



WEEKLY GOSPEL REFLECTION



25th Sunday in Ordinary Time, Cycle C

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This reading consists of a parable followed by three sayings that collectively suggest the moral of the story. The exact point of the parable is intended to urge disciples to seek the kingdom in a time of crisis, imitating the rich man who acted in a decidedly calm and decisive way when faced with a crisis in his life.

Notice the reaction of the rich man. If you had a manager that squandered your property, how would you react? Perhaps with anger and revenge? Yet Jesus tells us this man calmly called for an accounting at the time of dismissal. *"The rich man summoned [the manager] and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.'"* This is an interesting situation to ponder. Rather than waste his time seeking revenge, he simply cut his ties with the manager and moved on with his life. That's a great lesson for us, taught at the School of Jesus.

Then the three sayings focus our attention on the use of money. Certainly the dishonest manager is not held up as an example of the proper use of money, but Jesus teaches us to have a proper disposition to temporal wealth. We must not seek from wealth what it can never provide, nor make use of it for illicit gain.

Jesus urges his disciples to be enterprising in their use of the world's goods, presumably by sharing them with the needy and, more generally, by using them according to God's will.

All three sayings suggest a contrast between worldly wealth and eternal wealth. The first saying speaks of the time when the world's goods will fail us. The second speaks of elusive wealth versus lasting treasure. And the final saying insists that we cannot serve both God and *"mammon."*

Reflect on *"the children of this age"* and *"the children of light."* Children of this age will find food and shelter and use ingenuity to do it, particularly when survival is the priority. But, as Christians, we are also called to be children of light. Our consciousness, in all circumstances, must remain united with the Sacred Heart of Jesus and His Mystical Body. When we are spiritually centered we are aware that we have a communal relationship through the Eucharist that urges us to be responsible for one another. Reflect, then, on the intentional balance between our mortal needs and our *spirit of light*. Seeking wisdom, we navigate the storms of life. Wealth, properly measured, is a means for the necessary goods of life. Wisdom and holiness, gained through our connection with the Eucharist, brings us a spirituality of abundance which enables us to be good stewards with our time, talent and treasurer. This prepares for us a dwelling place with Christ and our loved ones.

As St Paul exhorts Timothy, *"in every place we should pray, lifting up holy hands, without anger or argument."* Indeed, seek ye first the Kingdom of God.

A reading from the holy gospel according to Luke.

Jesus said to the disciples,

"There was a rich man who had a manager,
and charges were brought to him
that the manager was squandering his property.
So the rich man summoned him and said to him,
'What is this that I hear about you?
Give me an accounting of your management,
because you cannot be my manager any longer.'

"Then the manager said to himself,
'What will I do,
now that my master is taking the position away from me?
I am not strong enough to dig,
and I am ashamed to beg.

I have decided what to do so that,
when I am dismissed as manager,
people may welcome me into their homes.'

"So, summoning his master's debtors one by one,
he asked the first,

'How much do you owe my master?
He answered, 'A hundred jugs of olive oil.'

He said to him,

'Take your bill, sit down quickly, and make it fifty.'

Then he asked another, 'And how much do you owe?'

He replied, 'A hundred containers of wheat.'

He said to him, 'Take your bill and make it eighty.'

"And his master commended the dishonest manager because he had acted shrewdly;
for the children of this age are more shrewd
in dealing with their own generation
than are the children of light.

"And I tell you,
make friends for yourselves by means of dishonest wealth
so that when it is gone,
they may welcome you into the eternal homes.

"Whoever is faithful in a very little
is faithful also in much;
and whoever is dishonest in a very little
is dishonest also in much.

If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches?

And if you have not been faithful with what belongs to another, who will give you what is your own!

"No slave can serve two masters;
for a slave will either hate the one and love the other,
or be devoted to the one and despise the other.
You cannot serve God and mammon."