

ENTRANCE ANTIPHON (or a hymn) All that you have done to us, O Lord, you have done with true judgement, 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.

RESPONSORIAL PSALM (Ps 145)

ANTIPHON: Praise the Lord, my soul!

RESPONSE: Praise the Lord, my soul!

or **Alleluia!**

LECTOR: 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.**

LECTOR: 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.**

LECTOR: 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.**

GOSPEL ACCLAMATION Alleluia, alleluia! Jesus Christ was rich but he became poor, to make you rich out of his poverty. Alleluia!

COMMUNION ANTIPHON (or a hymn) Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low.

Or

By this we came to know the love of God: that Christ laid down his life for us; so we ought to lay down our lives for one another.

TODAY'S READINGS Amos 6:1, 4-7; 1 Timothy 6:11-16; Luke 16:19-31

NEXT WEEK (27th Sunday, Year C) Habakkuk 1:2-3, 2:2-4; Psalm 94; 2 Timothy 1:6-8, 13-14; Luke 17:5-10

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Our responsibility to those in need



28 September 2025 26th Sunday Year C

Jesus often spoke in parables, and he knew how to tell a story, but parables were often stories that upended people's expectations. The wealthy often seem blessed in this life, so we might expect they will be blessed in the next life. This is not the message of this parable. The poor man is called Lazarus, a variant of Eleazar, which means "God helps." The rich man is unidentified in scripture, but tradition has given him the name "Dives" which is Latin for rich, so readers of the Latin bible began to treat this as his proper name.

It is not surprising that people love this story of reversal, especially in first century Palestine when the rich had scooped up much of the land and money leaving tenant farmers with little of their own except to be hired out as labourers on very basic wages. However, there is contemporary relevance when we learn of the often-extraordinary payments to chief executives of corporations.

The gospel never condemns wealth, but it challenges those who are so blessed to consider those less fortunate. There are many wealthy people who contribute to the larger community from their bounty, but the parable challenges those who are concerned only with their own lifestyle and have little concern for those less fortunate.

Catholic Social Teaching has moved over the centuries from almsgiving to a commitment to the preferential option for the poor. This commitment is a reminder, that we all have responsibility for the care of our global sisters and brothers, most of whom live in conditions less favourable than

we in Australia. On 21 June, Pope Leo XIV said, "The huge economic divide between rich and poor today is unacceptable, with so much wealth concentrated in the hands of a few. Political leaders have a responsibility to promote the good of the entire community, especially by defending the vulnerable, the marginalised and the poor," he told those attending a Rome conference on democracy and interfaith dialogue.

"Sound politics," he said, promotes "the equitable distribution of resources," which "can offer an effective service to harmony and peace both domestically and internationally."

The pope continued and said we have a "responsibility to promote and protect, independent of any special interest, the good of the community, the common good, particularly by defending the vulnerable and the marginalised. This would mean, for example, working to overcome the unacceptable disproportion between the immense wealth concentrated in the hands of a few and the world's poor. Those who live in extreme conditions cry out to make their voices heard and often find no ears willing to hear their plea."

While we need to individually assess our values, we can also be a voice on behalf of the needy and speak to those in governance so that we can grow our foreign aid. It is not acceptable to pursue self-interest without concern for the needy.