

## SHARING

**Introduction:** (My one hour with Jesus: Pg. 22)

For love of the creature God created the sun, the stars, the sea, the earth, the birds, the flowers; and we humans, now let us take all this love spread throughout Creation and make it our own, and let us offer it to our Creator as so many acts of homage, of love, of blessings and of praises. And now, let us go higher up there in Paradise. As an homage to God let us pray the divine praises to Him.

### **An examination of conscious:**

- Am I open enough to seek and accept the counsel of others when I am in doubt, in confusion, in darkness?
- Do I act impulsively in a situation where I lack clarity, or do I seek the advice of others?
- Am I humble enough to consider others' advice and to take it into account?
- Am I willing to listen to others?
- Do I take time to listen to others?
- Am I patient with others who are in doubt and darkness?
- Is the advice that I offer the fruit of my prayer, my reflection, and my intention to do the best for the person in need?
- Is my advice mixed with my own agenda or does it reflect a lack of real concern?

Now let us ask pardon from God and sing this **hymn...**

For our penance let us recite this prayer which is by St. Augustine was also prayed by mother Teresa every day.

*Breathe in me, O Holy Spirit,  
that my thoughts may all be holy.  
Act in me, O holy spirit,  
that my work, too, may be holy.  
Draw my heart, O Holy Spirit,  
That I love but what is holy.  
Strengthen me, O Holy Spirit,  
to defend all that is holy.  
Guard me, then, O Holy Spirit,  
that I always may be holy.*

**Reflection:** Luke is found of using example stories than parables in his gospel narration. So what was his intention in doing so? In today's narration we notice that it seems that Jesus is speaking to the public. He tries to give people a lesson story. He tells them that this world of ours we need to be intelligent like the

steward. Let us examine this closely and know for what Jesus advises the crowd through this story. According to an interpretation Jesus seems to tell the people to act like this unjust steward and not like the selfish master. Such story is really repugnant. The scholarly version maintains that what we shall imitate is the steward's shrewdness in the use of possessions, even though these possessions were not our own. Before condemning let us look at economic situation of early Palestinian. The manager, usually a slave born in the household, possessed great liberty and full responsibility. Like the tax collector, the manager must show a profit for his master, but he could also procure (attain, gain, buy, land, get, acquire, secure, obtain) personal benefits perhaps by means of adroit (skillful, competent, adept, dexterous, clever, able, practiced, nimble) loans and extravagant (excessive, exaggerated, thrifty, prodigal, wasteful, overgenerous, spendthrift, profligate) interest. From this we understand that what the steward did in not wrong in doing so. Because Jesus wanted our focus to be on the master and not on the steward.

**Reflection:** The parable of the unjust steward in today's gospel reading is also a parable of the unjust master. The steward was unjust in his management of the master's property and the master knew it. Instead of condemning the steward's mismanagement of his property and his improper dealings with the debtors, the master commended him.

Jesus never condones (overlooks) unrighteousness. Both the acts of the stewards and his master are unrighteous. They are both worldly or sons of the world as described by Jesus Himself. They are shrewd in handling money. Yes, they both know how to deal with each other in a manipulative situation so that in the end, they make personal gain.

Dear friends today Jesus invites us to become his sons, sons of the light. He does not condemn money but definitely he does not excuse the evils by which people make money and how they spend it. As sons of the light, let us join Him in condemning greed and corruption which are present all around us even in our community. Let us also note that the squander of wealth or extravagance is bad stewardship.

The gospel is a reminder that all of our wealth or possessions including our talents are gifts from God. We must be good stewards of them. That means we ought to use them for the good of all and for the glory of God.

Let us offer our praise and petitions in the words our saviour gave us... Our Father.