



EUCHALETTE

28 September 2025

26th Sunday in Ordinary Time

Year C

NATIONAL SEAFARERS' DAY / MIGRANTS SUNDAY

Pursuing Righteousness in Justice & Compassion

Today we are reminded of our Christian duty to pursue righteousness in and through works of justice for the poor and the needy. One day all of us will have to give an account to God who is the protector of the needy and the marginalized, on what we did for others, especially the needy.

Among those who deserve most our interest and solidarity in our society are the seafarers who spend most of their lives away from their families. Our thoughts and our love should go to these people, as we observe NATIONAL SEAFARERS' DAY. We also pray for all the priests, religious, and lay people who minister to seafarers in more than 400 ports throughout the world. Let our participation in this Eucharistic celebration be like a spiritual bridge that unites us to all of them.



INTRODUCTORY RITES



Entrance Antiphon

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

All that you have done to us, O Lord, you have done with true judgment, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.

(Dn 3:31.29.30.43.42)

Greeting

P – The Lord be with you.
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)*

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 Angels 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 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

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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 manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven.

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 *Am 6:1a,4-7*
No one is allowed to use one's resources in a selfish or irresponsible manner, especially when so many human beings lack even the most necessary things. Such is the Lord's severe reminder to the many affluent people in the time of Amos and to all of us today.

R –A reading from the Book of the Prophet Amos

Thus says the Lord the God of hosts: "Woe to the complacent in Zion! Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall! Improvising to the music of the harp, like David, they devise their own accompaniment. They drink wine from bowls and anoint themselves with the best oils; yet they are not made ill by the collapse of *Joseph*! Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with."

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

Responsorial Psalm *Ps 146*

R –*Praise the Lord, my soul!*



* **Blessed is he who keeps faith forever, secures justice for the oppressed, gives food to the hungry. The Lord sets captives free.** **R.**

* **The Lord gives sight to the blind. The Lord raises up those who were bowed down. The Lord loves the just. The Lord protects strangers.** **R.**

* **The fatherless and the widow he sustains, but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, through all generations. Alleluia.** **R.**

2nd Reading *1 Tm 6:11-16*
Aware of the approaching end of his days, the apostle Paul addresses to his beloved disciple Timothy, and all of us, this touching exhortation to be faithful to the end, with our heart set on the "King of Kings and Lord of Lords."

R –A reading from the First Letter of Paul to Timothy

You, man of God, pursue righteousness, devotion, faith, love, patience, and gentleness. Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses. I charge you before God, who gives life to all things, and before Christ Jesus, who gave testimony under *Pontius Pilate* for the noble confession, to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ that the blessed and

only Ruler will make manifest at the proper time, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, and whom no human being has seen or can see. To him be honor and eternal power. Amen.

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

Gospel Acclamation *2 Cor 8:9*

All—Alleluia, Alleluia.

Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich.

Alleluia, alleluia.

Gospel *Lk 16:19-31*

Today's Gospel passage reminds us that it is not enough to refrain from performing evil actions. The very failure to assist people in need when we have the means to do so is a sin of omission for which we will have to account.

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 said to the Pharisees: "There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores.

When the poor man died, he was carried away by angels to the *bosom of Abraham*. The rich man also died and was buried, and from the *netherworld*, where he was in torment, he raised his eyes and saw Abraham far off, and Lazarus at his side.

GLOSSARY: • **Zion:** One of the two hills on which Jerusalem was built. Many times this name is used in the Bible for the whole city or its inhabitants. • **Joseph:** One of the twelve sons of Jacob who was sold by his brothers as a slave and eventually became the governor of Egypt. In our context, the name "Joseph" stands for all his descendants who lived in the Northern Kingdom. Even more widely, "the collapse of Joseph" means the fall of the Kingdom of Israel which was conquered by the Assyrians in 721 B.C. • **Pontius Pilate:** Roman procurator during the period of Jesus' ministry from A.D. 25 to A.D. 35. • **Bosom of Abraham:** One of the Old Testament images used to signify the condition of the good after their death. • **Netherworld:** Hebrew traditional expression to signify both the abode of the dead and "hell," the situation of final and irrevocable estrangement from God.

