

[www.siti.ac.za/resources\\_homily.htm](http://www.siti.ac.za/resources_homily.htm)

**First Reading:** Ecclesiastes 1:2, 2:21-23  
**Response:** “**O that today you listen to his voice! Harden not your hearts**” (Ps.94:7-8)  
**Responsorial Psalm:** Psalm 94:1-2,6-9  
**Second Reading:** Colossians 3:1-5, 9-11  
**Gospel:** Luke 12:13-21

Our Risen Lord is now with us on earth but he is all in all. He connects us with God and what is above. He is our beginning and end, the focus and centre of our lives. Without him all is emptiness and vanity.

“**Vanity of vanities. All is vanity!**” (Eccl.1:2), says *Qoheleth*, the Preacher, believed to be Solomon, a great king of wisdom, wealth and learning. Though he had the world at his feet, it counted for nothing. He ended up a sceptic, sensing emptiness and meaninglessness of life.

What is a wisdom without hope, a wisdom without God? Are we simply born to die? “**What does a man gain for all the toil and strain?**” (Eccl.2:21). What is the ultimate sense of life?

Today’s psalm is an invitation to acknowledge and worship God. “**Let us come before him, giving thanks**” (Ps.89:1). The Church also uses it as an introductory psalm for the liturgy of the hours (Divine Office).

It warns the people not to imitate their ancestors. “**O that today you listen to his voice! Harden not your hearts**” (Ps.89:7), in being misled by trials and temptations of this world.

“**You have stripped off your old behaviour with your old self**” (Col.3:9), says St. Paul, “**you have put on a new self**” (Col.3:10) which binds us together in Christ, where there is no discrimination but where Christ is one in all of us.

Putting on the new self, is being “**renewed in the image of the creator**” (Col.3:10), which is the plan of God and those who follow Christ. “**You must look for the things that are in heaven, where Christ is**” (Col.3:1).

The Gospel shows a man demanding what he considers his on earth, expecting Christ’s partiality for his avarice and wealth. Life however, is more than material goods. Jesus’ concern is about eternal life for all. “**Watch, be on your guard**” (Lk.12:14) and grasp the true understanding of life.

Jesus tells the parable of a man who “**stores up treasures for himself in place of making himself rich in the sight of God**” (Lk. 12:21). Jesus calls such a person a fool. “**This horde of yours,**” he says, “**whose will it be?**” (Lk. 12:20).

Read the **Gospel** and focus on what is the message of Christ today. Life is more than the goods of this world but rather sharing and seeing Christ in all.

The **Liturgy** shows material goods can be used for a higher purpose and how Christ comes to be in all of us.

Study the **Teaching** of Jesus in the Gospel today. What is the lesson of the parable?

**Witness** the ultimate value in life, not material goods but Christ and his presence in our midst.

### **FOR THE CHILDREN**

**Gospel:** Discuss how Jesus deals with the rich man and what he says in the parable.

**Liturgy:** See how the goods of this earth are used for Christ and how he becomes one with us in the Eucharist.

Doctrine: **What is the value of earthly goods compared to the Kingdom of heaven?**

Witness: Encourage the children to seek first the Lord and serve Christ in others.

**FOR TEENAGERS** (Shared Christian Praxis)

Name the Present Action: **What is your understanding of the world and seeing Christ all in all?**

Your Story and Vision: **What is your experience of seeing Christ in others?**

Church's Story and Vision: Give teaching on meaning of what is this world and Christ in us.

Yours and Church's Vision: Seek the higher things of life and the building of the Kingdom.

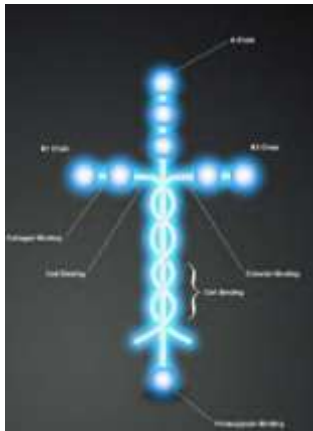
### RCIA

Our minds should not dwell on things of this world, 'with eyes wide open to profit but blind to prophecy.'<sup>(i)</sup> Focus our thoughts "**on heavenly things**" (Col.3:2), on building the Kingdom of God. See first, Christ in all, then everything else in its right place.

<sup>(i)</sup> SOPHOCLES. *The Theban Plays: King Oedipus*. Translat. Watling E. Penguin Books. Harmondsworth, U.K. 1974. p. 36.

### LIFE EXPERIENCE of '**Christ in all**'

I read something awesome called "The Cross in our bodies." It was about *laminin*. What is *Laminin*? *Laminin* is a family of proteins that hold us together. They are cell adhesion molecules, that holds one cell of our bodies to the next cell. Without them, we would literally fall apart. The picture below shows what a structure of *laminin* looks like and this is not a Christian portrayal of it. If you look up *laminin* in any scientific/medical literature, this is what you will see.



It is truly amazing that the glue which holds us together is in the shape of the cross. The article I was reading declares God the coolest!!! *Colossians 1:17* comes to mind. "**He is before all things, and in him all things hold together.**"

One can humbly say that this is truly the mark of a Creator who knew exactly what *laminin* 'glue' would look like!<sup>(i)</sup>

<sup>(i)</sup> "The Cross in our bodies!" Posted by Arnold Sigik, Apr 14, 2010 in [Christianity, E-mail](http://www.arnoldwebmaster.com/?p=241) [www.arnoldwebmaster.com/?p=241](http://www.arnoldwebmaster.com/?p=241)

### LITTLE ANGELINA

Angelina sat down to enjoy one of her cherished Easter eggs. She opened it carefully and took a bite. She was disappointed. Expecting something good inside, she found it hollow and empty. Will she find more below her expectations as she discovers the world and some of its empty promises?

**IMPORTANT WORD:** "**When Christ is revealed**" (Col.3:4).

The Greek word for '**revealed**' here is *φανερωθησθε* (*phanerotesesthe*), from *φανερω* (*phaneroo*). It means to appear, lay bare, uncover, make visible. St. Paul speaks of our life with Christ somewhat hidden, not fully clear. He looks to the moment when we shall see Christ all in all and in ourselves and in others. It is a great moment of revelation. So *phaneroo* here means to reveal fully what is hidden and to make clear, seeing Christ in all his glory and us becoming everything that he intended. Is this what Coelho refers to as 'maktub', the Arabic word for our ultimate destiny, fulfilling 'what is written'?<sup>(i)</sup>

<sup>(i)</sup> COELHO Paulo. *The Alchemist*. Translated by Alan E. Clark. Harper Collins Publishers. London, U.K. 1993. p. 61.

**Watchword:** “*Watch, and be on your guard*” (Lk.12:15)

Hebrew: **ראו והשמרו לכם** *Re'u vehishamru lakhem.*

Greek: **Ὠρατε και φυλασσεσθε.** *Horate kai phulassesthe.*

Latin: **Videte et cavete.**

Portuguese: **Acautelai-vos e guardai-vos.**

Spanish: **Mirad, y guardaos.**

French: **Faites attention, gardez-vous.**

German: **Seht zu und hütet euch.**

Afrikaans: **Pas op en wees julle hoede.**

Zulu: **Qhaphelani nixwaye ubuqonqela bonke.**

Xhosa: **Kulumkeleni konke ukubawa.**

Sotho: **Hlokomelang, le pheme meharo yohle.**

Irish: **Bigi at bhur gcoimead.**