



# EUCHALETTE

A black and white illustration showing a priest in vestments standing at an altar, celebrating the Eucharist. He is surrounded by a group of people, some of whom are looking towards him. The illustration is integrated into the large letters of the word "EUCHALETTE".

22 September 2024

25th Sunday in Ordinary Time

Year B

## OUT OF LOVE AND WITH LOVE!

The aspiration to achieve excellent results and to do ever better is the instinctive drive that is the source of mankind's progress. But in our fallen nature, the desire to do better is often nurtured by pride – the pride that brings us to trample on others in the eagerness to succeed. This is not what Jesus taught us. On this Sunday we are invited to overcome that pride with humble and generous service.

In the Gospel, Jesus challenges his disciples and us to be the servant of all. That is the most practical and effective way to counteract the devastating consequences of “the passions that make war within our members.” (see today's *Second Reading*.) He speaks of love, not as competition, but of selfless compassion.

In this Eucharist, let us ask the Lord to grant us the grace to be able to serve, out of love and with love.



### INTRODUCTORY RITES



#### Entrance Antiphon

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

**I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.**

#### Greeting

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

**All**–Amen!

**P** –Blessed be Jesus, the Servant of the Father and of all mankind. May his grace and peace be with you all!

**All**– And with your spirit!

#### Penitential Act

**P** –As we prepare ourselves to celebrate the Sacred Myster-

ies, let us call to mind our sins and ask the Lord for pardon and strength. *(Pause)*

**P** –You came to call sinners to conversion. Lord, have mercy!

**All**–Lord, have mercy!

**P** –You gave your life for the salvation of the world. Christ, have mercy!

**All**–Christ, have mercy!

**P** –You plead for us 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 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 founded all the commands of your sacred Law upon love of you and of our neighbor, grant that, by keeping your precepts, we may merit to attain eternal life.

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** *Wis 2:12.17-20*  
*This passage from the Book of Wisdom offers us a scary insight into the plans of evil men against a typical faithful Jew who has dared to urge them to abandon their perverse way of life. The target of their evil plans is a prophetic figure of Jesus, the just man par excellence.*

**R** —A reading from the Book of Wisdom

The wicked say: “Let us beset the just one, because he is obnoxious to us, he sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training.

Let us see whether his words be true; let us find out what will happen to him.

For, if the just one be the son of God, God will defend him and deliver him from the hand of his foes.

With revilement and torture let us put the just one to the test that we may have proof of his gentleness and try his patience.

Let us condemn him to a shameful death; for according to his own words, God will take care of him.”

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

**Responsorial Psalm** *Ps 54*

**R** —*The Lord upholds my life!*

*R. M. Velez*



\* **O God, by your name save me, and by your might defend my cause. O God, hear my prayer; hearken to the words of my mouth.** **R.**

\* **For the haughty men have**

**risen up against me, the ruthless seek my life; they set not God before their eyes.** **R.**

\* **Behold, God is my helper; the Lord sustains my life. Freely will I offer you sacrifice; I will praise your name, O Lord, for its goodness.** **R.**

**2nd Reading** *Jas 3:16-4:3*  
*To a community plagued with jealousy and selfish ambition, James proposes the only workable solution: to seek wisdom from on high and to actively promote peace.*

**R** —A reading from the Letter of James

**Beloved: Where jealousy and selfish ambition exist, there is disorder and every foul practice.**

**But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.**

**Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members?**

**You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions.**

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

**Gospel Acclamation**

All—Alleluia! Alleluia!

**God has called us through the Gospel to possess the glory of our Lord Jesus Christ.**

Alleluia! Alleluia!

**Gospel** *Mk 9:30-37*

*Today Jesus teaches us about **humility** and **spirit of service**. These are two moral qualities which the apostles find difficult to practise because of their personal ambitions. Jesus concretizes his teaching on humility by exhorting them to be the*

*servants of all.*

**P** —The Lord be with you!

**All—And with your spirit!**

**P** —A reading from the holy Gospel according to Mark  
All—Glory to you, O Lord!

Jesus and his disciples began a journey through Galilee, but he did not wish anyone to know about it.

He was teaching his disciples and telling them, “The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise.” But they did not understand the saying, and they were afraid to question him.

They came to Capernaum and, once inside the house, Jesus began to ask them, “What were you arguing about on the way?” But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, “If anyone wishes to be first, he shall be the last of all and the servant of all.”

Taking a child, he placed it in their midst, and putting his arms around it, he said to them, “Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.”

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** –Trusting in God’s loving kindness toward those who seek refuge in Him, let us humbly present our petitions in behalf of all those in need. Let us all say:

**All**—Source of all consolation, hear us!

**C** –For the whole Church, and especially the Christian communities which are discriminated against or persecuted: May the hope of the eternal reward be their source of strength. Let us pray! **R.**

**C** –For the Holy Father and all other spiritual leaders: May they treasure humility and a spirit of service in imitation of Jesus, the Servant of all. Let us pray! **R.**

**C** –For the lay members of the Church: May they be aware of their dignity and fulfill their duty to be builders of the Kingdom in our society. Let us pray! **R.**

**C** –For all those who take care of abandoned children, the handicapped, and drug addicts: May they persevere in their good work of serving Christ in their less fortunate brethren. Let us pray! **R.**

**C** –For all of us: May we discard the jealousy, greed, and selfishness that divide us, and replace them with kindness, generosity, and concern for others. Let us pray! **R.**

**C** – That each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live. Let us pray. **R.**

**P** –Lord Jesus, grant us a spirit of humility and service that we may become instruments of your love to all our brothers and sisters, especially those who are suffering. You who suffered and still care 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** –Receive with favor, O Lord, we pray, the offerings of your people, that what they profess with devotion and faith may be theirs through these heavenly mysteries.

