

Twenty-fifth Sunday in Ordinary Time. -Year C - Sunday, 21 September 2025 (EPISODE: 548)

Readings for Twenty-fifth Sunday in Ordinary Time.- Year C

FIRST READING: Amos 8:4-7

Psalm 113:1-2, 4-6, 7-8. "Praise the Lord, who lifts up the poor."

SECOND READING: 1 Timothy 2:1-8

GOSPEL ACCLAMATION (cf. 2 Corinthians 8:9). Alleluia, alleluia! Jesus Christ was rich but he became poor. To make you rich out of his poverty.

GOSPEL: Luke 16:1-13 or 16:10-13



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Please listen to the audio-recordings of the Mass - (Readings, prayers and homily), for the Twenty-fifth Sunday in Ordinary Time. Year C - Sunday, 21 September 2025 - by clicking this link here:

<https://soundcloud.com/user-633212303/faith-hope-and-love-ep-548/s-5F0dOe6Z1ID> (EPISODE: 548)

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Prologue:

Luke 16:13 lays down the critical rule that no slave can serve two masters. In the time of Jesus, the master possessed a slave, and possessed him exclusively. Nowadays, a servant or a worker can easily do two jobs or more, work for two different people.

They could do one job and another in their spare time. But back in the time of the Romans, and in the time of Jesus, a slave had no spare time. They were entirely owned by one master.

Every moment of their day, every ounce of their energy belonged to that master. They had no time which was their own. So this analogy is that serving God can never be a part-time or spare-time job.

Once we choose to serve God, every moment of our time and every atom of our energy should belong to God. God is the most exclusive of masters. We either totally give ourselves to him, or not at all.%%

{FHL}

HOMILY:

Today's parable from the Gospel of Luke about the dishonest steward would have to be one of the most confounding parables in the Gospels. At first glance, it looks like our Lord is praising the dishonesty and the unscrupulous behaviour of the manager who gets fired for dodgy practices. But a closer look shows that Jesus is actually contrasting the behaviour and priorities of people who have a worldly focus with those who have a focus on the Kingdom of God.

A parable that looks initially foreign to us actually tells us something significant. This jarring parable actually has a lot in common with other parables of Jesus, namely the parable of the rich fool which we've heard earlier in this year, or even the parable of the rich man and the poor man Lazarus at his gate which is coming up. All of these parables are trying to tell

us that collecting money and possessions is not the most important thing in life, and they don't last.

It's establishing significant and lasting relationships with our brothers and sisters around us, that is everyone. In Jesus' mind, relationships are more important than money, and our relationships with others should be served by money rather than the other way around. This is why the master praised in today's Gospel, not because he stole his money, but because the manager did not allow money to distract him from the greater goal of creating relationships that will last beyond his employment.

This is how Jesus views money, and calls his followers to view it the same. The parable forces the listener to decide what is it that they trust the most. Whether we live for Jesus and his kingdom, or for the world and its fleeting possessions, forces a moment of decision on us.**

Do we trust that Jesus is more to be trustworthy than all the economic structures and worldly things around us? If those who don't know Jesus cheat one another because they know the value of relationships over money, then how much more should we use money to be freely given for the benefit of others?%**

The scripture scholar William Barclay says, in today's parable, the dodgy steward knew that he had lost his job, and he therefore came up with a brilliant plan. He falsified the entries in the books, so that the debtors were debited with far less than they actually owed. This would have two effects.%%

First, the debtors would be grateful to him, owe him in the future, and secondly, and much more effectively, he had involved the debtors in his own misdemeanour, and if the worst came to the worst, he was now in a strong position to exercise a little judicious blackmail. Terrible and quite dishonest behavior for sure, and not Christian. But as Jesus says of the parable, the sons of this world are wiser in their generation than the sons of light. %%

That means if only Christians were as eager and ingenious in their attempts to attain goodness as the people of the world are in their attempts to attain money and comforts, we'd be a much better people at our job of Christianity. If only we could give as much attention to the things which concern our souls

as others do to achieve the things which concern their lives, passing things, their business, we would be very profitable for the kingdom. Over and over again, a person will expend 20 times the amount of time and money and effort on their business endeavors or their pleasures or hobbies or garden or sport as they do on their Christian faith. %%

Our Christianity will begin to be truly effective only when we spend as much time and effort on the things of God as others do on worldly activities that don't last. So this is a very unusual parable. Our Lord is using the parable to compare two quite unequal things. %%

People who are successful in the ways of this earthly world spend their days and nights plotting, scheming, working and planning for things that will produce good profits and material benefits in this life only. How much more importantly should we spend our time, energy, planning and honour scheming to produce the fruits of the kingdom of heaven which last forever? It's quite clear from these parables and from Jesus' teaching that our Lord had a very healthy suspicion and aversion to money and material possessions. He knew they were imperfect and tainted. %%

He was a realist though. Many people could not totally avoid dealing with money and material goods, but he quickly reminded his disciples that doesn't mean we should put much trust in them. Money and possessions are to be used with extreme caution and with a very strong suspicion for their inadequacy and shallowness. %%

