



20 July 2025

16th Sunday in Ordinary Time

Year C

NO TO HOSTILITY; YES TO HOSPITALITY!

Today we are invited to reflect on *one of the most thrilling experiences in our earthly existence: the possibility of having God as our Guest*. The challenge for us is to be aware of His presence and offer Him a generous and cordial hospitality.

We should never forget that the Lord wishes not only to be served through our activity, but also to be “*entertained*” and “*enjoyed*” in the quiet of our hearts.

He comes to us in all circumstances of our lives, but it is especially in the Eucharistic celebration that He becomes our guest when we open our hearts to *listen to His Word* and *receive Him in Holy Communion*. All our actions should be a prolongation of this wonderful privilege which fills our days with God’s most loving presence. Let us make this Mass a big part of our journey from hostility to hospitality.



INTRODUCTORY RITES



Entrance Antiphon

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

**See, I have God for my help.
The Lord sustains my soul.
I will sacrifice to you with
willing heart, and praise your
name, O Lord, for it is good.**
(Ps 54:(53):6.8)

Greeting

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

All–Amen!

P –Grace to you and peace
from God our Father and the
Lord Jesus Christ!

All– And with your spirit!

Penitential Act

P –Brethren, let us acknowl-
edge our sins and so pre-
pare ourselves to celebrate

the sacred mysteries.(Pause)

**P&All –I confess to almighty
God and to you, my brothers
and sisters, that I have greatly
sinned, in my thoughts and in
my words, in what I have done
and in what I have failed to do,
(strike your breast) through
my fault, through my fault,
through my most grievous
fault. Therefore I ask blessed
Mary ever-Virgin, all the An-
gels and Saints, and you, my
brothers and sisters, to pray
for me to the Lord our God.**

P –May almighty God have
mercy on us, forgive us our sins,
and bring us to everlasting life.

All–Amen!

P –Lord, have mercy!

All –Lord, have mercy!

P –Christ, have mercy!

All –Christ, have mercy!

P –Lord, have mercy!

All –Lord, have mercy!

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 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 –Show favor, O Lord, to your
servants and mercifully increase
the gifts of your grace, that,
made fervent in hope, faith and
charity, they may be ever watch-

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ful in keeping your commands.

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 *Gn 18:1-10*

Abraham's cordial welcome extended to the three divine Guests was not just a beautiful instance of ancient hospitality. It was also a sign of the Patriarch's openness to God and his desire to live in communion with Him. It is, likewise, an invitation to us to welcome God in our neighbor.

R —A reading from the Book of Genesis

The Lord appeared to Abraham by the terebinth of Mamre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, Abraham saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, he said: "Sir, if I may ask you this favor, please do not go on past your servant. Let some water be brought, that you may bathe your feet, and then rest yourselves under the tree. Now that you have come this close to your servant, let me bring you a little food, that you may refresh yourselves; and afterward you may go on your way." The men replied, "Very well, do as you have said."

Abraham hastened into the tent and told Sarah, "Quick, three measures of fine flour! Knead it and make rolls." He ran to the herd, picked out a tender, choice steer, and gave it to a servant, who quickly prepared it. Then Abraham got some curds and milk, as well as the steer that had been prepared, and set these before the three men; and he waited on them under the tree while they ate.

They asked Abraham, "Where is your wife Sarah?"

He replied, "There in the tent." One of them said, "I will surely return to you about this time next year, and Sarah will then have a son."

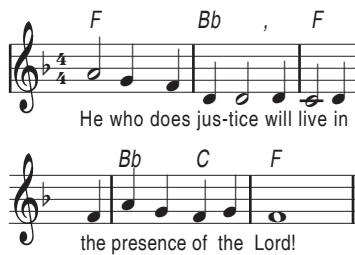
The Word of the Lord!

All—Thanks be to God!

Responsorial Psalm *Ps 15*

R —*He who does justice will live in the presence of the Lord!*

R. M. Velez



* One who walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue. **R.**

* Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the Lord. **R.**

* Who lends not his money at usury and accepts no bribe against the innocent. One who does these things shall never be disturbed. **R.**

2nd Reading *Col 1:24-28*

Jesus Christ is the very core of God's mysterious plan of salvation, which includes both the Jews and the Gentiles. Of this saving plan, Paul is the enthusiastic preacher and we are the fortunate beneficiaries.