And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.' "

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 suf-

fered 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 —Today's readings remind us of our grave moral obligation to pursue righteousness and help those in need. Let us now pray to the Lord in faith and hope:

All—Lord, graciously hear us.

C —For the universal Church: May she ever more become the champion of the poor, the oppressed, and the dispossessed, even when this entails the loss of powerful and rich friends. Let us pray. **R.**

C —For the Holy Father, our bishop, and all other spiritual leaders: May they constantly uphold the rights of all those who are neglected, or exploited by heartless unjust social structures or individuals. Let us pray. **R.**

C —For the people in the maritime industry who are in positions of responsibility: May they always respect the rights and dignity of the seafarers and refrain from any form of exploitation. Let us pray. **R.**

C —For our seafarers: May they be strong in times of discouragement or loneliness, drawing inspiration from their Filipino values and their Christian faith. Let us pray. **R.**

P —Lord God, Father of the poor and Protector of the afflicted and the lonely, look with special love

upon all our seafarers. Extend Your protection to them and their families, keep them faithful to one another despite their physical separation and keep them united through the power of Your grace. 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 —Grant us, O merciful God, that this our offering may find acceptance with you and that through it the wellspring of all blessing may be laid open before us.

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, we sing the hymn of your praise, 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, be-
hold 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.)*

Remember your word to
your servant, O Lord, by which
you have given me hope. This
is my comfort when I am
brought low.

(Cf. Ps 119 (118):49-50)

Prayer after Communion

P –May this heavenly mystery,
O Lord, restore us in mind and
body, that we may be coheirs in
glory with Christ, to whose suf-
fering we are united whenever
we proclaim his Death.

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, in His great
mercy, strengthen and en-
rich you with His grace, so
that you may choose and do
what is pleasing to Him.

All—Amen.

P –May the Lord give you a
compassionate heart that
you may become instru-
ments of His merciful love
to all those who suffer.

All—Amen.

P –And may the blessing of
almighty God: the Father,
and the Son, and the Holy
Spirit, come down on you
and remain with you for
ever.

All—Amen.

P –Go in peace, glorifying the
Lord by your life.

All—Thanks be to God.

PURSUING RIGHTEOUSNESS

Kalakbay at Katoto

Old habits die hard. The unnamed rich man, used to opulence, comfort, and luxury, with a train of servants ever on the ready to do as bidden at any given time, could not shake off the supercilious and superior attitude of the selfish rich ... no, not even in death: “*Send Lazarus to dip the tip of his finger in water and cool my tongue ... send him to my father’s house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.*” Even in death, he looked at Lazarus the poor man as someone who ought to serve his every wish.

Last Sunday, we were introduced to a selfish and insensitive, though undoubtedly smart, steward who used his abilities in pursuit of his personal ends. This Sunday, the liturgy confronts us with people of the same ilk – rich individuals whom both the Hebrew and Christian Scriptures condemn, not exactly for being rich, but for being “*complacent*,” for being so unconcerned at, and unmoved by, the pressing needs of others, especially those who have less in life. As usual, the feisty Amos minces no words as he thunders prophetically: “*Woe to the complacent in Zion! ... They drink wine from bowls and anoint themselves with the best oils; yet, they are not made ill by the collapse of Joseph! ... their wanton revelry shall be done away with.*”

Once more, Scriptures remind us of the inherent danger of riches, and the very real and proximate possibility for people who wallow in them, to be blinded, to be rendered insensitive, to become so callous to others’ needs as to merit such powerful words from the prophets of old, and the wake-up call of the Gospel account’s story of reversals of fortune for Lazarus and the rich man.

