



# EUCHALETTE

12 October 2025

28th Sunday in Ordinary Time

Year C

INDIGENOUS PEOPLES' SUNDAY / EXTREME POVERTY DAY

## THE GRATITUDE THAT ENNOBLES OUR HEARTS

**W**e Filipinos pride ourselves on being people with “*utang na loob*” – persons who feel grateful for favors received. This is a precious cultural value. Gratitude is highly praised by Jesus in today’s Gospel passage.

Unfortunately, sometimes, while being so ready to express our gratitude for favors received from human beings, we are less grateful to God, who is our greatest Benefactor. A real Christian gives thanks to the Triune God both individually and as a member of the community, especially through the celebration of the Eucharist, the greatest act of thanksgiving which we can offer to Him.

Let us be grateful in a special manner for our rich cultural heritage, as we remember our ethnic brothers and sisters and pray for them today, Indigenous Peoples’ Sunday.



### INTRODUCTORY RITES



#### Entrance Antiphon

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

**If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.**

*(Ps 130 (129):3-4)*

#### Greeting

**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 acknowl-

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

**P** –We recognize you as God, giver of every good gift: Lord, have mercy.

**All** –Lord, have mercy.

**P** –We acknowledge your immense love, calling us to life in its fullness: Christ, have mercy.

**All** –Christ, have mercy.

**P** –We listen to your voice, calling us to conversion and change of heart: 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.

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### Collect (Opening Prayer)

**P** –May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works.

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**      **2 Kgs 5:14-17**  
*Naaman's beautiful example of gratitude and humility is an encouragement to each of us to practise these virtues whenever we receive some favor either from the Lord or our neighbor.*

**R** – A reading from the Second Book of Kings

**Naaman went down and plunged into the Jordan seven times at the word of Elisha, the man of God. His flesh became again like the flesh of a little child, and he was clean of his leprosy.**

**Naaman returned with his whole retinue to the man of God. On his arrival he stood before Elisha and said, "Now I know that there is no God in all the earth, except in Israel. Please, accept a gift from your servant."**

**Elisha replied, "As the Lord lives whom I serve, I will not take it." And despite Naaman's urging, he still refused. Naaman said: "If you will not accept, please let me, your servant, have two mule-loads of earth, for I will no longer offer holocaust or sacrifice to any other god except to the Lord."**

The Word of the Lord.

**All**—Thanks be to God.

### Responsorial Psalm

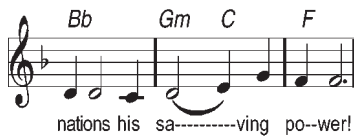
(Ps 98:1, 2-3, 3-4)

**R** —*The Lord has revealed to the nations his saving power.*

R. M. Velez



The Lord has revealed to the



nations his sa-----ving po--wer!

**\* Sing to the Lord a new song, for he has done wondrous deeds. His right hand has won victory for him, his holy arm.**

**R.**

**\* The Lord has made his salvation known: in the sight of the nations he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel.**

**R.**

**\* All the ends of the earth have seen the salvation by our God. Sing joyfully to the Lord, all you lands: break into song; sing praise.**

**R.**

**2nd Reading**      **2 Tm 2:8-13**  
*Faithfulness to Jesus Christ in all circumstances of life is the mark of true discipleship. Such has been the example of the apostle Paul and all other saints. Such should also be the characteristic of our life.*

**R** – A reading from the Second Letter of Paul to Timothy

**Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal.**

**But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.**

**This saying is trustworthy: If we have died with him, we shall also live with him;**

**if we persevere, we shall also reign with him. But if we deny him, he will deny us. If we are unfaithful, he remains faithful, for he cannot deny himself.**

The Word of the Lord.

