



21 September 2025

25th Sunday in Ordinary Time

Year C

NATIONAL CATECHETICAL MONTH / LAITY WEEK

Being Wise for the Kingdom

The cleverness of people with worldly concerns often puts to shame those who claim to believe in a heavenly reward. The creativity and sense of urgency which characterize most business people often contrast sharply with the dullness and complacency of the so-called “religious individuals.” This is a sad reality which was already an “established tradition” in the time of Jesus. To counteract such a negative trend, Jesus told the parable in today’s Gospel passage.

Through this parable, He challenged His audience and challenges us to work hard to solve the many problems that beset mankind. He challenges us to get actively involved in creating a better society by working honestly, promoting justice, and using creatively all the opportunities of this life.

In this Eucharist, let us ask for the grace of authentic wisdom so as to be able to build God’s Kingdom on earth with honesty, selflessness, passion, and creativity.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

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.

Greeting

P –The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all.

All – And with your spirit.

Penitential Act

P –Brethren, let us acknowledge our sins and so prepare

ourselves to celebrate the sacred mysteries. *(Pause)*

P –Have mercy on us.

All –For we have sinned against you.

P –Show us, O Lord, your mercy.

All – And grant us your salvation.

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

All –Amen!

P –Lord, have mercy!

All –Lord, have mercy!

P –Christ, have mercy!

All –Christ, have mercy!

P –Lord, have mercy!

All –Lord, have mercy!

Gloria

All –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.

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Collect (Opening Prayer)

P —O God, who founded all the commands of your sacred Law upon love of you and of our neighbor, 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.

All—Amen.

LITURGY OF THE WORD



1st Reading *Am 8:4-7*
The ruthless eagerness to make money shown by the traders featured in today's passage is clearly detestable. At the same time, it is a challenge for us to be single-minded in pursuing spiritual values.

R —A reading from the Book of the Prophet Amos

Hear this, you who trample upon the needy and destroy the poor of the land!

"When will the new moon be over," you ask, "that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the lowly for silver, and the poor for a pair of sandals; even the refuse of the wheat we will sell!"

The Lord has sworn by the pride of Jacob: "Never will I forget a thing they have done!"

The Word of the Lord.

All—Thanks be to God.

Responsorial Psalm
(Ps 113:1-2,4-6,7-8)

R —Praise the Lord who lifts up the poor.

R. M. Velez



* Praise, you servants of the

Lord, praise the name of the Lord. Blessed be the name of the Lord both now and forever. **R.**

* High above all nations is the Lord; above the heavens is his glory. Who is like the Lord, our God, who is enthroned on high and looks upon the heavens and the earth below? **R.**

* He raises up the lowly from the dust; from the dunghill he lifts up the poor to seat them with princes, with the princes of his own people. **R.**

2nd Reading *1 Tm 2:1-8*
The oneness of God and His love for all human beings, as manifested in the one Mediator Jesus Christ, have always been part of the core of the Christian faith. In the passage we are about to hear proclaimed, the apostle Paul joins this profession of faith with prayer for all those in authority.

R —A reading from the First Letter of Paul to Timothy

Beloved, first of all, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity.

This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth. For there is one God. There is also one mediator between God and men, the man Christ Jesus, who gave himself as ransom for all.

This was the testimony at the proper time. For this I was appointed preacher and apostle — I am speaking the truth, I am not lying — teacher of the Gentiles in faith and truth.

It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

The Word of the Lord.

All—Thanks be to God.

Gospel Acclamation *2 Cor 8:9*

All—Alleluia, alleluia.

Though our Lord Jesus Christ was rich, he be-

came poor, so that by his poverty you might become rich.

Alleluia, alleluia.

Gospel *Lk 16:1-13*

Today's parable of the dishonest steward is not meant to praise his wrongdoing, but to exhort us to be as enterprising in doing good as the dishonest steward was in solving his financial problem. We, too, should use all the opportunities and resources we have for our spiritual advantage and the glory of God.

P —The Lord be with you.

All—And with your spirit.

P —A reading from the holy Gospel according to Luke

All—Glory to you, O Lord.

Jesus said to his disciples: "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.'

He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another the steward said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' The steward said to him, 'Here is your promissory note; write one for eighty.'

And the master commended that dishonest steward for acting prudently.

For the children of this world are more prudent in dealing with their own generation than are the children of light.