In fairness to the rich man, he most likely grew up not know-



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ing any better. The field of the Sociology of Knowledge, among other things, tells us that our social status, our experience, the people we usually hang out with on a daily basis, the shows we watch, the restaurants we usually go to, the crowd we belong to – they all shape who we are, what we perceive, and what we think. They shape our “cognitive maps,” our mental maps of what we say is reality. “Tell me who your friends are and I will tell you who you are.” **Reality is filtered by our social status, by our place up the ladder of wealth, social influence, and daily experience.** No wonder the unnamed rich man still saw Lazarus as a servant. Once a servant, always a servant. Talk about the rich man’s burden ... being caught in such a narrow, self-centered perspective that sees one’s good and only one’s benefit as the ultimate value. Talk about being enslaved by “ignorance,” by one’s prejudices, one’s biases, and one’s self-serving concerns ... “*send him to my father’s house.*”

Again, here we have a clear case of “what happened then” and “what happens now” – both arenas of human experience to which Scripture in the Liturgy is brought to bear so that God’s Word may shed light on our current experience here and now. This is what homily is all about. It is all about “breaking the bread of God’s Word” in such a way that **Tradition** (Scripture), **human experience**, and **culture** are put together in a meaningful way, through a method called “correlation,” for us to reflect and discern on God’s will for us in the current conditions of our times. **In our days, there are plenty of rich people. There, too, are even more poor people.** “*The poor you will always have with you.*” As we have seen, rich people are not condemned for being rich. And poor people are not glorified just because they are poor. But Scripture does condemn people, rich and poor alike, who never go beyond their selfish concerns, who do not transcend their narrow, and enslaving ignorance, and who never grow beyond their fixations, prejudices, and biases. Take it from St. Paul who counsels Timothy, who by any standard, already has reached some level of “holiness.” “*But you, man of God, pursue righteousness, devotion, faith, love, patience, and gentleness.*”

What St Paul today says sounds like some watchwords we are familiar with ... “No rest, till Everest!” “No pain, no gain!” ... “*Compete well for the faith,*” St. Paul tells Timothy, using images of training and discipline reminiscent of athletes in the Olympiad.

I would like to suggest that the “training” that most of us need to do in the spiritual life is what the Bible calls “*metanoia*,” conversion, or more precisely, a change of mind and

heart. The rich need to see beyond their narrow concerns. The poor also need to know that certain cultural values and attitudes make for a specie of “cultural malaise” that also inhibits progress and social development.

Both the rich and the poor need conversion. Both the rich and the poor need to work hand in hand to hasten the coming of the Kingdom of God. In first world cultures, the training most needed is that of opening up to the reality of the gross imbalances in the distribution of wealth and opportunities, the reality of a world that is bent down by the weight of so much demand for natural resources that are not unlimited, resources that are, by and large, used and abused by the wasteful ways of people whose knowledge does not go beyond the level of what “everyone else does.” Perched comfortably atop the rung of world power, most individuals would not have the moral sophistication to think of the needs of their weaker counterparts. Used to a life of affluence, many first world people would not know how to react to a situation of abject want and utter misery. For many, the next best reaction is either to patronize or to ignore altogether and shrug one’s shoulders.

If we go by the evidence of the Scriptures, however, more responsibility is expected of those who have been given more. More is to be expected from those who have the greater means to effect change. But one thing is sure ... all of us are called to this change of heart and mind. All are called to conversion, and all are expected to engage in the work of personal and social transformation.

What the Scriptures condemn is not riches. What they do condemn is the indifference, the nonchalance, the lack of commitment to causes, and the total disregard of others’ needs and concerns. What happened in Amos’ times, is what happens even now. For whether we find ourselves on the side of the rich man, or on the side of Lazarus, we do find our “comfort zones.” We do find our niches of indifference. The poor can give in to resignation and total dependence. The rich can just take resort to convenient blindness and blissful insouciance. Both can resort to the blaming game. And everyone is mired in his or her own narrow, personal concerns.

Today’s liturgy would have no more of this. **Today’s readings would have us all, rich and poor alike, take notice of that covenant responsibility to which we, as a people, have been called by God.** When God called us to a relationship, He called people, plain and simple. He did not call rich and poor, but just persons without labels. He called you and I. And He still calls us and reminds us to “*pursue righteousness.*”