

**ENTRANCE ANTIPHON**

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.

**GLORIA**

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**

O God, who founded all the commands of your sacred Law upon love of you and of our neighbour, 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.  
Amen.

**FIRST READING**

Amos 8:4-7

A reading from the prophet Amos.

Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, "When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat."

The Lord swears it by the pride of Jacob, "Never will I forget a single thing you have done."

The word of the Lord.

Thanks be to God.

**PSALM**

Ps 112

Response:

Praise the Lord, who raises the poor.

or

Alleluia!

1. Praise, O servants of the Lord,  
praise the name of the Lord!  
May the name of the Lord be blessed  
both now and for evermore! (R.)

2. High above all nations is the Lord,  
above the heavens his glory.  
Who is like the Lord, our God,  
who has risen on high to his throne  
yet stoops from the heights to look down,  
to look down upon heaven and earth? (R.)
3. From the dust he lifts up the lowly,  
from the dung heap he raises the poor  
to set him in the company of princes,  
yes, with the princes of his people. (R.)

**SECOND READING**

1 Timothy 2:1-8

A reading from the first letter of St Paul to Timothy.

My advice is that, first of all, there should be prayers offered for everyone - petitions, intercessions and thanksgiving - and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and humankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and - I am telling the truth and no lie - a teacher of the faith and the truth to the pagans. In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.

The word of the Lord.

Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia! Open our heart, O Lord,  
to accept the words of your Son. Alleluia!

**GOSPEL**

Lk 16:1-13

(For shorter form read between > <)

A reading from the holy Gospel according to Luke.

> Jesus said to his disciples, < "There was a rich man and he had a steward who was denounced to him for being wasteful with his property. He called for the man and said, 'What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer.' Then the steward said to himself, 'Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes.'

"Then he called his master's debtors one by one. To the first he said, 'How much do you owe my master?' 'One hundred measures of oil' was the reply. The steward said, 'Here, take your bond; sit down straight away and write fifty.' To another he said, 'And you, sir, how much do you owe?' 'One hundred measures of wheat,' was the reply. The steward said, 'Here, take your bond and write eighty.'

"The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

"And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. > The man who can be trusted in little things can be trusted in great; the man

who is dishonest in little things will be dishonest in great. If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?

"No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money."

The Gospel of the Lord.<

Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

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,

(all bow during the next three lines)

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 OVER THE OFFERINGS**

Receive with favour, 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. Amen.

**COMMUNION ANTIPHON**

You have laid down your precepts to be  
carefully kept;  
may my ways be firm in keeping your  
statutes.

**PRAYER AFTER COMMUNION**

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. Amen.

# Sunday Message

25TH SUNDAY IN ORDINARY TIME

## THE WORD

Year C • 21 September 2025 • Colour: Green • Psalter Week 1



This is an unusual parable. It seems as though Jesus is condoning sharp practise by the steward. In the Palestine of Jesus' time, many large estates were owned by absentee landlords who left the running of the business to a steward (a little like the situation that existed in Ireland for so long).

These stewards usually ran the business to their own advantage. Provided the owner received what he considered a regular income, he wasn't too bothered about any sharp practice the steward might get up to.

In this parable, the landowner decides that his steward's shady dealings have gone too far and calls him in and fires him. Faced with ruin, the steward assesses his options. Hard work is out of the question. So too is begging. Both would entail a loss of status in a community where a person's reputation was paramount. The only option left is to call in all the favours that are owed him.

Jewish law forbade earning interest on a loan. But there was a way around it. The rabbis knew that unless the lender could foresee some return on the loan, he was unlikely to lend his money with no hope of reward. This might mean more hardship for the poor who couldn't borrow to get them out of a hard time. The solution went along these lines: when someone wanted to borrow something, they agreed on the amount to be repaid but a larger amount was handed over. The difference constituted the interest.

In the parable we see several examples of this practice. The person who borrowed 50 measures of oil agreed to repay 100, the borrower of 80 measures of wheat agreed to repay 100, and so on. The extra 50 or 20 was probably the steward's 'take,' as it was he who negotiated the deals. By inviting the borrowers to write smaller sums on their bonds, he is doing them a favour but losing out himself. He is calculating that favours done demand to be repaid. Known perhaps in the past for driving a hard bargain, he is now acquiring a reputation for fair play and generosity, and won't lose out by the rise in his public esteem. If the borrowers have gained a little money, they have also taken on a new obligation to take care of him. He manipulates the money to make friends for his forced retirement.

Instead of feeling cheated, the landowner is forced to smile at the steward's ingenuity. This leads Jesus to comment that 'the children of this world' are more astute business people than 'the children of light.' He goes further in advising wealthy Christians to make the best use of their wealth for the sake of the kingdom. Jesus is no champion of money. He regards it as 'that tainted thing.' Some older translations use an unusual phrase here, 'the mammon of iniquity.' Mammon means something like possessions. On the only other occasion when the word is used in the Gospel (Matthew 6:24), it also points up a tension between serving God and making wealth the centre of one's life.

We need to be astute in our use of material things and not become a slave to them. We need to be as clever in safeguarding our spiritual future – and the salvation of our souls – as the smart people of this world are when their financial future is in peril. ■

## REFLECT

We know that money makes the world go round. We know the power of Wall Street and big business. We know how seductive it is. Today's Gospel challenges us to think about our attitude to money, power and material things. Jesus is not opposed to money, power or material things. He knows they are necessary. But he says they are dangerous because they can easily lead us astray. They can become our obsession, our goal, our number one focus. They can become false gods. So, like the smart steward, we need to take stock, to rethink our priorities, to consider what's really in our best interest going forward. The steward sought to protect his future by making friends for his forced retirement. We also must protect our future by making sure that it is God – and not money, possessions, fame, self-indulgence or anything else – that comes first in our lives. ■

## SAY

**"Lord, help me to put you first whatever the cost. Amen."**

## PRAY

Pray for business and government leaders that they will use their power and wealth for the common good.

## DO

In today's first reading, the prophet Amos castigates the greedy who buy up the poor for money, and abuse others for their personal gain. Think about your attitude to money. Do you abuse it? What comes first in your life?



## LEARN

Every disciple must make a decision about which she or he loves more: God or wealth

As Christians, we must never let the love of material things draw us away from God