

ENTRANCE ANTIPHON (or a hymn) 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.

RESPONSORIAL PSALM (Ps 112)

ANTIPHON: Praise the Lord who lifts up the poor.

RESPONSE: Praise the Lord who lifts up the poor.

or

Alleluia!

LECTOR: 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.**

LECTOR: 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.**

LECTOR: From the dust he lifts up the lowly, from the dunghill he raises the poor to set him in the company of princes, yes, with the princes of his people. **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) You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.

Or

I am the Good Shepherd, says the Lord; I know my sheep, and mine know me.

TODAY'S READINGS Amos 8:4-7; 1 Timothy 2:1-8; Luke 16:1-13

NEXT WEEK (26th Sunday of Year C) Amos 6:1, 4-7; Psalm 145; 1 Timothy 6:11-16; Luke 16:19-31

*Majellan
Christmas
Cards*

Majellan Christmas cards are now on sale. A pack of 10 costs \$10.00. Go to majellan.media/product/christmas-cards-2025/ or call (03) 9592 2777



majellan

*The wealth that
really matters*



We often draw a careful line between our spiritual lives and the economic and political realities of everyday existence—as if God somehow stops paying attention when we open our laptops or balance our budgets. But Jesus, like the prophet Amos before him, finds the divine in spreadsheets and business dealings, in the messy intersection of faith and finance.

In this week's readings, we find ourselves once again in the company of an accomplished raconteur, listening to tales that are both wonderfully ordinary and mysteriously profound.

Jesus' parable of the dishonest steward is a perfect example of his storytelling genius. Here's a tale that would make any modern HR department break out in a cold sweat—a story about a manager who, facing termination, essentially cooks the books to secure his future. Yet somehow, this ethically questionable character becomes the hero of Jesus' parable.

Jesus doesn't traffic in simple moral platitudes. His stories make us wrestle with complexity, discovering that the kingdom of God operates by different rules than our carefully ordered world. The dishonest steward's cleverness becomes a metaphor for the kind of creative urgency we should bring to our spiritual lives.

Amos understood this centuries earlier, railing against merchants who trampled the poor and made "the ephah small and the shekel great"—an ancient form of "stagflation" that sounds remarkably familiar. The prophet saw clearly that there's no separating our relationship with God from our relationship with money, power, and each other. God, it seems, is indeed in the details of everyday life. The olive oil debts, the wheat

21 September 2025 25th Sunday Year C

measures, the awkward conversations between masters and servants—these aren't just narrative props. They're the very fabric of existence where the sacred and secular meet.

This brings us to the question of true wealth. The steward in Jesus' parable understands something profound: relationships matter more than balance sheets. When he reduces the debts, he's investing in human connections that will outlast his employment. The "friends" he makes through his generosity become his true treasure.

Paul's letter to Timothy echoes this theme—the love of money is the root of evil. Notice he doesn't say money itself is evil, just our relationship with it. True wealth isn't measured in dollars but in faithfulness, gentleness, and godliness. It is found in choosing relationships over riches, recognising that we are all stewards of the "things" that have been gifted to us by fate or fortune.

Jesus' storytelling continues to surprise us. Two thousand years later, we're still debating the finer points of the dishonest steward's actions, still discovering new layers of meaning in these ancient tales. That's the mark of a master storyteller—creating stories that remain alive, that continue to provoke and inspire long after the original audience has gone home.

In our own lives, we are called to be both storytellers and characters in the ongoing narrative of faith, finding God in the ordinary details and choosing the kind of wealth that truly matters.

Ian J Elmer

© Majellan Media 2025