

REFLECTION TWENTY-FIFTH SUNDAY IN ORDINARY TIME

This Sunday, the Word of God questions us about the values that should form the basis of our lives. What choices should we make so that our life is not wasted? How should we manage our “possessions” so that they give meaning to our life and become eternal goods?

The liturgy of this twenty-fifth Sunday in Ordinary Time warns us from the outset that money cannot rule our lives; it suggests, on the contrary, that we choose lasting and eternal values, the values of the Kingdom, the values of God.

In the first reading, we find Amos, the prophet of social justice, who lived about 700 years before Christ, rebuking unscrupulous merchants who were bent on “trampling on the needy” and “bringing the poor of the land to an end.” Amos warns them: “God will not forget any of your deeds.” Our God is the one who hears the cry of the oppressed, of the poor, and therefore will hold us accountable for our injustices, for the exploitation of the poor, for the humiliation of the weakest... God created the earth and its fruits so that all may have a dignified life. We cannot use our goods and our abilities to oppress and exploit our brothers and sisters. The subversion of truth and the enslavement of our brothers and sisters are a complete subversion of God's plan for the world and for humanity. Those who choose these paths will have to give an account to God for the choices they have made.

In the second reading, the author of the first Letter to Timothy shows us a way to live a life according to God: to pray for

everyone, especially our leaders, so that "we may lead a quiet and peaceful life, with all godliness and dignity. This is good and pleasing in the sight of God our Savior, who wants all men to be saved and come to the knowledge of the truth." We all have the same God as our Father; we have all been redeemed by the same Christ Jesus; we are all part of one family; the pains and hopes of our brothers and sisters concern us; we are called to fraternity and communion. This solidarity that we must have with one another must also be reflected in our dialogue with God, in our prayer.

In the Gospel, Jesus tells a parable about a shrewd administrator who, upon being dismissed from his job, realized what values were worth investing in: he decided to forego immediate and precarious profit in order to guarantee a lasting and consistent reward, forgiving his master's creditors part of their debts so that they would welcome him into their homes when he needed it. And Jesus praised this dishonest steward, inviting his disciples to have the same boldness to know how to use the "goods" of this world in order to make friends who would welcome them into eternal dwellings. We must never forget that the most important goods, those that are truly worthwhile, are those that enable us to obtain a treasure in eternity, and these goods are justice, truth, charity, peace, mercy, and love for our brothers and sisters, lived as Jesus taught us. According to Jesus, investing in material goods will never be an investment that gives full meaning to human life.

So we return to the initial question: how do we manage our possessions? Do we seek to use them to accumulate treasures in Heaven, which will open the gates of eternal life for us? Do we

show genuine concern for the poor, showing solidarity with all those who need our help? Do we truly use our “possessions” to always do “GOOD”?