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IN THE GREAT CONTINENTAL MISSION WITH THE NEW EVANGELIZATION

LECTIO DIVINA

Sunday XXVI in Ordinary Time Year C

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FIRST READING: Amos 6, 1^a, 4-7
RESPONSORIAL PSALM: Psalm 146
SECOND READING: 1 Timothy 6, 11-16

Invocation of the Holy Spirit:

Come Holy Spirit,
Come to our lives, our hearts, and our consciences.
Move our intelligence and our will to understand what the Father wants to tell us through His Son Jesus Christ.
May Your Word reaches all of our lives and become life in us.
Amen

BIBLE TEXT: Luke 16, 19-31

“Now he is in comfort, and you are in agony.”





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16,1: 1 At another time Jesus told his disciples,

16,19: Once there was a rich man who dressed in purple and fine linen and feasted every day. 16,20: At his gate lay Lazarus, a poor man covered with sores, 16,21: who longed to eat just the scraps falling from the rich man's table. Even dogs used to come and lick his sores.

16,22: It happened that the poor man died, and angels carried him to take his place with Abraham. The rich man also died, and was buried.

16,23: From the netherworld where he was in torment, the rich man looked up and saw Abraham afar off, and with him Lazarus at rest.

16,24: He called out, 'Father Abraham, have pity on me, and send Lazarus, with the tip of his finger dipped in water, to cool my tongue, for I suffer so much in this fire!'

16,25: Abraham replied, 'My son, remember that in your lifetime you were well-off, while the lot of Lazarus was misfortune. Now he is in comfort, and you are in agony. 16,26: But that is not all. Between your place and ours a great chasm has been fixed, so that no one can cross over from here to you, or from your side to us.'

16,27: The rich man implored once more, 'Then I beg you, Father Abraham, send Lazarus to my father's house, 16,28: where my five brothers live. Let him warn them, so that they may not end up in this place of torment.'

16,29: Abraham replied, 'They have Moses and the prophets. Let them listen to them.'

16,30: But the rich man said, 'No, Father Abraham; but if someone from the dead goes to them, they will repent.'

16,31: Abraham said, 'If they will not listen to Moses and the prophets, they will not be convinced, even if someone rises from the dead.'"

CHRISTIAN COMMUNITY BIBLE

1. - READING: What is the text saying?

Scripture Study

The readings of this Sunday continue the theme of wealth and poverty: specifically, condemning the rich that is presented as typically without care for the poor and exploiting them, and comforting the poor wretch for whom the Lord has a special care.

The readings of Amos are a scathing satire against the frivolities of the rich, unaware of the disaster that is about to befall them. The psalm expresses the surveillance God has for all categories of the disadvantaged: foreign workers (residing in Israel, the *guerim*), widows and orphans. The reading 1 Timothy, who follows the idea that "the love of money is the root of all evil," exhorts young Timothy to reject those things and to remain in holiness.

There are many things to note in the parable of the rich man and Lazarus, especially the contrasts. The rich man has no name (his name is not 'glutton' which is an adjective that means that feasted much; in



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English he can also be called 'Dives', which means "rich"). It is precisely the intention of Luke to show how things are upside down with God; in the world the rich are who carry big names; here the wretched Lazarus is who has a name. The rich eats sumptuously, without concerns of Lazarus who is at his door, and at the same time is feeding the dogs who lick his wounds! At death, Lazarus is carried by the angels into Abraham's bosom (see Luke 13: 28-30); the rich is simply buried. Their lots are invested in the hereafter. The rich man is tormented, while Lazarus is comforted, and things cannot be changed. The reason given is not particularly ethics; it is not said that the rich was bad and that Lazarus was good. Only an investment is given, a very terse change of luck, semantic, biblical, scatological, very dear to Luke. the rich had already received his prize on earth, while Lazarus had suffered. In the end, they change the places they occupied, the first shall be last (see Luke 1: 52-53; 6: 20-26). Luke does not care to do fine, apologetic distinctions about what it is to be rich, but 'without being attached to wealth'. The mere coexistence of affluence with poverty (that we have at the door) is sufficient to condemn the rich.

