



Bringing Home the Word

Twenty-sixth Sunday in Ordinary Time (C)
September 28, 2025

Woe to the Complacent!

Sr. Dianne Bergant, CSA

In traditional societies, a woe is a frightening declaration. It was more than a warning. It was considered performative. This means that as soon as the words were spoken, what it described began to happen. The first verse in today's first reading states the woe; the last verse describes what will happen. And it did happen. Those with wealth and prestige were the first to be exiled from the land. It should be noted that the problem was not that they were wealthy. The Bible does not condemn wealth. The issue is how it was acquired and how it is used. The wealthy are condemned because their wealth made

them complacent, indifferent to the struggles of the poor.

A similar situation is found in the Gospel passage. It tells of two men: one quite prosperous and the other suffering overwhelming indignity. Their fates after death are reversed. One might think that they got their just deserts. But that is not the point of the story. The rich man wants the poor man to comfort him, but it is too late. Then, at least send the poor man to warn the rich man's family. And here is the point of the story: that should be unnecessary. They (and we) have the religious tradition, Moses, and the prophets, who have always taught that we must do what we can for our needy brothers and sisters. If they (or we) do not listen to our religious teachings, we probably will not listen to someone from the dead. Woe to the complacent! †

Sunday Readings

Amos 6:1a, 4-7

Woe to those who are complacent in Zion.... They shall be the first to go into exile.

1 Timothy 6:11-16

You, man of God...pursue righteousness, devotion, faith, love, patience, and gentleness.

Luke 16:19-31

There was a rich man.... And lying at his door was a poor man named Lazarus.



***The wealthy are
condemned because
they were complacent,
indifferent to the
struggles of the poor.***

A Word from Pope Leo XIV

In our day, there is a widespread thirst for justice, a desire for authentic fatherhood and motherhood, a profound longing for spirituality, especially among young people and the marginalized, who do not always find effective means of making their needs known. There is a growing demand for the Church's social doctrine, to which we need to respond.

ADDRESS, ROME, MAY 17, 2025



REFLECTION QUESTIONS

ONE? TWO? REFLECTION

- Am I more like the wealthy man or Lazarus?
- What can I do this week to please God?



The Stress of Yes and No

Elizabeth A. Herzing-Gebhart

At the heart of most stress-filled experiences is a half-baked “yes.” Recall those times you’ve agreed to do something and later regretted it so much that you went to great lengths to crawl your way out of the promise.

According to “The Zoe Report” in *HuffPost*, a common explanation might be, “I am a people pleaser,” but that is an oversimplification. “People-pleasing is not only about repeatedly saying yes, it is also about what we don’t say or do in order to avoid conflict.” The article helped me understand that when we say yes, we are also saying no to alternate possibilities.

It’s important to wrap our minds around this truth, because it can save us from disappointment and turmoil. Whether we tend to say yes or say no, our tendency typically applies to every decision—from simple ones, like whether to contribute to a potluck, to life-changing ones, like whether to change careers.

I recently heard about a woman who said yes when her boyfriend proposed, although her gut told her the relationship had run its course. In praying about the situation, she recognized that her acceptance of the proposal came from her fear of accepting the relationship’s failure, inflicting pain on others, and being alone. Ultimately, saying no would mean she would have to embrace her own internal conflicts, something she had neglected to acknowledge.

After prayer, she overcame her fear and ended the relationship. Later, when she entered the sacrament of marriage with someone else, she did so with a full understanding of the commitment and joy it encompasses. It is important to not overpromise and underdeliver. When you have to make a decision, give yourself and others who are involved the gift of time to assess all aspects of it. Pray about it. If you say yes, know what you’re also saying no to, and vice versa. Maintain a big-picture lens to avoid the stress of finding yourself in a less-than-desirable situation. †

When you have to make a decision... pray about it. Maintain a big-picture lens.

From *Liguorian*, October 2020.

Wisdom from Catholic Update

From “Angels: Servants of God, Guardians of the Faithful” by Michael Eisenbath

Perhaps the greatest angelic devotion for Catholics is reserved for Michael, whose feast is celebrated with Gabriel’s and Raphael’s every September 29. Michael is mentioned four times in Scripture: twice in the Book of Daniel, once in the Book of St. Jude, and once in Revelation. From those references, the Church has concluded that he has several key responsibilities, including to battle Satan, take the souls of the faithful departed to heaven, and be a champion of the Church. Angels resemble human beings in that they were created with intelligence and free will. The Church teaches that soon after their creation, the angelic spirits divided into two groups: those that freely submitted to God’s will and those who refused to do so. The evil spirits, led by the angel Lucifer, were driven out of heaven by the obedient angels, led by Michael.

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Loving and faithful God, help us learn the true joy of living together as brothers and sisters with all your children. We pray in Jesus’ name. Amen.

The Redemptorists

WEEKDAY READINGS

September 29—
October 4

Monday, Sts. Michael, Gabriel, and Raphael:
Dn 7:9–10, 13–14 or Rv 12:7–12ab / Jn 1:47–51

Tuesday, St. Jerome:
Zec 8:20–23 / Lk 9:51–56

Wednesday, St. Thérèse of the Child Jesus:
Neh 2:1–8 / Lk 9:57–62

Thursday, Holy Guardian Angels:

Neh 8:1–4a, 5–6, 7b–12 /
Mt 18:1–5, 10

Friday, Weekday:

Bar 1:15–22 / Lk 10:13–16

Saturday, St. Francis of Assisi:

Bar 4:5–12, 27–29 / Lk 10:17–24

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