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

Brothers and sisters:

Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church, of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, the mystery hidden from ages

and from generations past. But now it has been manifested to his holy ones, to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory. It is he whom we proclaim, admonishing everyone and teaching everyone with all wisdom, that we may present everyone perfect in Christ.

The Word of the Lord!

All—Thanks be to God!

Gospel Acclamation

All—Alleluia! Alleluia!

Blessed are they who have kept the word with a generous heart and yield a harvest through perseverance. Alleluia! Alleluia!

Gospel *Lk 10:38-42*

In the hospitality offered to Jesus by Martha and Mary, we see two complementary ways to welcome him in our life. This is for us an encouragement to open our hearts in welcome to the Lord and offer him both our service and our devout attention.

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 entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet, listening to him speak.

Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

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—The Lord is always with us and wishes to speak to us, but often we are too concerned about the “many things” to mind or do. Let us ask for the grace to appreciate what really matters in life and to be able to harmonize action and contemplation. Let us pray:

All—Lord, graciously hear us!

C—For the universal Church, the household of God: May she always be aware of the Lord’s special presence in her. Let us pray!

R.

C—For Pope Leo XIV, the Bishops, and the other leaders of the Church: May they successfully echo to us the teaching of the Lord in words and deeds. Let us pray!

R.

C—For all the people of intense active life: May they find time to pray and reflect on the Word of God. Let us pray!

R.

C—For the sick, the prisoners, and the elderly: May they spend their long hours of loneliness and suffering in the company of Jesus, their friendly guest. Let us pray!

R.

C—For each one of us: May we find in the teaching of Jesus the inspiration and the strength we need to be faithful to our commitments. Let us pray!

R.

C—That we might again learn how to discern, to know how to choose paths of life and reject everything that leads us away from Christ and the Gospel, let us pray!

R.

P—Lord Jesus, you want to be our guest in order to enrich us with the treasure of your presence and of your word. Grant us the listening attitude of Mary and the active enterprise of Martha every moment of our life. You who live and abide with us 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—O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honor of your majesty may benefit the salvation of all.

Through Christ our Lord.

All—Amen!

Preface VI

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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you, as in joyful celebration, 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.)

Behold, I stand at the door and knock, says the Lord.

If anyone hears my voice and opens the door to me, I will enter his house and dine with him, and he with me.

(Ps 111 [110]: 4-5)

Prayer after Communion

P –Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life.

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 enable you to realize the need to find time to spend with Him at the end of your busy days.

All—Amen!

P –May He help you harmonize action and prayer in your life as two complementary ways to love Him.

All—Amen!

P –May you always be ready

to welcome the Lord in the person of those who seek your help.

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!

DOING JUSTICE AND LIVING IN GOD'S PRESENCE

Kalakbay at Katoto

Let us take our cue from our response after the first reading: “*He who does justice will live in the presence of the Lord.*”

Traditional scholastic philosophy that reached its apex in the writings of St. Thomas speaks of justice as based on what is “due,” from the Latin word “*debitum*,” that is, what is “owed” to someone else.

Biblical tradition as a whole, and the readings today, in particular, going far beyond what the scholastic treatise on justice demands, show us what this “due” is all about, and to whom it is owed – to widows, to the poor, to strangers, and to orphans ... everyone who has no one else to rely on. **God’s justice shines best in His compassion, His mercy, His loving-kindness.**

Today’s liturgy offers us a whole lot more on this issue of the “debitum.” It refers to a state of healthy tension between two seemingly irreconcilable polar realities. It refers to a delicate balance between giving too much attention on one, to the detriment of the other; between being present to oneself and one’s concerns, and being present to others, including, and, most of all, God Himself.

Thus, in the first reading, Abraham’s “attention” – his being meaningfully and actively present to three strangers who happened to pass by his dwelling; his hospitality and his giving “due” concern to weary and hungry travelers, was ultimately looked at kindly by God, who rewarded him and Sarah with a son.

