



## Homily Resources and Petitions for the 25th Sunday of Ordinary Time Cycle C (September 21, 2025)

### Homily Helps

#### † Scripture passages to note:

**Amos 8:** Hear this, you who trample upon the needy and destroy the poor of the land!

**Psalm 113:** The Lord 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.

**1 Timothy 2:** 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.

**Luke 16:** The children of this world are more prudent in dealing with their own generation than are the children of light. ... 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. You cannot serve both God and mammon (wealth).

#### † Passages from *Laudato Si'* to note:

Authentic development includes efforts to bring about an integral improvement in the quality of human life, and this entails considering the setting in which people live their lives. These settings influence the way we think, feel and act. In our rooms, our homes, our workplaces and neighborhoods, we use our environment as a way of expressing our identity. (#147)

Lack of housing is a grave problem in many parts of the world, both in rural areas and in large cities, since state budgets usually cover only a small portion of the demand. ... Creativity should be shown in integrating rundown neighborhoods into a welcoming city: "How beautiful those cities which overcome paralyzing mistrust, integrate those who are different and make this very integration a new factor of development! How attractive are those cities which, even in their architectural design, are full of spaces which connect, relate and favor the recognition of others!" (#152)

#### † Comment for the day:

The prophet Amos spoke at a time when the northern kingdom of Israel was very successful economically under the veneer of prosperity and religious observance, but the poor and vulnerable were being crushed to the ground. This travesty of justice was not just a social issue of the day. For the prophet Amos, it was an insult to God. Such developments in our world today continue to insult God, our Creator.

Psalm 113 beautifully weaves together praise of God as glorious creator and overseer of heaven and earth while also lifting up the poor and oppressed. Our liturgies and ministries are meant to continue

these ways of experiencing the beauty of our home on earth and our responsibility for taking care of it. Earth, our common home, has been entrusted to us individually and as a community.

St. Paul tells us that our Christian duty requires prayer for all in authority who are responsible for peace and the common good. The exercise of power and authority is a serious and holy responsibility, not one to be taken lightly. Would St. Paul be appalled at the coarsening of our political discourse today? Would he view the apathy and superficiality of many legal and corporate leaders? If Paul had civic power, would he neglect serious consideration of the common good and the particular climate crisis issues that confront us? Would he insist that we all take it seriously? He would, and we should.

When teaching his disciples about the Kingdom of God, Jesus paid attention to what was going on around him and drew on examples from nature and the daily experience of ordinary people. Are we too called to preach? In this Sunday's parable Jesus *praises* the resourcefulness and determination of morally questionable people who figured out a way to make things better for others as a way to escape punishment. If they are able to respond to those in need around them, how much more should we who are dedicated disciples of Jesus?

This year's special Season of Creation from September 1 to the Feast of St. Francis on October 4 provides an opportunity for us to bring 'good news to the poor and liberty to captives'? As Christian stewards in these times of climate crisis, how can we apply both charity and justice? The steward in the parable of Jesus found it easy to be generous because the goods he managed belonged to his master. Might that be true about each of us? Is not everything we possess a gift that belongs to God? Does this parable challenge us to realize our own well-to-do status and possessiveness? In a world where large corporations put the squeeze on local farmers and gentrified crowds out of their own neighborhoods, are we ourselves sensitive to the plight of people who cannot afford housing, food, education, insurance, a clean environment, and the other necessities of life? Are we aware of the plight of struggling people within our own parish boundaries? Are we serving God's people better than we are our investments? Are we helping improve the environment in which we all live?

### † Related Prayers of the Faithful:

**Option 1:** That we help every needy family to find safe and affordable housing in our neighborhood and larger community, let us pray to the Lord....

**Option 2:** That our charity and commitment to justice reflect our devotion to God by serving the poor, homeless, immigrants, victims of human trafficking, and unborn, let us pray to the Lord....

**Option 3:** That all persons serving as elected or appointed officials with authority will act with integrity to assure our common good and that of Mother Earth, let us pray to the Lord....

Feedback: [Info@CatholicClimateCovenant.org](mailto:Info@CatholicClimateCovenant.org)

Webpage: [www.catholicclimatecovenant.org/resource/english-homily-help](http://www.catholicclimatecovenant.org/resource/english-homily-help)

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