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**—Save us, Savior of the world, for by your Cross and Resurrection you have set us free.



**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. (2x)

**Lamb of God, you take away the sins of the world: grant us peace.**

### Communion

**P** –This is the Lord Jesus, the Just One who endured persecution and death for our sake. He is the Lamb of God who takes away the sins of the world. Blessed are those called to his Supper.

**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.)*

**You have laid down your**

precepts to be carefully kept; may my ways be firm in keeping your statutes.

### Prayer after Communion

*P* –Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life.

Through Christ our Lord.

*All–Amen!*



*P* –The Lord be with you.

*All–And with your spirit!*

*P* –Bow your heads and pray for God’s blessing. *(Pause)*  
–May almighty God keep you from all harm and enrich you with every good gift

*All–Amen!*

*P* –May you walk in His ways, always doing what is right and good, until you enter your heavenly inheritance.

*All–Amen!*

*P* –May He give you strength to endure all trials and make you compassionate toward those who suffer.

*All–Amen!*

*P* –May almighty God bless you: the Father, and the Son, and the Holy Spirit.

*All–Amen!*

*P* –Go in peace to love and serve the Lord in your neighbor.

*All–Thanks be to God!*

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## LOVE. GOD. NEIGHBOR. SELF

*Kalakbay at Katoto*

The first reading appears to belong to the wicked and their nefarious plotting . . . “Let us beset the just one . . . With revilement and torture, let us put the just one to the test and try his patience.”

James, for his part, at least acknowledges the existence of the negative that can be found in all of us: “jealousy and selfish ambition,” “disorder and every foul practice,” “wars and conflicts,” “passion,” “killings,” “envy,” and “war.”

The Lord, in the Gospel passage, opens his heart to a bewildered group of uncomprehending disciples: “The Son of Man is to be handed over to men and they will kill him, and three days after his death the Son of Man will rise.”

Mark the evangelist writes that the disciples “did not understand the saying, and they were afraid to question him.” I don’t blame the disciples. With all my years of theology teaching, I know now, more than ever, how hard it is to explain away logically and convincingly, the utter mystery of evil, along with the inevitability of pain that evil entails.

But there seems to be more of these negative news from all over the world. Take the ongoing wars in many places, for one.

But there, too, is the never-ending specter of escalating terrorism all over the world. No. I don’t refer only to the violent terrorism that hogs the

headlines all over the world. I also refer to the other species of terrorism that may be called economic and political. I refer to the terrorism of bigger and wealthy countries lording it over poorer developing countries. I refer, too, to the terrorism of powerful and big nations who rule the economic roost in this globalized world, with globalized problems, and globalized inequalities. Did I mention the big bully country northwest of us?

I would like to think that all this pain in my heart, together with your own lack of understanding of the bigger mystery of suffering in the real world that you and I inhabit, is what today’s liturgical gathering addresses.

The Good News that this gathering is meant to dwell on began with a series of frank admissions. The Book of Wisdom tells us this much. There is evil in the world. James corroborates and explains it further. All things negative begin in the human heart that is prone to evil. The Lord reminds us that even in his august band of followers, there was ambition rising. They were positioning themselves for possible promotion. This is the bread of God’s Word that we now seek to break in this reflection. Behind all that apparent bad news, however, is incontrovertible good news. That Good News, however, is not based on denial of what is real. That Good News is not based on wishful thinking. Neither is it an exercise of fanciful imagination, that pain and suffering, and a great deal of uncertainty



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and worldwide insecurity would somehow go away, if we only think hard enough.

That Good News is not just something we hear. That Good News is something we hear and do. Like James told us last week, that good news has to do with faith being accompanied by good works, or that good news, like faith itself, devoid of works, would be dead.

There is work for us to do today as we gather in faith. There is work for us to accomplish in this liturgical assembly. The liturgy, mind you, etymologically speaking, precisely has to do with work (laos & ergon, which, when compounded, becomes leitourgia which means “the work of the people.” This is quintessentially, what liturgy is.)

All this apparent “bad news” would now have us roll up our sleeves and get to work, work that saves, work that liberates, work that leads to holiness.

In the gospel, Jesus would hear no more of the jealous bickering among his disciples. Counseling them to find love in each other, He said to them bluntly: “If anyone wishes to be first, he shall be the last of all and the servant of all.” Discipleship, he seems to

tell us, is not just about “touchy-feely” and “wishy-washy,” superficial dedication to abstract truths that do not prick consciences, and that do not goad to action, and that do not lead to love. “Faith without works is dead.” “The fruit of righteousness,” James reminds us, “is sown in peace for those who cultivate peace.” “Wisdom from above,” he adds, “is full of mercy and good fruits, without inconstancy or insincerity.” It means being steadfast in love, and finding love even in the unlovable enemy, even in the most unacceptable situations.

Good News, it bears repeating, is not just something we listen to. It is something we eminently do, if we are to find love in each other, and if we are to claim as we do today right after the first reading: “The Lord upholds my life.” To get there, we started our “work” by praying together – a prayer we would do well to repeat once again:

“O God, who founded all the commands of your sacred Law upon love of you and of our neighbor, grant that, by keeping your precepts, we may merit to attain eternal life.” Take note . . . It is Love. God. Neighbor. Self.

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