Abraham’s generous and selfless act of “attending,” that is, his being fully present to his guests, occasioned more than just a visitation from above. He literally “*lived in the presence of the Lord*,” after giving what was “due” to his guest-messengers from God.

Good old Henri Nouwen years back, had already written about the need for us followers of Christ to cultivate this virtue of hospitality. He contrasts hospitality with hostility, and says that spirituality, among other things, ought to be a movement from hostility to hospitality. At the risk of misrepresenting his ideas, I would like to suggest that this virtue is basically what this “delicate balance” is all about. Hostility is to be so focused on oneself, and one’s concerns, on one’s needs and wants, as to be effectively against the same needs and concerns of others. Hostility, which comes from the Latin word for “enemy,” is to



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be turned against others, while hospitality, which comes from the Latin word for “guest,” connotes being turned towards others.

Our world is deeply mired in a culture of hostility, in what Pope St John Paul II calls, the “culture of death.” Why, people cannot even be magnanimous enough to welcome new life into their busy, cluttered, and self-centered lives. People polarize themselves and align themselves with either the Pro-Life or Pro-Choice banners, reducing morality to a superficial choice between two political ideologies. Nations are preoccupied defining and safeguarding “borders” to prevent outsiders and strangers from coming in. In some cases, migrants are even equated to being criminals, and rightly treated as such.

Hostility, not hospitality, seems to be the name of the game.

The good Lord, today, offers us not a set of new rules for this vicious cycle of a political, economic, and ideological game. He offers us a different paradigm, a vision, a distinct way of looking at things. Instead of rules and prohibitions that many people mistakenly identify Christian morality with, He offers us a virtue, an interior attitude of heart and mind. He offers us a path that does not give quick and instant solutions, but which slowly leads to a gradual personal and social transformation.

The Lord offers us a path away from hostility to hospitality. He offers us a spirituality.

What, then, are the hallmarks and elements of this Christian spirituality? Abraham acts as the driving wedge that opens the way for us. He shows us how “*doing justice*,” that is, giving more to those who have less, indeed, can lead to “*living in the Lord’s presence*.” He shows us how being attentive to others’ needs, instead of being cooped up in one’s own, can give our lives that needed state of balance and spiritual equanimity. Indeed, as the old song goes, whilst there is enough for everyone’s need, there is never enough for everyone’s greed. Hospitality,

in Abraham’s example, came into full bloom in charity.

This same spirituality that molds us all into one body, the Church, also makes it possible for us, like St. Paul, to “*rejoice in [our] sufferings*,” in order to “*fill up what is lacking in the afflictions of Christ on behalf of his body, which is the Church*.” Hospitality becomes transformed to hopefulness. Hostility becomes replaced by gentility and gracious charity. This is the same charity and love that led Martha and Mary to learn from each other as each showed their own version of sincere and effusive love for the Master. Mary “*sat beside the Lord at his feet listening to him speak*.” Martha was “*burdened with much serving*.” Both did what they did for they both sincerely loved the Lord. Different strokes for different folks, as they say, but motivated by the same love and devotion.

I would like to caution my readers to go easy on condemning Martha and facetiously favoring Mary. No. The Lord does not intend to make us choose to either “do a Martha,” or “do a Mary” act. He wants us to do both. The Lord leads us to a healthy balance between two extreme poles. Nay more, the Lord does not want us to get fixated at some point in an imaginary continuum, but wants us to be perpetually on the move, ever on the go, again, to quote Nouwen, from hostility to hospitality. Spirituality is not something we attain once and for all, but something we grow into. If this spirituality is genuine, there ought not to be tension between tasks and people. Both are important. Both need our attention. We need to serve, that is, engage in *diakonia*. But we also need to sit still and listen, and take care lest we forget the very people we serve. We need to be busy for the Lord, but never too busy as to be ultimately away from His presence, even as parents need to toil for their children, but never too much as to miss the very children they are toiling for.

Doing justice ... giving others their due; giving God, too, His due ... in a spirituality that integrates faith and life ... all this will assure that biblical promise we have proclaimed: “He who does justice, will live in the presence of the Lord.”



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