



XXVI SUNDAY 28 September 20255 – cycle C



COMPASSIONATE LORD



SETTING

Today we approach the Word. Jesus speaks to us of two people: a nameless rich man, locked in his own world, and a poor man, Lazarus, whom God knows and defends. The parable confronts us with a clear question: are we capable of seeing those who suffer beside us, or do we prefer to live behind the fence of indifference?

The message is direct: we don't need extraordinary miracles to change. We already have the Word of God, which invites us to open our eyes, to share, and to build a more just world. Let us listen with an open heart and ask ourselves: what door do I need to open in my life to let in the brother or sister in need?

SONG. WATSOEVER, YOU DO THE LEAST OF MY PEOPLE

https://www.youtube.com/watch?v=_125Hgfnf3uk&list=RD_125Hgfnf3uk&start_radio=1

GOSPEL – Luke 16, 19-32

There was a rich man who dressed in purple and fine linen and feasted sumptuously every day. Now a certain beggar named Lazarus was lying at his gate, covered with sores, and desiring to be fed with the crumbs that fell from the rich man's table. Even the dogs came and licked his sores. And it came to pass, that the beggar died and was carried by the angels to Abraham's bosom. The rich man also died and was buried. Being in torments in Hades, he lifted his eyes and saw Abraham afar off, and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' But Abraham said to him, "Son, remember that in your lifetime you received your good things, but Lazarus received evil things. Therefore, he is comforted here now, but you are tormented. And besides, between us and you a great gulf has yawned, so that those who want to cross from here to you cannot, nor can those who want to cross from there to us.' He said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, that he may testify to them about these things, lest they also come to this place of torment. Abraham said to him, 'They have Moses and the prophets; let them listen to them.' But he said to him, 'No, Father Abraham. But if a dead person 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.

TO UNDERSTAND THE WORD OF GOD TODAY

Amos: 6, 1a. 4-7

"The couch potato" commits a double sin: selfishly enjoying the present moment, and insulting the poor by flaunting their opulence.

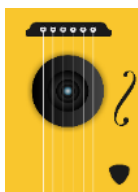
Psalms 145. God, defender of the poor! Let his Kingdom of justice come!

1 Tim 6:11-16. Faith is associated, in this text, with charity, hope, and "goodness," strong virtues characteristic of the "just and religious" Christian: these two adjectives refer to relationships with others and with God.

Luke 16:19-32. When Luke wrote his Gospel, he knew very well that Christ's resurrection did not convert everyone and that the hearts of many were hardened. Let's return 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. He isn't said to be particularly evil; he's simply in his own world, "in his ivory tower," as the prophet Amos says when speaking of the Samaritans in the first reading. He's so locked up in his ivory tower that he doesn't even see, through its gate, the starving beggar who would be content 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 a whole program: God helps him not because he is good, but simply because he is poor. And this may well be the first surprise Jesus offered to those who heard him tell this parable. In fact, they knew this story; it was a tale that came from Egypt. The two characters were a rich man burdened with wickedness and a poor man full of virtues. When they entered the afterlife, both passed through the scales, where their good and bad deeds were weighed. Ultimately, the story didn't bother anyone: the good, rich or poor, were rewarded... the bad, rich or poor, were punished. Everything was logical and indisputable. Jesus shakes up this logic a bit: he doesn't calculate merits or good deeds. Jesus merely notes that the rich man remained motionless in his life, while the poor man, sitting in front of the gate of the rich man's house, continued to suffer poverty. In other words, an abyss of indifference established itself between the rich man and the poor man, simply because the rich man never opened the gate of his house. We don't need extraordinary signs to convert; we have the Gospels; it's up to us to listen to them and make them our life.

Prayer clues

- What does this Gospel say to your life?
- Listen to Jesus' voice and share with Him.
- In our community, parish, or faith group...
- What do these readings invite us to do today



AMBIENTAL MUSIC.

And He Speaks For Me Part 1

<https://youtu.be/pcspzk5oTIE?si=C6RsajTdeVjrbSbX>

BE ON GOD'S SIDE

To be on God's side
is to keep our gaze fixed on Him.

It is to focus on each other,
who is life, a part of that life.

To be on God's side
is to proclaim in every action
a people of vision,
it is to make possible
the flow of encounter,
solidarity, and commitment,
it is to vindicate the argument.

To be on God's side
is to put strength in the other,
and make encounter,
growth, and harmony possible.

In it, we take the leap
propelled by the giver of life.

To be on God's side
is to wink at hope,
at what we can do together.

It is to believe that we all
reach the goal,
each one with what we are,
with what we have, with what we
dream of.

Being on God's side is saying yes to
peace, is seeking the path,
of dialogue, of harmony,
is making spaces kind,
recreating the lives of all,
accommodating rights,

and welcoming needs.

Keeping in mind that the
earth belongs to everyone,
that the house has no doors.

Being on God's side
means making the earth into
heaven,
respecting differences.

Who said that
things have to be this way,
in a certain way?

Where is the richness
of freedom, diversity,
possibility, beauty,
colours, tastes?

Let's make a gesture of tenderness,
let's put our hearts into action,
let's make it possible for everything
to improve life,
let's be a voice for who we are,
what we want,
what we feel.

Being on God's side
means saying no to violence,
means seeking a path of solidarity,
means proposing dialogue
as a possible solution.

SONG. YOU RAISE ME UP

https://www.youtube.com/watch?v=wEpeTyazaKI&list=RDwEpeTyazaKI&start_radio=1

Sisters of charity of st. Anne

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