



Fraternità Gesù Risorto **Casa di Preghiera S.Maria Assunta - Tavodo - TN**



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OMELIE / Omelie EN

26/6/2016 23/07/2017 -Â Sunday 16th of O. T.- AÂ

23/07/2017 - Sunday 16th of O. T.- A

1st reading Wisdom 12,13.16-19 * from Psalm 85 * 2nd reading Rom 8,26-27 * Gospel Mt 13,24-43

Good and bad. Good gives joy and preserves life, makes it grow, gives it an admirable meaning. Evil creates suffering, spreads, is contagious, distributes death and breaks life. Where are good and bad? Good with its fruits is where God is present and is obedient and beloved. Evil marks where God is forgiven, if not obstinate and hated. Good and evil are in my heart and my heart spread. And so in the heart of every man. God is always mercy and clemency, so he wants the good of man because he wants him happy. He who knows and hears the suffering of men, wants to overcome evil, to extricate him from hearts, but how can he do it without using violence? These are some of the questions he wants to answer the book of Wisdom. God does not use violence, but makes man come to be humble, realizing that he alone can not do it, and then abandon his pride to seek help. For this reason, as Mary says in the canticle of the Magnificat, God kills the proud of the thrones and sends the rich to empty hands: to them the action of God seems evil, but those who want their salvation know that this is the only way viable. "By doing this you have taught your people that the righteous one must love men, and have given your children the good hope that after sins you will grant repentance." God can not be accused of wickedness toward men, who loves deftly.

The reflection of Saint Paul adds another aspect. We, though well-intentioned, do not know "how to pray in a convenient way": we have to rely on the help of the Spirit, who knows our weaknesses and prays in us according to God's will. The Spirit prays for us so that our life Enter into the heart of the Father, and therefore brings us to humility and charity, always welcome to God. Jesus then tells three parables to describe the "kingdom of heaven", the kingdom of which he himself is king by the will of the Father. The first parable is still referring to the evil that strives to create confusion and damage the work of God. Evil is not from God, but from his enemy, who is always lurking and acts in secret trying not to be seen or note. He mixes his bad followers in the midst of all the children of God, like the weeping of the good seed, so that he clings to them so that he can not separate it without harm. We will always be put to the test, we will always find side by side with difficult and negative realities, with people guided not by the Holy Ghost, but by the enemy of God. The kingdom of God will never be a happy island, a place without problems, Without temptation. We must always repeat in our prayer: "Do not abandon us in temptation," and it will always be necessary and effective the prayer with which Jesus asks the Father: "I do not pray that you will take them out of the world, but that you will guard them from the Evil One." When the appropriate time comes, the harvesters will separate the wheat from the grain, which will have different fate: this in the barn, the one in the fire. In the explanation Jesus then will say that the reapers are the angels. We will not have, not even the apostles, this delicate and difficult task, so we must not even practice it. Never is our judgment justified for anyone, even for those we instinctively recognize as wicked. Evil exists but must not become the subject of our attention. To distract Jesus, he tells another two short parables.

Interest is always on the kingdom of heaven. It is small, or at least begins to appear insignificant in human eyes, such as mustard grain, which is out of sight, so small. The kingdom starts from nothing but becomes useful to many. Just like mustard grain: a saplings emerge from it, on which springs can lie down and find rest and nest for the nest of the birds of the sky. The disciples who hear the expression "birds of the sky" think of pagan peoples, for this is the meaning they make prophetic writings. And we, in fact, see today how beneficial they receive non-Christians from the presence and work of the Church in the nations! Hospitals and schools and other initiatives initiated and sustained by Christians become, in many nations, a gift for all, including for pagans, for Muslims, for Hindus. Then Jesus observed the women who made the bread: he saw the small size of the yeast that they mix in a large bulk of flour. No one sees the yeast any more, but the bread becomes good, soft and nourishing for everyone. We will not be discouraged if we are always a few, we will not deprive ourselves if no one finds out about us. We will remember the grain and the yeast. Our presence in the world is always a gift for all, a gift of God even for those who do not know it! Our presence in the world is victory over that evil that makes you afraid and raises your concerns. We become creators of God's victory because we are united to Jesus, the true savior of the world.

In primo piano

• OMELIE / Omelie EN

- ◆ 24/03/2024
24/03/2024 - Palm Sunday - B
- ◆ 31/03/2024
31/03/2024 â Easter Sunday - B
- ◆ 07/04/2024
07/04/2024 â 2nd Sunday of Easter - B
- ◆ 14/04/2024
14/04/2024 - 3rd Sunday of Easter - B
- ◆ 21/04/2024
21/04/2024 - 4th Sunday of Easter - B

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- ◆ Soixante-dix-sept fois
- ◆ Il les appela "Apotres"
- ◆ En Lui est la vie
- ◆ Caché dans le nuage
- ◆ Les Armes de l'Esprit
- ◆ Jesus est ressuscite. Alleluia!
- ◆ Mais Jesus gardait le silence
- ◆ Marthe, Marie... et Jesus
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- ◆ Le Pain Nouveau
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 n« gjuh«n shqipe

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- ◆ Die Psalmen
- ◆ Siebzig mal sieben mal
- ◆ Die Hingabe
- ◆ Notizen von Vigilius, dem heiligen Bischof von Trient
- ◆ Ich gehe zur Messe
- ◆ Glaube und Leben
- ◆ Du bist mein Sohn
- ◆ Er nannte sie Apostel
- ◆ Sie fordern Zeichen, sie suchen Weisheit
- Kalender 2008-2011



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