

# 25<sup>th</sup> Sunday of the Year C

*There should be prayers offered for everyone – petitions, intercessions and thanksgiving. (1 Tm 2:1)*



## First Reading

*Amos 8:4-7*

"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.'"

## Second Reading

*1 Timothy 2:1-8*

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 mankind, 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.

## **Gospel**

*Luke 16:10-13*

Jesus said to his disciples, "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."

## **Meditation**

*As the economy fluctuates, preoccupation with money remains constant. The most difficult circumstances breed shrewd speculators who know how to play the market. They place their capital astutely and realize a good return. We often admire such people. They know how to take care of themselves. They proceed with cleverness and intelligence. They "succeed" in life.*

*The manager in today's gospel, accused of dissipating his master's goods, rewrites all of the accounts. Jesus admires not his lack of scruples but his ingenuity. Before he is fired, he takes advantage of the short time left to him to make friends. They will remember him when he is put out the door. What an opportunist has done in the affairs of the world, we must also do in the conquest of the kingdom of God.*

*Jesus shows us a sound investment. He describes Christian cleverness in the domain of seductive wealth. Its formidable powers of attraction may draw us into offering it a worship which ought to be given only to God. We must restore money to its role as a means and not an end. We are only stewards of our master's property. We can hold no exclusive title to what belongs to all his people. We must use it in the service of his kingdom.*

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## Gospel

*Luke 16:1-13*

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?

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