortable homes, more flashy cars, longer and longer leisure time, higher incomes, and longer lives. Ultimately we long for life and all the best it could offer. Even when we satiate ourselves a lot more than is necessary for us to go on living physically, deep down what we want is not really more calories, more sugar, more mortgages to pay, and more health problems. We want quality life. We long for the best for ourselves and our loved ones.

Even when we decide to do evil, it is not the evil we really are after, but the superficial good behind which evil hides. Philosophers have told us from many centuries back that people are motivated to act by what they mistakenly think is the good object. Even the devil with his wily enticements, appears to us, at least initially, as an “angel of light,” whose apparent intention is to cater to what will be beneficial to us on the surface.

We live fully... completely and totally. Or so we believe. But our living lacks an important component. It has lost its essential tandem ... We have lost that which makes living truly worth all the striving after and the longing for. We lost the aspect of the “doing.” “*Do this, and you will live,*” the Lord tells us. **Living fully, according to him, requires the grounding of “doing.” Living truly and completely has to entail willfulness. It has to have the inseparable component of “responsibility.”**

We enjoy the “living,” minus the “doing.” We enjoy the right, without the corresponding responsibility. We want the gift, but not the giver; the dowry, but not the duty it entails. It is to such ilk that we all are, that the words of Moses ring timely and true: “*If only you would heed the voice of the Lord, your God, and keep his commandments and statutes that are written in this book of the law, when you return to the Lord, your God, with all your heart and all your soul.*”



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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. J. Camaya, Fr. C. Dimaranan, Fr. D. Duya, V. David, R. Molomog, D. Daguiog

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With all our heart, with all our soul ... this ought to mark our attention and obedience to God's will, with all of one's being. This speaks of totality, of fullness, of completeness. This has nothing to do with half-measures. Rightly, then, does Dietrich Bonhoeffer, in his book *"The Cost of Discipleship,"* says that *"when Christ calls us, he bids us come, and die."* He calls us to life, but he also calls us to "doing" or "dying" so that we might truly live.

The funny thing is when people choose to do good, the whole world rewards them with citations, and extols them to the skies. But when people do wrong, they are seen as simply making choices. People can do good. But people cannot sin. With God and His will out of the picture, people just commit crimes that are illegal, or out of bounds with man-made laws. This paves the way for us to simply live, without the doing part.

Indeed, when we look closely at God's law, not as restrictions and prohibitions, but as a gift, which it really is, things take on a far different meaning. Instead of a road that says "no entry," we find a "path that leads to love." Instead of indifference, we see compassion, like that of the good Samaritan. That Samaritan must have been busy eking out a living, but he was never too busy to do that which makes living really worth all the striving. He lived. He took time to love. And he did as love bade him do. At the end of the day, he made all the difference between those who merely lived, and those who behaved in accordance with their deep desire to live and love fully, *"with all one's heart, with all one's being, with all one's strength, and with all one's mind."* Doing and living... Living and believing... Hearing and obeying... **This is what Moses, Paul, the good Samaritan, and Jesus bid us do. "Do this and you will live." "Go, then, and do the same."**

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