

## Here's a text if you've only a minute ...

I entreated, and the spirit of Wisdom came to me. *First Reading*

Fill us with your love ... that we may gain wisdom of heart. *Psalms*

Jesus looked steadily at him and loved him. *Gospel*

In order to imitate and be more actually like Christ our Lord,  
I want and choose poverty with Christ poor rather than riches ...  
and to desire to be rated as worthless and a fool for Christ.

*Spiritual Exercises of St Ignatius #167*

Lord, our help and guide,  
make your love the foundation of our lives.  
May our love for you express itself  
in our eagerness to do good for others.

*Old Opening Prayer*

This week's texts if you'd like to reflect further:  
Wisdom 7: 7–11; Psalm 89 (90); Hebrews 4: 12–13; Mark 10: 17–30



Heinrich Hofmann: *Christ and the Rich Young Ruler* (1889)  
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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM

The Rich Young Ruler © Chris Cook



Twenty-Eighth Sunday in Ordinary Time  
Year B, 13th October 2024

'For people it is impossible ...  
but everything is possible for God.'

Today's readings stress the need for wisdom when discerning our priorities. They challenge us to see the world and our place in it through the lens of wisdom.

The **First Reading** says that wisdom, God's greatest gift, is more valuable than anything else; having wisdom means possessing all things. Wisdom is personified; she is God's own self for us.

The **Psalms** teaches us to value our days and to use wisely the gifts therein.

The **Second Reading** shows how God's word can read our deepest thoughts and intentions.

It is the Word of God, enfleshed in Jesus of Nazareth, that discerns the priorities of the rich young man in the **Gospel**. Because nothing is hidden from God, the wealthy man is seen, and sees himself held accountable. He is invited to perceive the distractions his great wealth brings, and to receive the riches of deep relationship with Christ.

This week, let's pray that we might be open to the irresistible Word and Wisdom of God; that we might let ourselves be discerned and challenged; that we may become truly rich in Christ.



### Opening Prayer

May your grace, O Lord, we pray,  
at all times go before us and follow after  
and make us always determined  
to carry out good works.

### First Reading Wisdom 7: 7–11

I prayed, and understanding was given to me; I entreated, and the spirit of Wisdom came to me. I esteemed her more than sceptres and thrones; compared with her, I held riches as nothing. I reckoned no priceless stone to be her peer, for compared with her, all gold is a pinch of sand, and beside her silver ranks as mud. I loved her more than health or beauty, preferred her to the light, since her radiance never sleeps. In her company all good things came to me, at her hands riches not to be numbered.

I ready myself for this time of prayer by stretching, taking a few deep breaths and then settling into a comfortable position. I let my breathing fall into a steady rhythm. I take my time.

When still, I entreat God for the gift of wisdom, that I may engage deeply with these words, and that these words might bear fruit within me.

I read the lines slowly. They are attributed to the wise king Solomon who, though exceedingly wealthy, discerned real wealth in the gift of wisdom. What am I noticing as I read? Is this reading asking something of me?

How does Wisdom appear to me? Does it help to try and imagine her qualities?

What are the riches in my own life? What are those possessions, gifts and attributes I hold dear?

What do I feel I could not live without?

Are there areas in my life just now requiring the perspective of deep wisdom ...? Perhaps there is some place of darkness or conflict that needs the radiant light of wisdom to shine on it.

Can I bring these areas to God, and ask God's loving wisdom to reveal the truth of them?

I remain quietly bathed in the light of God's wisdom. I let its radiance wash over me.

I pray that I will allow God's life to flow into me without limit, that I might use all the things in this world to know, love and follow God more readily.

### Gospel Mark 10: 17–30 (part)

Jesus was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life?' Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: You must not kill; You must not commit adultery; You must not steal; You must not bring false witness; You must not defraud; Honour your father and mother.' And he said to him, 'Master, I have kept all these from my earliest days.' Jesus looked steadily at him and loved him, and he said, 'There is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' But his face fell at these words and he went away sad, for he was a man of great wealth. Jesus looked round and said to his disciples, 'How hard it is for those who have riches to enter the kingdom of God!' The disciples were astounded by these words, but Jesus insisted, 'My children,' he said to them, 'how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were more astonished than ever. 'In that case', they said to one another, 'who can be saved?' Jesus gazed at them. 'For people', he said, 'it is impossible, but not for God: because everything is possible for God.'

This story shows that the truly wealthy are those who possess wisdom. It also contains an invitation to let go of what might be getting in the way of deep peace and lasting joy. I begin by asking the Spirit of Wisdom to open my heart to listen. I pause for a few moments as I enter the quiet.

I read slowly, and see a young man being challenged to let go of what is blocking his deep transformation. The Wisdom of God is shining its light on the man's only lack: his inability to let go of his wealth and the stature keeping the commandments gives him. I hear Jesus asking him to do a foolish thing: to give away his material wealth (in all its forms) for an infinite prize.

Do I have anything in common with the rich young man? To what am I attached? What is the one thing I lack? Is Jesus inviting me to let go of something? Is there anything blocking my way to deep transformation?

I ponder these questions before Jesus, letting him look steadily at me with love. It is only his love that can transform me. I hold his gaze for as long as I can, paying attention to what I am feeling, and to any desires to respond.

I end with the prayer of the psalmist: *'fill me with your love, that I may rejoice.'*