

My homily this morning will be very brief. The Scriptures today are about Wisdom and Light. We have both Wisdom and Light in our director of Religious Education. Her name is LUZ which means “light” and she shares her faith and her wisdom with children, parents and all in the RCIA. So let us listen to Luz Marina Díaz

She was with God before creation, and she was the master worker through whom God created. The Wisdom of God, also known as Sophia.

Franciscan Father Richard Rohr says,

In the first chapter of the Gospel according to John, what the author says about “the Word of God” was said about Sophia in the Jewish tradition. Like the Word, Sophia was present with God before creation. Just as the Word was with God and was God, so Sophia was. And when John writes that the Word became flesh and dwelt among us as Jesus, he could just as well have said that Sophia became flesh and dwelt among us as Jesus. Jesus is the Wisdom/Sophia of God incarnate.

There are many things we can talk about the wisdom of God in the Bible and about Wisdom literature in the Judean Christian tradition. But, I want to focus on the parable of Jesus, because he teaches us something important about wisdom.

As I prayed with the parable of Jesus, I realized that the most essential point of this story is the lamps. Everybody in the story has a lamp. However, some of them have the lamps lit and others not. In other words, some of them use the lamps and some others not. The ones with the lamps lit... Jesus calls them the wise ones and those who do not have the lamps lit... Jesus calls them... the foolish ones.

What is the symbolism of the lamps and what is the symbolism of having the lamps lit or unlit?

The lamps, in my meditation, represent the gift of the Holy Spirit called Wisdom. Everybody receive this gift. But, we have the freedom of using this gift... cultivating this gift...or not

How to cultivate and use wisdom?

I learned from Father Thomas Keating—one of my favorite religious educators—that the central part of Wisdom is experience, which is sharply distinct from theoretical knowledge.

Religious Education has two intertwined parts: teaching religion (theory-knowledge) and how to live religiously (experience-wisdom)

Wisdom is about reality, our own reality. Life.

Wisdom is cultivated by moments of love and suffering. It is nurtured by spiritual practices: prayer, community services, liturgies, spiritual conversations.

Wisdom is about the freedom to love and to help others.

It is the divine way of being human.

Wisdom is like a lamp always lit, a lamp with a burning flame that lets us perceive others and their needs.

It enkindles our hearts with the desire to help others.

It is about perceiving the Divine Presence at every moment and responding to what is needed in the way of service.

- Feeding the hungry.
- Giving water to the thirsty.
- Clothing the naked.

- Sheltering the homeless.
- Visiting the sick.
- Visiting the imprisoned.
- Burying the dead. Accompanying those who are mourning.
- Welcoming the stranger.
- Loving the other...Loving our enemy.

Treating others in such a way that it makes you think of God.

A wise person clearly is a sacrament of God's presence. It is about loving God and loving what God loves. And what God loves is the whole of creation.

To love life...to love.

In the parable of Jesus, while the wise ones were ready to enter into the Banquet of Christ, the foolish ones weren't.

Wisdom is about how to live and how to die. It is about loving and embracing life genuinely. Then, at the moment of death, and we do not the date and time, we are ready to let go everything to unite ourselves with God in the Eternal Banquet of Christ.