

Sunday Readings

28th September 2025

FIRST READING

A reading from the prophet Amos 6:1. 4-7

Thus says the LORD, the God of hosts: 'Woe to those who are at ease in Sion, and to those who feel secure on the mountain of Samaria.

'Woe to those who lie on beds of ivory and stretch themselves out on their couches, and eat lambs from the flock and calves from the midst of the stall, who sing idle songs to the sound of the harp and like David invent for themselves instruments of music, who drink wine in bowls and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! Therefore they shall now be the first of those who go into exile, and the revelry of those who stretch themselves out shall pass away.'

The word of the Lord. *Thanks be to God.*

Responsorial Psalm

Psalm 145:6-10. R/. v.2

R/. My soul, give praise to the Lord.

It is the Lord who keeps faith for ever,
who is just to those who are oppressed.
It is he who gives bread to the hungry,
the Lord, who sets prisoners free. **R/.**

It is the Lord who gives sight to the blind,
who raises up those who are bowed down,
It is the Lord who loves the just,
the Lord, who protects the stranger. **R/.**

He upholds the widow and orphan
but thwarts the path of the wicked.
The Lord will reign for ever,
Zion's God, from age to age. **R/.**

SECOND READING

A reading from the first letter of St Paul to Timothy 6:11-16

O man of God, pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time — he who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen

or can see. To him be honour and eternal dominion. Amen.

The word of the Lord. *Thanks be to God.*

Gospel Acclamation

2 Corinthians 8:9

Alleluia, alleluia.

Jesus Christ, though he was rich,
yet for your sake he became poor,
so that you by his poverty might become rich.
Alleluia.

GOSPEL

Luke 16:19-31

The Lord be with you. *And with your Spirit.*

A reading from the holy Gospel according to Luke.
Glory to you, O Lord.

At that time: Jesus said to the Pharisees, 'There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, "Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame." But Abraham said, "Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not do so, and none may cross from there to us." And he said, "Then I beg you, father, to send him to my father's house — for I have five brothers — so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the Prophets; let them hear them." And he said, "No, father Abraham, but if someone goes to them from the dead, they will repent." He said to him, "If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead." '

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

Prayer after Communion

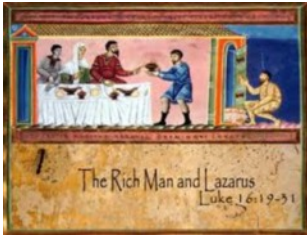
May this heavenly mystery, O Lord,
restore us in mind and body,
that we may be coheirs in glory with Christ,
to whose suffering we are united
whenever we proclaim his Death.
Who lives and reigns for ever and ever.

The Twenty-Sixth Sunday in Ordinary Time

Lectionary Year C

The Word of God

Saint of the Week



In today's gospel account Jesus once again gives sight to those who are blinded by self-satisfaction, asking us to take a good hard look at ourselves. What are we doing with the gifts He has placed on the

banquet table of life? For the truth is that, while faith and salvation are God's free gift to us, a gift which we cannot merit or earn on our own, it is also true that when it comes to virtues, we have to work on them. We can't just sit back and wait for God to give virtues to us. God gives us His gifts, what we do with them can become our virtues. We have the responsibility to develop them.

God has constructed a spiritual economy of salvation wherein we find salvation, not alone and in our individual relationship with God, but when we find ourselves in belonging to others in a community of need. We absolutely need others for our salvation. In the Gospel parable the truly poor man was the rich man who, in his complacency, failed to notice the beggar at his gates. He was the one who was spiritually impoverished. Stated another way, it is the rich and affluent who are in need; they need the poor for their own salvation. For their own salvation they need to care for the poor, those on the margins of society, those who are not privileged.

And so we ought to look into ourselves once again. Who in our lives is seeking the crumbs that fall from our table? Just who or what needs our attention? It is true that God has given us much. It is true that Jesus Christ has given us unmerited and free salvation and that He does really care for us and is going to take care of us. But it is also true that He expects us to give to others just as freely and generously, even when they don't deserve it - to give them love and forgiveness, care and concern.

Prayer of the Week

A Prayer of St Jerome

O Lord, you have given us your word for a light to shine upon our path; grant us so to meditate on that word, and follow its teaching, that we may find in it the light that shines more and more until the perfect day.

Amen.

Tuesday 30th September 2025

St Jerome (340 - 420)



He was born in Strido, in Dalmatia. He studied in Rome and was baptized there. He was attracted by the ascetic life and travelled to the East, where he was (unwillingly) ordained a priest. He was recalled to Rome to act as secretary to Pope Damasus, but on the Pope's death he returned to the East, to Bethlehem, where (with the aid

of St Paula and others) he founded a monastery, a hospice, and a school, and settled down to the most important work of his life, the translation of the Bible into Latin, a translation which, with some revisions, is still in use today. He wrote many works of his own, including letters and commentaries on Holy Scripture. When a time of troubles came upon the world, through barbarian invasions, and to the Church, through internal dissension, he helped the refugees and those in need. He died at Bethlehem.

A lion is the common attribute of Saint Jerome (as seen in the picture above). According to legend, a lion limped into St. Jerome's monastery in Bethlehem one day. The other monks ran away in fear, but Jerome calmly looked at the lion's paw and removed a large thorn. Thereafter the lion became his companion. The other monks felt that the lion should work for his food as they did, so Jerome told the lion to guard the monastery's donkey. However, one day the lion neglected his duty, and thieves stole the donkey. Noticing that the donkey was missing, the monks accused the lion of eating it and forced the lion to do the donkey's work. Although innocent, the lion obeyed the order without complaint. Some time later, the lion saw the donkey in a caravan passing by the monastery and brought it back to the monks to prove his innocence.