



**Cristonaut@s**

**IN THE GREAT CONTINENTAL MISSION WITH THE NEW EVANGELIZATION**

## **LECTIO DIVINA**

### **XVIII Sunday in Ordinary Time Year C**

**Dr. Emilio G. Chávez**  
**Hno. Ricardo Grzona, frp**

**FIRST READING:** Ecclesiastes 1, 2;2, 21-23-13

**PSALM:** Psalm 89, 3-17

**SECOND READING:** Colossians 3, 1-5.9-11

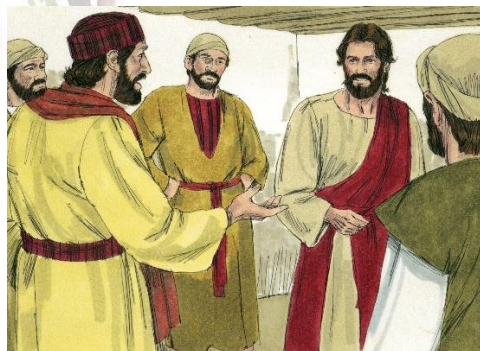
#### **Invocation of the Holy Spirit:**

Lord God, here we are about to open the Sacred Scriptures, we ask your Holy Spirit, the same one that inspired the sacred authors to leave your Holy Word reflected in the Bible. Thank you Lord, for your communication with us. May we understand what You want to say to us today in our life. Holy Spirit, come to our help, come and open our minds and hearts so that we may understand what you want to tell us. Lord may I not be deaf to your Word and may I know how to listen and be obedient.

Amen

#### **TEXTO BIBLICO: Luke 12, 13-21**

**“the one who stores up riches for himself and is not wealthy in the eyes of God”**



12,13: Someone in the crowd spoke to Jesus,



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“Master, tell my brother to share with me the family inheritance.”

12,14: He replied,

“My friend, who has appointed me as your judge or your attorney?”

12,15: Then 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.”

12,16: And Jesus continued,

“There was a rich man, and his land had produced a good harvest. 12,17: He thought, ‘What shall I do, for I am short of room to store my harvest?’

12,18: Alright, I know what I shall do: I will pull down my barns and I will build bigger ones, to store all this grain, which is my wealth. 12,19: Then I will say to myself: My friend, you have a lot of good things put by for many years. Rest, eat, drink and enjoy yourself.’

12,20: 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?’

12,21: This is the lot of the one who stores up riches for himself and is not wealthy in the eyes of God.”

**CHRISTIAN COMMUNITY BIBLE**

## **1. - Reading: What is the text saying?**

### **Scripture Study**

**Ecclesiastes (Qohelet) 1:2; 2:21-23; Luke 12:13-21**

Dear Cristonautas Friends, the readings for this Sunday and next week introduce us to human life with their concerns from the point of view of eschatology, meaning, the *end* of life, the end of time, in its double meaning: our life will end, without a doubt, and we must ask ourselves for the end, meaning, the why, in our life.

The Book of the Bible called Qohelet, the “preacher” or “who gathers the assembly” (possible translations of the name that today is given in the Book of Ecclesiastes), was a wise man that asked about the meaning of life, reaching to the famous conclusion that everything is “vanity,” in Hebrew *hevel*, “vapor,” as it fades and perishes easily (hence the name of Abel). Life happens, its ephemeral; how should we live it? Perhaps to Qohelet there was no good response. Which is why he concludes that it’s not worth it being too nice, it’s best to enjoy work and life (marriage, etc.), because it’s not known what there is after death. However, we should fear (respect) God. It’s a good preliminary reflection of the Old Testament.





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With Christ comes the fullness of revelation. We should consider the reading from Luke for the following Sunday, which admonishes us to sell what we have and give alms (Lk 12:33). The reading for this Sunday warns us against greed: Two brothers fight over the inheritance (something we know from experience). Some commentators say that maybe the rules for such cases contained in the books of the Old Testament: Numbers 27:1-11 and Deuteronomy 21:15-17 were not being observed. The "law of Christ," which according to Paul is that each carry the burdens of others (Galatians 6:2), is above such disputes. Christ said that if you want to take the mantle, which also give them the robe (Matthew 5:40), and we should not place lawsuits, but fill our debtors with goods (such is the sense of *crescendo* we have in Luke 6:37-38, you must understand this: not to charge, nor seek opinion, nor seek condemnation of the debtor to pay, it cannot be ruled out, to discard legal action and give it to the person that owes you because he is poor and cannot pay you). And so this is how God we will treat us (see the parable of the two debtors in Matthew 18:23-35).

