



26 October 2025

30th Sunday in Ordinary Time

Year C

PRISON AWARENESS SUNDAY

THE HUMILITY THAT MAKES US ENJOY GOD'S FORGIVENESS

Today, we are all invited to reflect on the beauty of the virtue of HUMILITY and the ugliness of pride. The Holy Scriptures are full of statements and examples that show how much God loves the humble, and how sternly He deals with the proud.

In the Gospel, we hear a tax collector crying out in all humility, "O God, be merciful to me, a sinner!" We also learn that he went home "justified" (at peace with God), while the proud Pharisee did not. **Our great model and champion of humility is Jesus Christ** who, for our sake, though he was a Divine Person, humbled himself to become a human being and to die on a cross.



INTRODUCTORY RITES



Entrance Antiphon

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

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

(Cf. Ps 105 (104):3-4)

Greeting

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

P –Lord, you hear the cry of the oppressed and the humble. Lord, have mercy.

All –Lord, have mercy.

P –Lord, you send away empty-handed the proud and the arrogant. Christ, have mercy.

All –Christ, have mercy.

P –Lord Jesus, you are the greatest example of humility and complete trust in 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 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, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise.

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 Sir 35:12-14, 16-18
The wise man Sirach reminds us today that if we want our prayers to be granted by the Lord, we must serve Him with all our heart and in all humility.

R —A reading from the Book of Sirach

The Lord is a God of justice, who knows no favorites. Though not unduly partial toward the weak, yet he hears the cry of the oppressed. The Lord is not deaf to the wail of the orphan, nor to the widow when she pours out her complaint.

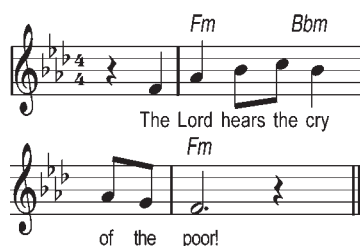
He who serves God willingly is heard; his petition reaches the heavens. The prayer of the lowly pierces the clouds. It does not rest till it reaches its goal, nor will it withdraw till the Most High responds, judges justly and affirms the right, and the Lord will not delay.

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

Responsorial Psalm
(Ps 34:2-3, 17-18, 19, 23)

R —*The Lord hears the cry of the poor.*

R. M. Velez



* **I will bless the Lord at all times; his praise shall be ever in my mouth. Let my soul glory**

in the Lord; the lowly will hear me and be glad. *R.*

* **The Lord confronts the evildoers, to destroy remembrance of them from the earth. When the just cry out, the Lord hears them, and from all their distress he rescues them.** *R.*

* **The Lord is close to the brokenhearted; and those who are crushed in spirit he saves. The Lord redeems the lives of his servants; no one incurs guilt who takes refuge in him.** *R.*

2nd Reading 2 Tim 4:6-8, 16-18
The apostle Paul is in prison and senses that his life is drawing to a close. As a valiant missionary who has spent his best energies in the service of the Gospel, now he sets his heart on the heavenly reward which God has in store for his faithful servants.

R —A reading from Paul's Second Letter to Timothy

Beloved: I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on, the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day; and not only to me, but to all who have longed for his appearance.

At my first defense no one appeared on my behalf, but everyone deserted me. May it not be held against them!

But the Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear it. And I was rescued from the lion's mouth. The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom. To him be glory forever and ever. Amen.

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

Gospel Acclamation 2 Cor 5:19

All—Alleluia, alleluia.

God was reconciling the world to himself in Christ, and entrusting to us the message of salvation. Alleluia, alleluia.

Gospel Lk 18:9-14
With this short parable of the Pharisee and the tax collector, Jesus impresses on us that humility is the basic condition for us to enjoy God's forgiveness and favor. On the other hand, our pride is what prevents the Lord from showing us His merciful love.

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 addressed this parable to those who were convinced of their own righteousness and despised everyone else.

"Two people went up to the temple area to pray; one was a Pharisee, and the other was a tax collector. The Pharisee took up his position and spoke this prayer (to himself,) proudly 'O God, I thank you that I am not like the rest of humanity — greedy, dishonest, adulterous — or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.'

But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner!'

I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted."

The Gospel of the Lord.
All—Praise to you, Lord Jesus Christ.

GLOSSARY: • **Parable:** A short story used by Jesus and other teachers in olden times to convey an important message or truth. • **Pharisees:** Members of a religious sect in Israel. They were characterized by a very strict interpretation and observance of all the precepts contained in the section of the Bible called "The Law" (what we Christians call "The Pentateuch").

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—Encouraged by the Lord's acceptance of the tax collector, let us humbly submit our petitions to Him for the needs of mankind, and especially of our missionaries:

All—Lord, hear our prayer.

C—For the Holy Father, the bishops, priests, and religious: May they see the growing need for the Church to constantly witness to a compassionate Christ whose forgiveness restored us back to the Father's embrace. Let us pray. **R.**

C—For our world leaders: May they respond with wisdom and generosity to the present crisis caused by the evil of selfishness, greed and exploitation. Let us pray. **R.**

C—For all priests, religious brothers, nuns and lay volunteers who work in the foreign missions: May they be brave heralds of the Gospel and witness to it through a life that mirrors the values they proclaim. Let us pray. **R.**

C—For all of us gathered here: May we see ourselves as people who are imperfect and in need of constant renewal and conversion. Let us pray. **R.**

P—Lord, Your love for us is much greater than our sins. May You grant us the humility to recognize our shortcomings and the need for Your mercy and forgiveness. We ask this through Christ our Lord.

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—Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory.

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 passion 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.)