I tell you, make friends for yourselves with dishonest

wealth, so that when it fails, you will be welcomed into eternal dwellings.

The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours?

No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon."

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

Homily Profession of Faith

(Nicene-Constantinopolitan Creed)

All—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, *(bow)* 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 of the Faithful

P —We are expected to use God's gifts and life's opportunities with creativity and vision. But our own weakness and the bad example of others often lead us to fail in this and choose mere worldly wisdom. With humble confidence, we now bring our petitions before the Lord:

All—Lord, graciously hear us.

C —For the Holy Father and the other leaders of the Church: May they be ever more successful in their efforts to promote honesty in business, justice toward the poor, and the superiority of spiritual values over material prosperity. Let us pray. **R.**

C —For our lay leaders and all those in authority: May they use their position to uphold justice and the common good, rather than pursue their selfish interests. Let us pray. **R.**

C —For all those entrusted with the education of children and the youth: May they fulfill their duty with a sense of mission and not for material gain. Let us pray. **R.**

C —For all those who are tasked to manage the financial resources of our country: May they work with selfless dedication to improve the living conditions of the poor. Let us pray. **R.**

P —Father, give us the grace to make the most of the opportunities of this life in view of the "lasting reception" you have prepared for us in heaven. We ask this in the name of Jesus the Lord.

All—Amen.

LITURGY OF THE EUCHARIST



Preparation of the Gifts

P —Pray, brethren . . .

All—May the Lord accept the

sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P —Receive with favor, 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.

All—Amen.

Preface V

P —The Lord be with you.

All—And with your spirit.

P —Lift up your hearts.

All—We lift them up to the Lord.

P —Let us give thanks to the Lord our God.

All—It is right and just.

P —It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

And so, with all the angels, we praise you, as in joyful celebration, we acclaim:

All—Holy, holy, holy Lord, God of hosts. Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Memorial Acclamation

P —The mystery of faith.

All—We proclaim your Death, O Lord, and profess your Resurrection until you come again.

COMMUNION RITE



All—Our Father . . .

P —Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

**Sign of Peace
Breaking of the Bread**

All—Lamb of God, you take away the sins of the world: have mercy on us. (2×)

Lamb of God, you take away the sins of the world: grant us peace.

Communion

P —Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the Supper of the Lamb.

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon

(To be recited only when no Communion Hymn is sung.)

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

(Ps 119 (118):4-5)

Prayer after Communion

P —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.

All—Amen.

**CONCLUDING
RITES**



P —The Lord be with you.

All—And with your spirit.

**P —Bow down for the blessing.
(Pause)**

—May almighty God keep you from all harm.

All—Amen.

P —May He set His Word in your heart and fill you with lasting joy.

All—Amen.

P —May you walk in His ways, always doing what is right and good.

All—Amen.

P —May almighty God bless you: the Father, and the

Son, and the Holy Spirit.

All—Amen.

P —Go in peace, glorifying the Lord by your life.

All—Thanks be to God.

PRAYER OF THE CATECHISTS

Almighty Father,
We, your catechists, pray to You:
Bless us and make us holy.
In our confused and restless world,
You have chosen us
to be echoes of Your Word.

Lord Jesus,
Unite us more and more to you,
for we are Yours.
May we constantly draw
from the Paschal Mystery
a great concern for the salvation of the world.

Come Holy Spirit,
our Light and our Guide,
Be with us always.
May we bring love,
for the people of our times,
by being echoes of Your love.

Mary, Mother and Model of catechists,
Keep us faithful to our calling.
Like you, may we ponder the Word of God in our hearts,
and live according to our Faith
as you did.
San Lorenzo Ruiz,
pray for us, catechists of today.
Amen.



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WORLDLY OR HEAVENLY WISDOM

Kalakbay at Katoto

There is a contemporary “ring” to all the scenarios described by the first and third readings today. They sound so real and current they could as well be said of what goes on in people’s lives, all over the world – the references to cheating on the side, to dishonesty, to a little manipulation with the figures, a minute adjustment with the scales, and putting to use one’s foresight, practical wisdom, and abilities to get maximum advantage for oneself.

They sound so realistic and so contemporary that one is tempted to ask . . . so what’s wrong with being smart and using one’s talents to gain personal advantage? One even feels affirmed when one realizes that in the gospel parable, the Lord recounts how the

master even “commended that dishonest steward for acting prudently.” One initially gets the impression that, for so long as one “prudently” thinks and plans ahead for one’s future gain, one is simply putting to good use his business and managerial skills, and, therefore, is worthy of praise. “For the children of this world are more prudent in dealing with their own generation than are the children of light.”

