

XXVI SUNDAY GOSPEL
25th of September 2022. Cycle C



SENSITIVITY TOWARDS THE PAIN OF OTHERS



SETTING

Your presence relieves me. Coming to you as calm and a haven of peace is necessary. Putting in you shows life, with its lights and shadows, calms us, quiets us, relaxes us, and relaunches us towards the path, the life I have. The possibility of the moment, of the stay, of the meeting opens up before me.

Loving you and loving others, discovering you in the invisibility of each one's life, meeting you again at every step.

Magnify my soul Lord, sweeten my gestures, may my words welcome. May my life give that light and tenderness that you give me through your word and with your presence.

Let the invisible become visible so that it can continue, making the life that comes to us all transparent.

May your mercy may pour out through my hands and my eyes.

SONG. Beauty for brokenness – Chet Valley Churches

https://www.youtube.com/watch?v=O5_TVy2gHRg

GOSPEL – Lucas 16, 19-32

"There was a rich man who dressed in purple and linen and feasted every day. And a beggar named Lazarus was lying on his porch, covered with sores, and wanting to be satisfied with what fell from the rich man's table. And even the dogs came and licked his sores. It happened that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And being in hell, in the midst of torments, he raised his eyes and saw Abraham from afar, and Lazarus in his bosom, and crying out, he said: "Father Abraham, have mercy on me and order Lazarus to dip in water the tip of my finger and cool my tongue, because these flames torture me". But Abraham said to him: "Son, remember that you received your goods in your life, and Lazarus, in turn, evils: that is why now he is here comforted, while you are tormented. Besides all this, between you and us a great chasm has been fixed, so that those who want to cross from here to you cannot do so, nor can they pass from there to us". He said: "I beg you, then, father, that you send him to my father's house, since I have five brothers: that he bear witness to them of these things, lest they also come to this place of torment". Abraham replied, "They have Moses and the prophets: they should listen to them". But he said to him: "No, father Abraham. But if a dead man goes to them, they will repent. Abraham said to him: "If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead."

We deepen the Gospel

The last sentence of the Gospel is doubly terrible: "If they do not listen to Moses and the prophets, they will not be convinced, even if a dead person rises." At first the sentence seems desperate, as if nothing could change a heart of stone! But the phrase sounds even more terrible in the mouth of Jesus: it is as if he were thinking of himself when he is pronouncing it. On the other hand, when Luke writes his gospel, he knows very well that the resurrection of Christ did not convert the whole world and that the hearts of many were hardened.

Let us go back to the story of the rich man and poor Lazarus: in reality, we don't know much about the rich man, not even his name. It is not said that it was especially bad; on the contrary, since later he will think about saving his brothers from hell. He is simply in his world "in his ivory tower", as the prophet Amos says when speaking of the Samaritans in the first reading. He is so shut up in his ivory tower that

he does not even see through his gate, the starving beggar who would content himself with the contents of the rich man's garbage.

As for the beggar, he has a name "Lazarus" which means "God helps" and this is in itself, a whole program: God helps him not because he is virtuous, but simply because he is poor. And this may be probably, the first surprise that Jesus offers to those who heard him telling this parable. In fact this story they knew it, was a story that came from Egypt. The two characters were a rich man, full of sins and a poor man full of virtues. When they entered the afterlife, the two passed through the scales, where their good and bad deeds were weighed. Basically, the cartoon did not bother anyone: the good man, rich or poor, were rewarded... the bad man, rich or poor, were punished. Everything was logical and indisputable.

Jesus stirs up this logic a bit: he does not calculate merits or good deeds. Jesus only notes that the rich man remained in his life without moving, while the poor man, sitting in front of the gate of the rich man's house, continued to suffer poverty, which is: an abyss of indifference was established between the rich and the poor, simply because the rich man never opened the gate of his house a crack.

On the other hand, Abraham is mentioned seven times in this text, which is surely the key to it. Ultimately, Jesus' question is: "Who is truly the son of Abraham?" and his answer: if you do not listen to the Law and the Prophets, if you are indifferent to the suffering of your brothers, you are not the children of Abraham. We do not need extraordinary signs to convert: we have the Law, the Prophets and the Gospels: **for us is to listen to them and make them come alive.**

Imaginative contemplation

- Read the text slowly; try to remember it in your imagination. -what place do your feelings occupy: the smell, the sounds, what do you see? Imagine the characters, the faces, the place... Where are you in the scene? What do you feel?
- Dialogue later with Jesus Christ, what do you say?
- Make a gesture of gratitude, what does this text say to your life?

AMBIENTAL MUSIC. Kouros Dini - Light's Return

<https://www.youtube.com/watch?v=L-oljBdggoY>

**YOU INSPIRE MY DREAMS
I ASK YOUR MERCY**

SENSITIVITY

To see or not to see, it depends...
Sometimes of wanting,
Sometimes not to turn around.
Depends on how we stand, walk,
or to open up
See, look and be moved.
Do not pass by
Look from the distance,
hear the voice of the fallen.
Feel the pain of others,
Show the solidarity
that I am satisfied,
does not mean
Let the others be.
Let us not care about the other.
Overcome invisible barriers
that rises from
my indifference and blindness.
Wealth can separate,
if you feel good
from the distance.
Those who have everything
do not expect anything;
Unless you

change your look
and welcome and replace
everything.
Sometimes we are
rich like Lazarus,
We only recognize
our shore.
Make us Lord to see
the other side of the shore.
Awaken our senses
make us Lord, sensitive
towards the face of suffering.
Make us Lord the instruments
to overcome the abysses
of insuperable.
Make us Lord discover
that happiness
it is within us.
that does not anesthetize us
the mirage of opulence.
That your word
open our eyes
and our heart,
for us to continue
building bridges
meeting between
the various shores.

SONG. THE LOVE OF GOD – Brian Bontes

<https://www.youtube.com/watch?v=oWnvmKoLWUU>



Sisters of Charity of Saint Anne
C/ Mother Ràfols, 13 - 50.004 - ZARAGOZA (Spain)
www.chcsa.org

