

First Reading: Amos 6:1,4-7
Response: “*My soul give praise to the Lord*” (Ps. 145:2)
Responsorial Psalm: Psalm 145:6-10
Second Reading: 1 Timothy 6:11-16
Gospel: Luke 16:19-31

The Presence, *Shekinah*, הַשְׁכִּינָה of the Risen Lord is eternal. He is Emmanuel and with us for all time. Question is are we aware? Do we recognize him? He is present in so many ways, viz. Church, sacraments, and even in the least of our brothers and sisters, Lazaruses of today.

Long before, in ancient Israel and Juda, Amos questioned society of his time. The filthy rich abuse the poor. “*Sprawling on their divans and bawling to the sound of the harp*” (Amos 6:4,5).

In their pride and self-interest, they seem to “*not care at all about the ruin of Joseph*” (Amos 6:7). The prophet shows the foolishness of man, the “*sprawlers’ revelry will be over*” (Amos 6:7).

Psalm 145 extols the goodness of God. He “*thwarts the path of the wicked*” and “*loves the just*”. He is the One who “*upholds the widow and the orphan*”, “*gives bread to the hungry*”, “*sets prisoners free*”, “*gives sight to blind*” and “*protects strangers*” (vv.8,9,7,8, respectively).

This is a Hallelujah psalm. “*My soul give praise to the Lord*” (Ps. 145:2), for he is the *everlasting loving* God, הַשְׁכִּינָה (Hesed ve’Emeth), “*the Lord who keeps faith forever*” (Ps. 145:6).

We are certain that God is there for us. Are we for him? Are we ready “*certa bonum certamen fidei*,” to “*fight the good fight of faith*” (1 Tim.6:12), and “*win for yourself eternal life*” (ibid.).

Paul advises Timothy, a Church leader, and every Christian to “*do all you have been told until the Appearing of the Lord*” (1 Tim.6:14). Christ, who was poor on earth will come in all his glory.

God wants the goods of this world to be for all. Whoever has more must share. “*Lazarus longed to fill himself with scraps from the table*”(Lk. 16:21) and the rich man gave him nothing.

They die. Lazarus goes to the bosom of Abraham and rich man goes to hell. The rich man suffers because he was selfish. “*Good things came your way, just as bad things came the way of Lazarus. Now he is being comforted here while you are in agony*” (Lk. 16:25). Roles reversed.

Scripture: Read and reflect upon the parable of “The Rich Man and Lazarus” (Lk. 16:19-31).

Liturgy: Consider how you share some of what we have in the celebration of the Eucharist.

Doctrine: It is a sin to be selfish and rely on wealth, and not concerned about the spiritual life.

Witness: Seek the blessings of the Lord in service to the poor and needy. See Lazarus in others.

FOR THE CHILDREN:

Read and share with the children the Gospel of the day (Lk. 16:19-31).

At which moments during Mass can we share with the poor, and even touch them?

See Church Teaching on ‘works of mercy’: Feed the hungry, give drink to the thirsty, clothe the naked, help prisoners, shelter the homeless, visit the sick, and bury the dead. These are known as the **Seven Corporal Works of Mercy**.

Study the works of mercy above. **Which of the works can you do?** (Witness).

FOR TEENAGERS: (*Shared Christian Praxis*)

What are your impressions of the works of mercy? Consider those mentioned.

Talk about some of your encounters and experiences with the poor and destitute.

Give the Church's teaching on the corporal works of mercy. (*Catechesis*)

How much have you been of mind of Christ and of his Church in doing works of mercy?

Will you serve the Lord in his poor and how you plan to do it? Such is God's Kingdom.

RCIA: CATECHISM OF THE CATHOLIC CHURCH (CCC)

"The *works of mercy* are charitable actions by which we come to the aid of our neighbour in his spiritual and bodily necessities" (CCC. 2447). Besides bodily (*corporal*) works of mercy, already mentioned, the *Seven Spiritual Works of Mercy* are: admonish sinners, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries, and pray for living and dead.