**All**—Thanks be to God.

### Gospel Acclamation 1 Thes 5:18

**All**—Alleluia, alleluia.

**In all circumstances, give thanks, for this is the will of God for you in Christ Jesus.**

**Alleluia, alleluia.**

### Gospel Lk 17:11-19

*Faith and gratitude are two virtues highlighted in today's Gospel passage. Faith is the condition to obtain healing and salvation. Gratitude is what ennobles the receiver and pleases the donor. Jesus praises the gratitude of the lone Samaritan, even as he painfully condemns the ingratitude of the nine lepers who did not thank their Healer.*

**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.

**As Jesus continued his journey to Jerusalem, he traveled through Samaria and Galilee. As he was entering a village, ten lepers met him. They stood at a distance from him and raised their voices saying, "Jesus, Master! Have pity on us!" And when he saw them, he said, "Go, show yourselves to the priests." As they were going, they were cleansed.**

**One of them, realizing he had been healed, returned, glorifying God in a loud voice.**

**GLOSSARY:** • **Naaman:** A general of the Syrian army who became a leper. At the suggestion of one of his slave girls, he went to Israel to seek healing from Elisha. Upon instruction from the Prophet, Naaman bathed in the Jordan River seven times and was healed. In gratitude for the healing, he professed his faith in the Lord. • **Elisha:** A prophet who lived in the Northern Kingdom during the second half of the 9th century B.C. A farmer by profession, Elisha was called to the prophetic ministry by Elijah (see 1 Kgs 19:19-21). • **Samaria:** A region of Palestine between Galilee (North) and Judea (South). Its capital was a city carrying the same name. • **Samaritans:** The inhabitants of the region of Samaria. They were descendants of foreign groups who had settled in Samaria after the fall of the Northern Kingdom (720 B.C.), and had intermarried with the Jews who had avoided the deportation ordered by the king of the Assyrians.

**He fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."**

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** —Taking our cue from the lepers in today's Gospel passage who were healed because of their faith, let us submit our petitions to the Lord with humble gratitude:

**All—Lord, graciously hear us.**

**C** —For the Church, the community of believers spread throughout the world: May She always be a shining example of faith and gratitude. Let us pray. **R.**

**C** —For the Holy Father, the bishops, and all our spiritual leaders: May they always be signs and instruments of Jesus' readiness to assist the sick and those in extreme poverty. Let us pray. **R.**

**C** —For all indigenous peoples: May they be empowered to protect their ancestral lands, rich cultural heritage, and their rights as a people, with the full support of their fellow Filipinos. Let us pray. **R.**

**C** —For all of us, gathered to thank the Lord for His goodness: May we constantly manifest our gratitude through a life of dedicated service to Him and our neighbor. Let us pray. **R.**

**P** —Lord God, source of all goodness and strength, we thank You for all Your generosity toward us. Continue to empower us to work for the good of the Church as brothers and sisters of Jesus, Your Son, who lives and heals 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** —Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass

over to the glory of heaven.

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, as we sing the hymn of your praise 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.)*

**The rich suffer want and go hungry, but those who seek the Lord lack no blessing.**

*(Cf. Ps 34 (33) :11)*

### Prayer after Communion

**P** –We entreat your majesty

most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature.

Who lives and reigns for ever and ever.

**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 make you appreciative of the many signs of goodness and love in the people around you.

**All**—Amen.

**P** –May He instill in you a sincere gratitude even for the smallest signs of service and love that you receive.

**All**—Amen.

**P** –May the Lord give you the grace to persevere in doing good especially to those who are most in need of social assistance and solidarity.

**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.

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# GRATITUDE THAT GOES BEYOND “THANK YOU”

Kalakbay at Katoto

**T**here is more than just following mere rules of civility and politeness that is at stake in today's readings, as some might well normally imagine. Yes . . . Naaman the leper did well, not only because he returned to Elisha, retinue and all, but because of something far superior to mere thanksgiving, as we shall soon see.