**We will ring out our joy at
your saving help and exult in
the name of our God.**
(Cf. Ps 20 (19):6)

Prayer after Communion

P –May your Sacraments, O
Lord, we pray, perfect in us what

lies within them, that what we
now celebrate in signs we may
one day possess in truth.

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, glorifying the
Lord by your life.

All–Thanks be to God.

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Luzon

BOASTING IN THE LORD VERSUS SIMPLY BOASTING

Kalakbay at Katoto

Last week, we reflected on persistent prayer. Prayer spelled the victory of God in Moses' developing problem with the Amalekite marauders. Prayer, the persistent type, spelled too, fulfillment of the widow's request from the unjust judge. **This Sunday, we are back once more, at least initially, to the topic of constant prayer.**

Sirach gives the opening salvo for us. He is our authority of the day. In prophetic fashion that accrues from the wisdom tradition, he declares unequivocally a double truth born out of his own and his people's experience: the truth of God's justice,

on the one hand, and that of His mercy, on the other. *"The Lord is a God of justice, who knows no favorites."* But wait ... Sirach gives the thought a second look, and this time, he speaks from his people's journey of faith. He declares once more, that God was not *"unduly partial toward the weak, yet he HEARS the cry of the oppressed."* God hears. God listens. No, He does more ... **God obeys (eisakouo) the pleadings of the poor and the lowly.**

There is something about someone hearing that reminds us of somebody else speaking and pleading, and praying. **God could not have "obeyed"**



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had someone not interceded; had someone not prayed. Again, Scripture reminds us of the power of prayer. This, the psalmist tells us in his most convincing apologia: *"I lift up my eyes toward the mountains; whence shall help come to me? My help is from the Lord, who made heaven and earth."* Scripture does not explain and expound. Scripture just simply reports the fact in a straightforward fashion. It is a two-pronged fact. One is the established fact of God's justice. The other is the unfolding fact in His people's history of His preferential option for the poor and the powerless. Diane Bergant, apropos this, puts it so well: "[Sirach] insists that God is concerned with justice, not favoritism; when God takes the side of the poor, it is for the sake of justice, not poverty." **And God does so, most especially because the orphan, the widow, and the lowly take resort to prayer. "The prayer of the lowly pierces the clouds."**

Both the second and third readings offer us examples of prayerful people for whom God has become real and personal. This, the readings give us by way of contrast. St. Paul, knowing that his end was drawing nigh, gives in to grateful remembering. He sees himself as an offering being poured out on the altar of sacrifice. He sees himself taking leave of what he has gotten used to doing all his life, and, like a faithful soldier, just fading away slowly from the scene. His memories are well stocked, not with achievements, but with what God, in His power and mercy, has wrought in him. Grateful remembering gives way to humble boasting as only the really humble can do. In the utter simplicity of his childlike faith, he makes a "boast" to Timothy and his flock: *"I have competed well; I have finished the race; I have kept the faith."* But this was not the inane boasting of a proud man who only wanted merit for himself. This was the humble boasting of a man who knew all along that, in his weakness, God had been his strength. *"But the Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the gentiles might hear it ... To Him be glory forever and ever. Amen."*

In the Gospel, the Lord shocks us his hearers once again. In another story of "reversals," we are presented with the image of a "good tax collector." Since when did tax collectors who padded their collections many times over, been associated with "good"? But the Lord did not favor the publican as against the other because that other happened to be a Pharisee. The Lord did not condemn a Pharisee for being a Pharisee; nor did the Lord favor the publican for being one, as we shall see.

Seen in the backdrop of today's readings and the theme of the liturgical celebration, the gospel presents us with something which, someone like Paul, like Sirach, could boast about. **Two men entered the temple. One boasted of his "righteousness." The other confessed his sinfulness.** The former, certain and complacent in his pretended goodness, did nothing but enumerate his good acts. He worked his way through his list of good deeds, and felt smug

about them. He came, not to pray, but to tell. He came, not to acknowledge, but to judge. *"I thank you that I am not like the rest of humanity."*

But it is the latter, the publican, who came mortified before the Lord. He came with sorrow in his heart, not praise for his good deeds. He came with humble acceptance of his sins, not defiant proclamation of his achievements. He came, not with a lame boast, but with a claim to his own sinfulness. He came, not with a press (or "praise") release, but with a prayer for mercy: *"O God, be merciful to me a sinner."*

Here we are with a story with immense shock value! What a story of reversals! What a story about Christian essentials! It is a story, not about class struggle between Pharisees and Publicans, nor is it a story about God's favoritism. But it does have something to tell us smug and complacent people who feel happy and contented that "we are not like the rest of humanity." It does have a message to people like us, who can be satisfied that we are not "terrorists," that we are not "murderers" and "thieves," that we are not given in to doing such dastardly acts as we read in the papers and see on TV on a daily basis. It does have something to say to that attitude of religious arrogance that we can have at times. It sure has something to say about our prayer, which, like that of the Pharisee, is often more like a monologue than anything else. It sure has something to say to us who are often given in to empty boasting, and to self-centered focusing, more on the evil that we have not done, and less on the good that we ought to have done.

The Pharisee, who came, not to pray, but to boast, got home feeling good about himself, but not justified before God, who "reads the heart" of people. What he said was not answered, for the simple reason that he did not make a prayer. He made a praise release. The Publican, who came with the humble request for mercy, got what he asked for – and more.

Today is a day for all of us to make a solid choice: simply boast and go home empty-handed, or boast humbly in the Lord, and go home filled. "For he who exalts himself will be humbled, and he who humbles himself will be exalted."

Indeed, to quote an American author, "nothing is more simple than greatness; to be simple is to be great."



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