



Preparing for the Mass of Sunday 22<sup>nd</sup> September 2019 - The Twenty Fifth Sunday in Ordinary Time

**1** Relax & Remember

Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. **Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present.** Then read the Gospel, preferably aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.



**2** Read

**Taken from the Gospel for 22<sup>nd</sup> September 2019 (Luke 16:1-13): The Dishonest Steward**

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? 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."

**3** Reflect

**After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.**

*This parable can be deeply disquieting if we take it as an allegory, that is, if every element in the story is meant (as in Matthew's Parable of the Wheat and the Tares) to have an equivalent in reality. We can't have God praising the steward for his frauds! No, the point of the story is simply the steward's energy and inventiveness, his shrewdness as a 'child of this age'. A lot more thought often goes into how to make money than into how to spend it to the best advantage of others! The danger and encumbrance of wealth is such that skill and imagination is needed in using it to live justly here on earth and to prepare ourselves for life in heaven. The full brilliance of the story is even more subtle: Jews were forbidden to lend to Jews at interest. The steward cuts off the interest from the bills of his master's debtors, for oil was commonly lent at 100% interest, and wheat at 25%. It was easy to return olive oil adulterated with cheap sesame oil, but if I scatter handfuls of chaff in the grain I give you back, you will spot it immediately. So the steward makes his master obey the Law! The sayings added at the end hit the nail on the head: no slave can serve two masters, God and money.*

**Is there anything in your life which prevents you from fully serving God?**

Dom Henry Wansbrough OSB

**4** Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. **Then conclude by requesting the prayers of Our Lady & St Joseph.**



# WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 22<sup>nd</sup> September 2019



## First Reading: *Racketeering*

### 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."

*Amos is one of the first of the prophets whose sayings were gathered together and written down. He was peacefully pasturing sheep in the southern hill-country near Bethlehem, when the Lord summoned him to trudge northwards and denounce the racketeering of rich against poor in Samaria. Archaeologists have shown us the traces of these practices. The capital in the North was moved westwards to link with Mediterranean trade: marriage alliances with merchant princes, grand palaces displacing slum dwellings, expensive (and idolatrous) ivory inlays on the furniture. The fat-cats would not listen to Amos, told him he was not welcome in their country, sent him packing and continued to fleece the helpless poor, for they controlled the money supply and the means of exchange – till the mighty power of Assyria swept down and destroyed them all. For us today perhaps the equivalent would be the rich nations profiteering from poor, unequal business deals, unfair trade, 'international aid' packages to dispose of excess production, the rich growing richer, the poor growing poorer in a thousand ways. The message of Amos is linked to the Gospel by the final sentence: use wealth to make friends in heaven by your generosity.*

**Can you do anything to prevent the exploitation of the poor?**

## Second Reading: *Universal Salvation*

### 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.

*As the gospel message was proclaimed beyond the restricted world of Judaism, in the larger world of the Greco-Roman Empire, new questions arose for Christians. The first question addressed here was relationship to the civil authorities, and the answer: accept them and pray for them, particularly in their attempts to provide a worthy framework for human life. The second question, a pressing one in our post-Christian society: can non-Christians be saved? Here the scripture tells us that God wills all people to be saved and come to knowledge of the truth, and that there is one mediator, Christ Jesus. How is this so? Is it enough to grope towards a God 'in signs and symbols' (Vatican II), accepting a power outside ourselves, to which all are indebted for existence itself, the ultimate authority in human life? And what about the Mediator? How can people be saved by Christ if they do not know him? Is it enough for them to acknowledge their human deficiencies and failures and lay them before God? What responsibility do we have to express our Christian values in such a way that others may come to share them?*

**How can all people be saved by Christ, even those who do not know him?**

“ God wills all people to be saved and come to knowledge of the truth. ”

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