Just as well, for we have gathered once again today, to do the eminently Christian communal activity on the day of the Lord – to give thanks to God, to do “Eucharist,” to celebrate our oneness, to extol our giftedness, and to proclaim our faith in an eminently giving and personal God. We have come back, like Naaman to give thanks. We have gathered together, to “remember Jesus Christ, raised from the dead, a descendant of David” (2 Tm 2:8). **We have returned, hopefully like that lone leper, to “glorify God in a loud voice.”**

Today, we are probing into the depths of what biblical “gratitude” is all about. We are plunging deep into the nature of “thanksgiving,” as shown by the brilliant examples of two lepers from both the Hebrew and the Christian Scriptures. We stand at the basis of the core, essential meaning of doing “Eucharist” as Christian believers.

**They say gratitude is the remembrance of the heart.** The heart is the repository of all good things received, good deeds done to us by another, great gifts showered from the largesse of other people. Rightly does St. Paul counsel Timothy in the second reading: “Remember Jesus Christ.” Paul sounds very much like one who, despite being physically in chains, had a heart that soared free . . . free to remember . . . free to see beyond shackles and temporary imprisonment, free enough to be able to declare from the bottom of his heart: “If we have died with him we shall also live with him; if we persevere we shall also reign with him.” I say more. **The heart goes further than merely remembering. The heart does more. The heart sees far ahead, and far beyond. A loving heart is a heart immersed in prophecy.** It finds reasons for what it sees clearly, though veiled by current difficult predicaments. It finds reasons that, in the famous words of Pascal, reason itself might not know of. It finds enough reason to prophesy: “In all circumstances, give thanks, for this is the will of God for you in Christ Jesus” (2 Tm 2:13).

**I would like to suggest that Christian gratitude is precisely one that goes beyond remembering.** It pierces through mere recall or “remembrances of things past.” It sees more. It recognizes the giver. And recognition gives way to acclaim, to prophetic proclamation, to doing thanks. (The Latin version of “to give thanks” is “*gratias agere*,” which is more akin to “doing.”)

**We all have experienced being hurt after doing something really great in our eyes and not getting recognized for it.** We all know what it means

to go out of our way, bend over backwards, and all we get for our heroic efforts is an indifferent stare.

**Ingratitude hurts** for the simple reason that it is a callous form of bad-willed blindness to the good done. We all have our own stories to share about this.

Today, I invite you to reclaim your stories. I invite you, first of all, to recall Naaman, the leper, who returned to Elisha and did a whole lot more by proclaiming for all to hear: “*Now I know that there is no God in all the earth, except in Israel.*” His gratitude bloomed and broadened into deeper recognition of the ultimate source of the gift of healing. He did much more . . . His recognition of the gifting God spilled over into action . . . “*I will no longer offer holocaust or sacrifice to any other God except the Lord.*”

**We have come together to “do Eucharist.” But before we could “break the bread and drink the cup of unity,” we needed to acknowledge our own brokenness.** No wonder we opened the celebration with the *Confiteor*, (I confess) the acknowledgment of our sinfulness. But, as every liturgist worth his salt would tell us, the real focus of the *Confiteor* is not our human sinfulness, but the recognition of the merciful and forgiving God.

The statistics of the Gospel passage is downright lopsided in favor of the ingrates. **Only one out of ten came back. Only one of ten saw beyond the gift received and acknowledged the giver.** Nine out of ten were healed and all they saw was some “good fortune” befalling them. Only one out of ten saw the “good God” doing wonders for them. All ten probably remembered their good fortune. The nine most likely went their way smiling and telling others of the fulfillment of something that went beyond their wildest dreams. But one out of ten went beyond remembering and resorted to doing thanks: “*realizing that he had been healed, [he] returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him.*”

**Today, I am not ashamed to acknowledge my sore lack of recognition of the God who remains faithful, despite my lack of perspective and vision.** Even as I declare my blindness, I also proclaim the enlightenment and the hope which today's liturgy, and all fellow believers, offer me: “*If we are unfaithful, he remains faithful, for he cannot deny himself.*” I am convicted by what I see and hear today – God's Word and your living examples. And the words of a favorite American author named Louis Evely whose book I read 53 years ago haunt me no end: “*If you have nothing to thank God for, there is nothing Christian in you!*”