LIFE EXPERIENCE

My Jewish friend, Eliezer, was in high spirits and gave a generous donation to the poor. Why? Because it was *Tu be'Av*. *Tu* (טו) is Hebrew for 9+6 (ט + ו), 15th day of the Hebrew month of *Av*. It is a holiday for the Jew, *Yom Tov*, the best day to make a proposal. Today, to use a quote from Plato, "God lit a light" (i). Rachel accepted Eliezer's proposal for marriage. Now *Eliezer* celebrates his name which is derived from the Hebrew words: *El* (God) and *azar* (help), meaning 'God has helped' him, and his light will shine in helping others. A derivation of the name Eliezer is Lazarus, who in the Gospel was helpless and God helps him. Today Eliezer intends helping others in giving a donation to the needy.

(i) PLATO. *Timaeus*. v.39b. *Transl. by Desmond Lee & T. Johansen*. Penguin Classics, London, U.K. 1977. p.28.

LITTLE ANGELINA:

"She's over the flu but she still wants to be sick," said Angelina's mother with regards to Angelina. "Why would one want to be sick?" I wondered. The mother led me into the bedroom. There were medicines from the doctor but that was not what Angelina wanted. It was the gifts and attention she was getting from family and friends. All she got from me was a prayer and a blessing which was much appreciated by her parents, perhaps a little less by Angelina.

IMPORTANT WORD: "**Shekinah**," שכינה

Shekinah, שכינה is a common word in our awareness of God. Although the actual word is rarely written, its root appears in various forms in the Scriptures. It derives from the Semetic שכן *shakhan*, meaning inhabit, settle, or dwell, referring to the dwelling or divine presence of God, as seen on Mount Sinai, in the pillar of fire in the desert by night and by cloud by day. It was seen in the glory that filled the Tabernacle, *mishkan* (from *shakhan*) when it was built and later in the Temple. It can mean God's being in our midst and closeness to his people. Being grammatically a feminine word, some see it inferring God's heartfelt, deep love for his people. It is also the Divine Presence that settled on the prophets causing them to prophesy; the same *Shekinah* that rested upon all the People of God.

In the New Testament, *Shekinah* is equated with indwelling of the Holy Spirit, the Spirit that caused the Word to become flesh and dwelt amongst us. The *Shekinah* is in the Church until the end of time. It is also equated with the *parousia*, Second Coming of Christ, when he will be seen in all his glory. Jesus reminds us that he is also present in the least of his brethren whom we are called to serve.

Watchword: “*They will not be convinced even if someone should rise from the dead*” (Lk. 16:31)

Hebrew: גם כִּי־יִקוּם אֶחָד מִן־הַמֵּתִים לֹא יֵאֱמִינוּ

Gam ki-yaqum ehad min-hamethim lo ya'minu.

Greek: Οὐδ' εἰ τις ἐκ νεκρῶν ἀναστῆ πεισθησόνται.

Oud' ean tis ek nekron anaste peisthesontai.

Latin: **Neque si quis ex mortuis resurrexerit, credent.**

Portuguese: **Tão-pouco acreditarão, ainda que algum dos mortos ressuscite.**

Spanish: **Tampoco se persuadiran aunque alguno se levantara de los muertos.**

French: *Ils ne se laisseront pas persuader même si l'un des morts revenait a la vie.*

German: **So werden sie sich auch nicht überzeugen lassen, wenn jemand van den Toten auferstunde.**

Afrikaans: **Sal hulle nie oortuig word nie al sou iemand uit die dood opstaan.**

Zulu: **Abayikukholwa nakuba kuvuke omunye wabafileyo.**

Xhosa: **Abayi koyiseka nokuba kuthe kwavuka bani kwabafileyo.**

Sotho: **Ha ba ka ke ba kgolwa leha e mong a ka tsoha bafung.**

Irish: **Ni mo a gheillfidh said ma eirionn duine o mhairbh.**