According to our Lord's teaching, material possessions should be used, if they must be used, to cement the friendships and relationships whereby real and permanent value of life is found. That is, use our money and our material abilities to help those in need, to help our brothers and sisters who are doing it tough. The rabbis have a saying, the rich help the poor in this world, but it is the poor who will help the rich in the world to come. %%

Saint Ambrose commented on the rich fool who built bigger barns to store his goods and said, the bosoms of the poor, the houses of the widows, the mouths of the children are the barns which last forever. It was a strong and old belief in the Jewish tradition that charity given to poor people would stand to a man's credit in the world to come, in the next life. A person's true

wealth would consist not in what they kept for themselves but what they gave away to those who needed it. %%

Luke's gospel, we have to keep in mind, was written and addressed largely to a Gentile group of Christians of Greek background who were people of influence and wealth and social status. So the gospel is clearly there to teach them. You can use your wealth and you can use it either selfishly or you can use it to make life easier, not just for ourselves but for your friends and fellow people, especially those in need.%%

And thank goodness for people who've done that throughout history. How many scholars are forever grateful to a rich benefactor who left money so that they could study and excel in their particular school of life which then helped many many people? How many people are grateful to a better off friend who saw them through some real time of need in a practical way? Possessions are not in themselves a sin but they are a great responsibility and the person who uses them to help their friends and those who are most needy has gone very far in discharging that very noble responsibility. %%

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References:

Fr Paul W. Kelly;

*<https://bibleproject.com/podcast/finding-meaning-in-the-parables/> - ;
%%Barclay, W. (1975). The

Image Credit:

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3. Grace to you and peace from God our Father and the Lord Jesus Christ. (or/ The Lord be with You)

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{{Hello everyone}} welcome everyone, we gather - To take time to reflect upon the meaning of God's word for our everyday lives On this Twenty-fifth Sunday in Ordinary Time.

Coming together as brothers and sisters, with confidence let us ask the Fathers forgiveness, for he is full of gentleness and compassion

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, 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. Lord have mercy Christ have mercy Lord have mercy

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

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Memorial Acclamation

3. Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

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Psalm 113:1-2, 4-6, 7-8. "Praise the Lord, who lifts up the poor."

GOSPEL ACCLAMATION (cf. 2 Corinthians 8:9).). Alleluia, alleluia! Jesus Christ was rich but he became poor. To make you rich out of his poverty.

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PREFACE: Ordinary I

Eucharistic Prayer 4

(theme variation: theme 3)

(post version: vI-long)

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{9. heartfelt thanks to you all ,for uniting in prayer and for reflection, upon God's overflowing goodness and care.}

3. Go in peace, glorifying the Lord by your life.

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Archive of homilies and reflections: <http://homilycatholic.blogspot.com.au>

To contact Fr. Paul, please email: paulwkelly68@gmail.com

To listen to the weekly homily audio podcast, please click this link here: <https://soundcloud.com/user-633212303/tracks>

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Details relating to the audio productions linked to this Blog:

"Faith, Hope and Love - Christian worship and reflection" - Led by Rev Paul Kelly

Prayers and chants — Roman Missal, 3rd edition, © 2010, The International Commission on English in

the liturgy. (ICEL)

Scriptures - New Revised Standard Version: © 1989, and 2009 by the NCC-USA. (National Council of Churches of Christ - USA)

"The Psalms" ©1963, 2009, The Grail - Collins publishers.

Prayers of the Faithful - " Together we pray" by Robert Borg'. E.J. Dwyer, Publishers, (1993). (Sydney Australia).

Sung "Mass in Honour of St. Ralph Sherwin" - By Jeffrey M. Ostrowski. The Gloria, Copyright © 2011 ccwatershed.org.

"Faith, Hope and Love" theme hymn - In memory of William John Kelly (1942-2017) - Inspired by 1 Corinthians 13:1-13. Music by Paul W. Kelly. Arranged and sung, with additional lyrics by Stefan Kelk. 2019.

"Quiet Time." Instrumental Reflection music. Written by Paul W Kelly. 1988, 2007. & This arrangement: Stefan Kelk, 2020.

"Today I Arise" - For Trisha J Kelly. Original words and music by Paul W. Kelly. Inspired by St Patrick's Prayer. Arranged and sung, with additional lyrics by Stefan Kelk. 2019.

Sound Engineering and editing - P.W. Kelly.

Microphones: - Shure Motiv MV5 Digital Condenser. And (2024+) Rode Nt-1 + Ai-1 Sound Mixer.

Editing equipment: -- MixPad Multitrack Studio Recording Software v10.49 (NCH Software).

NCH – WavePad Audio Editing Software. Masters Edition v 17.63 (NCH Software)

Sound Processing: iZotope RX 10 Audio Editor (Izotope Inc.)

**Text transcription as per recorded podcast version is transcribed by [TurboScribe.ai](https://www.turboscribe.ai)
{excellent and accurate transcription from voice to text}**

[Production - KER - 2025]

May God bless and keep you.

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