Christ refuses to resolve the dispute of the brothers led by greed. He demonstrates to us why with the parable, of a selfish rich man who only thinks of himself and only talks to himself. He has plenty, but does not think of others, and so he cannot conserve his real life. Christ, a good teacher, leaves his listeners with a question: for who will the accumulated things be for?, which is like saying, "What is life about, what is its *purpose*?" *Some good questions to be answered.*

Reconstructing the Text:

1. How does the text begin? Who speaks to Jesus? What do they ask him?
2. What is Jesus response to this person?
3. What did Jesus add to all those who were listening? What is the exhortation?
4. With which parable does Jesus end his response?
5. What ending synthesis did Jesus say?

## **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. What are the things that I have, in which I have my attention placed on?
2. Can I do a list of these things that I have and am very attached to?
3. Have I ever discussed with someone about who should have a right over a material good?
4. Can you remember these moments where you have defined who these possessions belong to?
5. How do you feel now after hearing the words of Jesus on this subject?
6. How do you understand the word of Jesus that life does not depend on material goods? What does it motivate you?
7. The parable that Jesus tells about this greedy person who wanted to buy up goods, how does that touch your heart?



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8. We live in a world where people feel more important and safer depending on the amount goods they administer. Do you let yourself be carried away by this stream? To what extent has society filled your head and your heart about these things?
9. Could you examine your consciousness about all this?
10. Think that it will be very useful to ask the Lord for forgiveness, if there was something that you were very attached to, and recourse to the Sacrament of Reconciliation if in your conscience there is something about this that you would like to present to the Lord.

### **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.**

Let us tell him with the heart, how we expect Him to help us trust in Him and His goodness.

We can, after this dialogue, recite Psalm 10, with our determined hearts to be humble.

10,1: Why, O Yahweh, do you stand afar?  
Why hide from us in times of distress?

10,2: The wicked are in power;  
the weak suffer harassment;  
the poor become victims of evil schemes.

10,3: Exploiters boast in their power and greed;  
the covetous blasphemes and defies God.

10,4: In their pride the wicked say,  
“There is no God.” They see no further.

10,5: The wicked prosper in their ways,  
your laws are far from their minds;  
haughtily they sneer at their rivals,

10,6: all of them saying in their heart,  
“Nothing will trouble me.

I am secure, powerful and happy.”

10,7: Their mouths are filled with cursing,  
deceit and threats;  
spite and mischief are under their tongues.

10,8: They lie in ambush near the villages,  
murdering the innocent and the unfortunate,  
spying upon their next victim.

10,9: The evil one lurks in secret,





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like a lion in its covert,  
waiting to seize his prey and drag him off in a net.

10,10: Lying prone or crouching, he waits;  
and the unfortunate falls into his power.

10,11: He thinks to himself: "God has forgotten;  
he has hidden his face and will never see this."

10,12: Rise, Yahweh, O God, raise your hand,  
do not forget the lowly.

10,13: Why do the wicked revile God and say,  
"He cannot make me account"?

10,14: But you see those in misery,  
O God, and you take it in hand.

The unfortunate commits himself to you;  
the orphan turns to you for help.

10,15: Break the power of the wicked —seek out their wickedness,  
till there is none to be found.

10,16: Yahweh is king forever and the pagans have vanished from his land.

10,17: For you hear, O Yahweh,  
the longings of the lowly and you strengthen their hearts;  
10,18: you give heed to the orphans and the oppressed.

Let no human raise from earth and strike terror.

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.

#### **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.

**"the one who stores up riches for himself and is not wealthy in the eyes of God"**

(Verse 21)

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



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## **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.**

**If I'm alone,** it would be good to propose a change to what we think the Lord tells us directly. Personally, offer what you have to someone who has less. You can do this act of kindness.

**If I'm in a group of friends,** Suggest to reading the biblical text and doing the exercises of Lectio Divina, you can also motivate others to break away from material things, which if still in a very good condition, can be useful to people in need.