But wait a second. As is true of all parables, the illustration does not constitute the fullness of the message. The message comes from the totality, and not from an isolated portion of the text. Placed alongside the condemnation of the prophet Amos on those “who trample upon the needy and destroy

the poor of the land,” – the mendacious and cheating merchants of his times, we have here in the Gospel a case of a steward who “squanders” his master’s property, but who mobilizes all his inner resources including his practical wisdom (phronesis, translated in our text as “prudence”) when his pocketbook and financial future was at stake.

The Gospel commends him for being smart and alert to conditions that may spell good or harm to his personal concerns. The same Gospel, however, condemns the smart-alecky, selfish, and insensitive steward who uses all his abilities only for his own sake, to the total disregard of others’ benefit, including that of his master.

Now, this really sounds so contemporary and so real and personal. For in truth, can we ever claim we have not acted at any given time in the past in a similar fashion as the dishonest steward? Can we honestly take exception to the rampant practice of using what we know and capitalizing on what others may not know to gain unfair advantage over others? How many unsuspecting clients have been victimized by the so-called “fine print” in which fair-sounding contracts hide veritable traps under legal gobbledygook? How many of us have not fallen to the temptation of not telling the whole truth when doing so would be favorable to us and our concerns? Examples abound ... examples of “wisdom” used for one’s benefit ... examples of “prudence” and “wisdom” gone wrong.

Today’s readings give us a context for the same wisdom used properly and well – the sort of wisdom that would merit total commendation instead of condemnation. They give a call, not to the surreptitious use of wisdom for one’s dark and hidden motives, but that which is worthy of “children of the light.” We are exhorted to use our talents and abilities, not only for self-serving interests, but also for the interests of others, of the common good, above all, that of God. Wisdom used surreptitiously for selfish ends is wisdom gone wrong, and is proper of those who prefer to live in the dark, and not in the light. Contemporary moral reflection has a word for this – the sin of manipulation. It is that sin – all too common in our days – that capitalizes on others’ ignorance and one’s own information-rich position to pull a fast one on others, and gain unfair advantage over others. This is practical wisdom used solely for one’s own practical ends. The political and business landscape is dotted by such smart alecks who constantly feed on the blood of suckers. In their mind, a sucker is born every minute, and each one of them is fair game to the antics of these worldly-wise people of little conscience.

Today’s readings also give us the wider context in which to put our practical wisdom to good use – the arena of the common good, the good of society, the good of everyone in the same society. St. Paul admonishes us: “I ask that supplications, prayers, petitions, and thanksgiving be offered for everyone,

for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity.” It is interesting that Paul singles out especially “those in authority.” Yes, we do need to pray for those who live “out in the open,” as it were, those who live in glass cages, who, by their positions, are living their lives under the scrutiny of the public gaze. We do need to pray for political leaders. They are in a position either to use practical wisdom for themselves (corruption) or for the good of whom they claim to serve. In the Philippine context, with corruption institutionally built into the system at all levels, both local and national, it is most difficult not to be tainted by high profile crimes that are never prosecuted, and for which no one, at least openly, feels guilty of. We ought to pray for Church leaders, the men of the cloth, who, caught as they are in the trimmings and trappings of power and authority, may lose touch of the concerns of those whom the responsorial psalm refers to as the “lowly,” and those in the “dunghill.”

We ought to pray for ourselves, that in our legitimate quest for material prosperity and financial security, we may never lose sight of our sense of priorities. We pray for ourselves who are caught up in the concerns of daily life, that we may keep in mind that the dishonest steward’s greatest mistake really had to do with not acknowledging who the real master was. He had a master who paid him his legitimate wages, who even praised him for his being smart and wise, who only had good words for him who knew exactly what to do in order to safeguard his financial future. He managed his affairs well.

His mistake, though, was simply this. Ultimately, he did not work with his master’s good in mind. He worked for himself. His master was his own welfare, his own gain. His master really was Mammon. He had practical wisdom. Kudos to that! But he missed the calling that transcended such worldly wisdom – the calling to be part of the children of light. In the end, it was a case of “wisdom” gone wrong, priorities skewed, motives forked, and allegiance misplaced. For “you cannot serve God and mammon.”



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