

HERE'S A TEXT IF YOU'VE ONLY A MINUTE

I pray to the Lord who is a God of love to all peoples

[Opening Prayer]

May the name of the Lord be blessed both now and for evermore

[Psalm 112]

My advice is that, first of all, there should be prayers offered for everyone

[2nd reading]

In every place, then, I want everyone to lift their hands up reverently in prayer, with no anger or argument.

[2nd reading]

No servant can be the slave of two masters.

[The Gospel]

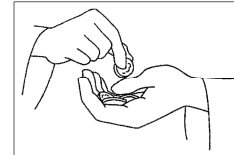
Looking towards next week

What does next week hold for me and how do I feel God may be calling me?

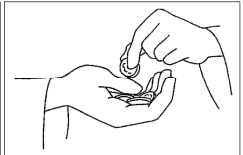
And so - what do I want to ask of the Lord for myself and for others?



SAINT BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



25th Sunday in Ordinary Time
Year C
19th September 2010



**No servant can be the slave of two masters.
You cannot be the slave both of God and of money.**

2nd Opening Prayer

Let us pray to the Lord who is a God of love to all peoples.

Father in heaven, the perfection of justice is found in your love
and we are all in need of your law.

Help us to find this love in each other
that justice may be attained through obedience to your law.

I settle down and when I am quiet and ready, pray this prayer slowly several times, knowing that I am in union with many others praying it throughout the world today.

- * I begin by reflecting on the Church's invitation to pray to the Lord "**who is a God of love to all peoples**".
Does a particular phrase or word in the prayer strike me?
What feelings are aroused within me?
- * I ponder on my life: where is there a greater need of God's law—in my heart, my family, my church community or neighbourhood, in the country, in the world?
- * I try to make the words of the last sentence of the prayer my own and from my heart, I ask God for wisdom and courage.
- * I end my prayer slowly praising the Trinity

Glory be to the Father, and to the son
and to the Holy Spirit...

The 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—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 everyone to lift their hands up reverently in prayer, with no anger or argument.

Timothy was one of Paul's most faithful companions and fellow workers; in this letter, the first of 2, Paul is addressing his friend as leader of the Ephesus church, to help him ensure that his community is a community of prayer.

I imagine Timothy receiving this letter and eagerly opening the scroll . The letter contains very strong advice regarding the need for prayer in order "to reach full knowledge of the truth."

- * I wonder how he feels reading the advice given him: a sense of burden, responsibility, inadequacy, enthusiasm, encouragement...
- * I reflect on what the letter says about prayer, the form it takes and those singled out as being most in need of prayer .
- * Do those in authority *today* need my prayers so that all can live "religious and reverent lives "?
Do I find it easy to pray for them "without anger or argument" regardless of their political affiliation?
- * I speak to Jesus, the one mediator between God and humankind. I ask him to show me how I too in my own way can be a herald, apostle and teacher to the people I meet everyday.
- * Having made my petition, I listen quietly. When the time is right, I may wish to make further intercessions and give thanks to God my Saviour.

Part of the Gospel : Luke 16: -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."

Jesus is speaking in parables to his disciples, in order to teach them about the right use of money. His listeners include wealthy Pharisees, 'lovers of money' who do not wish to share what they have with the poor and needy. Here we come to the conclusion of Jesus' teaching which focuses on good stewardship, both material and spiritual. Jesus' words are as challenging today as they were then, when they caused dispute and derision.

- * I read this part of Jesus' story slowly, perhaps several times, in the context of life today, and in particular of my life.
- * I ask God's Spirit to help me grasp the depth of meaning in this teaching.
- * I ponder... What strikes me particularly?
I listen.
- * It may help to ask myself:
"What do I consider to be genuine riches... money, people, places, things... am I enslaved by earthly goods, or am I exclusively loyal to God?"
- * With trust I speak to the Lord and ask him to draw me to desire his values.

I end my prayer slowly speaking to the Lord from my heart.