The conclusion of the parable warns us against expecting an extraordinary, miraculous manifestation of God's will: a sincere reading of the Sacred Scripture is enough for us, as was the case for the brothers of the rich.

Questions to reconstruct the text:

1. Who are the characters in the story Jesus narrates? What does each one do?
2. What happens at the end of the days of the characters? Where are they going?
3. What happens to the rich, what do they desire?
4. What other character from the Old Testament appears in the scene?
5. What is the distance that separates us in the afterlife?
6. What does the rich ask of us? Can someone convert if a dead revives and goes and tells them?
7. What is enough to know to reach the Eternal dwelling of the Father?

2. - MEDITATION: What does Jesus tell me or us in the text?

Let us ask some questions to deepen our understanding in the Word of Salvation:

1. To what extent do I notice the needs of the people around me?
2. Am I attentive to these people? Can I provide help, collaborate with their well-being?
3. In what can I identify with the story that Jesus did?
4. Am I aware that in the Bible I can find everything I need to understand the salvation? Do I accept that the Bible is the Word of God, and therefore Word for my salvation?
5. How often do I dedicate time to read and pray with the Bible?
6. Do I understand that to "hear" the Word, meditate it, to take it to my life is what will give me security to go the right way?



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3. - PRAYER: What do I or we tell God?

Praying is to respond to the Lord who speaks to us first. We want to hear his Redeemable Word. This Word is very different to the one the world offers us and it is the moment to tell the Lord something.

Thank you Lord for your Word of Salvation. Thank you for reminding us every moment that this Word is life in abundance.

Lord, may we not be indifferent to your Word. May we want to hear it, live it, practice it. We ask you to help us to see our brothers, especially those who suffer the most. Give us deep love for everyone. Give us the chance to be generous with what we have. Especially our time, dedication, and share the goods to be always available to your Word being life in our lives.

We make ours the prayer of Psalm 119:

119,1: Blessed are they whose ways are upright, who follow the law of Yahweh.

119,2: Blessed are they who treasure his word and seek him with all their heart.

119,3: they do no wrong; they walk in his ways.

119,4: You have laid down precepts to be obeyed.

119,5: O, that my ways were steadfast in observing your statutes!

119,6: Then, I would not be put to disgrace, having paid attention to all your decrees.

119,7: I will praise you with an upright spirit when I learn your just precepts by heart.

119,8: I mean to observe your commandments. O, never abandon me.

119,9: How can young people remain pure? By living according to your word.

119,10: I seek you with my whole heart; let me not stray from your commands.

119,11: In my heart I have kept your word, that I may not sin against my Yahweh.

119,12: Praise to you, O Yahweh; instruct me in your statutes;

119,13: that, with my lips, I may declare all your spoken decrees.

119,14: I delight in following your laws, more so than in all riches.

119,15: I will meditate on your precepts and concentrate on your ways.

119,16: In your laws I will rejoice and will not neglect your words.

119,17: Be kind to your servant, that I may live to follow your word.

119,18: Open my eyes that I may see the marvelous truths in your law.

119,19: Do not hide your commandments from me, a wanderer on earth.

119,20: My soul is consumed with desire for your ordinances at all times.

Amen

We do a moment of silence and reflection to respond to the Lord. Today we give you thanks for his resurrection and because he fills us with joy. We add in our own intentions for prayer.



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4. - CONTEMPLATION: How do I or we internalize the Word of God?

For the moment of the contemplation we can repeat various times this verse from the Gospel so that it may enter our lives and our hearts.

“Now he is in comfort, and you are in agony”

(Verse 25)

And so we ask the Lord to be witnesses of the resurrection so that others may believe.

5. - ACTION: What do I or we commit ourselves with God?

There must be a noticeable change in my life. If I don't change, then I'm not a true Christian.

Personally, I intend to make a real analysis of consciousness. About people who are around me and perform some action that is to share with others my time, and if necessary my goods. I also propose myself to frequently read the Scriptures, by doing Lectio Divina.

With your group, propose an activity that shows that we are really listening to the Word of the Lord. Visiting the sick in a hospital, helping people in need and above all things teaching others to pray with the Bible.