

Sunday 18th (C) in Ordinary Time

Gospel text (Lk 12,13-21): (...) Jesus said to the people, «Be on your guard and avoid every kind of greed, for even though you have many possessions, it is not that which gives you life».

And Jesus continued with this story, «There was a rich man and his land had produced a good harvest. He thought: (...) ‘I may say to myself: My friend, you have a lot of good things put by for many years. Rest, eat, drink and enjoy yourself’. But God said to him: ‘You fool! This very night your life will be taken from you; tell me who shall get all you have put aside?’. This is the lot of the one who stores up riches instead of amassing for God».

The conviction that man is self-sufficient has led him to confuse happiness with immanent forms of material prosperity

EDITORIAL TEAM evangeli.net (based on texts by Benedict XVI)

(Città del Vaticano, Vatican)

Today, sometimes modern man is wrongly convinced that he is the sole author of himself, his life and society. This is a presumption that follows from being selfishly closed in upon himself, and it is a consequence of original sin. The conviction that man is self-sufficient has led him to confuse happiness and salvation with immanent forms of material prosperity and social action.

Economic, social and political development, if it is to be authentically human, needs to make room for the principle of gratuitousness as an expression of fraternity. Economy and finance, as instruments, can be used badly when those at the helm are motivated by purely selfish ends. The Church's social doctrine holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or “after” it.

—Economic life must be understood as a multi-layered phenomenon: in every one of

these layers, to varying degrees and in ways specifically suited to each, the aspect of fraternal reciprocity must be present.