

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

What has a person from all their toil?

*First Reading*

Teach us to number our days,  
that we may gain wisdom of heart.

*Psalm*

Set your minds on things that are above,  
not on things that are on earth.

*Second Reading*

Father of everlasting goodness,  
our origin and guide,  
be close to us and hear the prayers of all who praise you.  
Forgive our sins and restore us to life.  
Keep us safe in your love.

*Old Opening Prayer*

This week's texts if you want to reflect further:  
Eccl. 1: 2, 2: 21–23; Ps. 89 (90); Col. 3:1–5. 9–11; Luke 12:13–21



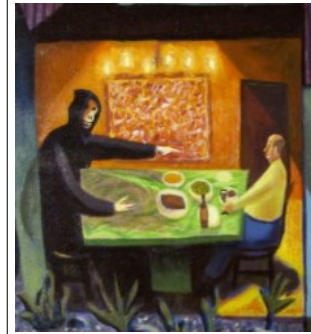
Eugène Burnand (1850-1921): *The Rich Fool*

'The one who is not contented with what they have  
will not be contented with what they would like to have.' (Socrates)

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**ST. BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM**

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**PREGO LEAFLET**

**Eighteenth Sunday in Ordinary Time  
Year C, 3rd August 2025**

Life does not consist in the  
abundance of one's possessions

This Sunday's scripture asks three things of us: to make prudent use of the gifts given us; to keep our focus on the true riches that are to come rather than on the transitory wealth of this earthly life; and so, to want and to choose whatever leads to God's life deepening in us. The Preacher of the **First Reading**, by exploring the vanity of earthly endeavours, calls us to remember God in all we do.

The Preacher of the **Gospel** (Jesus himself), tells of the parable of the rich man laying up treasure for himself in barns. He demonstrates the folly of accumulating wealth for wealth's sake.

The **Psalm** reminds us that we ourselves are transitory and, like grass, come and go in the blink of an eye. But in the Lord, our refuge from generation to generation, do we find our true meaning.

Therefore, St Paul, in the **Second Reading**, encourages us to put away all that is not of Christ in favour of a Christ-centred life. Then Christ will be all in all.

As **Pilgrims of Hope** in this Jubilee year, let's continue to pray that we might be agents of the return of misappropriated wealth and riches, so that all might benefit from the generous bounty of God.



### Opening Prayer

Draw near to your servants, O Lord,  
and answer their prayers with unceasing kindness,  
that, for those who glory in you as their Creator and guide,  
you may restore what you have created  
and keep safe what you have restored.

### First Reading Ecclesiastes: 1: 2; 2: 21–23

Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

Sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. What has a person from all the toil and striving of heart with which they toil beneath the sun? For all their days are full of sorrow, and their work is a vexation. Even in the night their heart does not rest. This also is vanity.

As I come to this prayer, I consider that the 'work' of prayer is of a different order. It neither benefits from toil nor striving, nor does it usually produce an obvious outcome. Nonetheless, I offer myself to this time of prayer, not to get anything but simply to give myself to God. I begin by pausing for a while to become still.

I read this text and, as always, ask myself what might be drawing me. Is there a word or an image that is touching me in some way or challenging me? I ponder why this might be so.

If I feel an invitation to look into my past, I do so gently with the Lord. Perhaps I can see times of intense toil and striving, or occasions of great worry or frustration. Have there been occasions of loss, or times when I feel some situation has not been worth the struggle? With the Lord, I share my thoughts and feelings.

After a while, I allow any memories to arise that are full of a sense of gratitude for good work done, even if it was for the benefit of someone else.

In a spirit of deep humility, for what can I be truly thankful? Again, I share my recollections with the Lord.

I bring this time of prayer to a close in the company of the Lord, who knew toil and sorrow and frustration, but who also knew days of joy, gratitude and fulfilment, and nights of restful, contented sleep.

*Glory be ...*

### Gospel Luke 12: 13–21

At that time: Someone in the crowd said to Jesus, 'Teacher, tell my brother to divide the inheritance with me.' But Jesus said to him, 'Man, who made me a judge or arbitrator over you?' And Jesus said to them, 'Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of one's possessions.'

And he told them a parable, saying, 'The land of a rich man produced plentifully, and he thought to himself, "What shall I do, for I have nowhere to store my crops?" And he said, "I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" But God said to him, "Fool! This night your soul is required of you, and the things you have prepared, whose will they be?" So is the one who lays up treasure for himself, and is not rich towards God.'

I pause and take a few deep breaths before looking at this text. I might ask that the Holy Spirit help me to discern the deep meaning behind this parable.

Then I read the Gospel, slowly, prayerfully, more than once. What is Jesus trying to show me today in his story of a rich landowner? Where am I consoled? Where am I challenged?

I see Jesus getting himself out of the trap of taking sides by pointing to the deeper motives behind all of our actions. How am I hearing his words? What am I seeing in my own motives, my deep desires, my attachments?

In what ways do I measure my life?

What is my attitude toward material wealth?

How important to me is the seeking of true riches in God and the fulfilment which comes from a relationship with God and sharing that relationship with others?

I talk to the Lord about what is meaningful for me. I share the treasures of my heart.

When ready, I end with a slow sign of the cross.