



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



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OMELIE / Omelie EN

26/6/2016 25/09/2016 - 26th Sunday of O. T. - C

25/09/2016 - 26th Sunday of O. T. - C

1st reading Am 6,1.4-7 * from Psalm 145 * 2nd reading 1Tm 6,11-16 * Gospel Lk 16,19-31

Today's readings continue the theme of last Sunday, the reflection of richness, that instead of uniting the sons of God, divides them. The prophet Amos describes us the selfishness of the rich of those living in Jerusalem at the moment of a great economic crisis which was making the all the poor suffer. The rich did not want to suffer and do not want to be aware of the suffering of the others. The prophet however inform them: the calamity will be on them than on the others.

Jesus amplifies the discourse. He recounts a parable primarily to the Pharisees who considered themselves as being in the place of God, but they demonstrated themselves without heart for the others. In the parable two persons are opposed to one another. First the rich with his huge richness shown in the clothes and his behavior. A rich who uses his eyes to recognize the special designed clothes and the tables full of food, but he does not use them to see the poor who are near him, lying in front of his chair. The latter puts his trust in God, as his name reveals "Lazarus", and he receives the caresses only from the dogs. We do not know if Jesus thinks only of the animals retained as unclean, or if he wishes to allude even to the pagans, called 'dogs' by the Jews.

In the two of them, they are still human beings, the poor and the rich, and thus they conclude their time here in earth. First obviously, the poor dies, condemned to live without the necessary cares. He is received by the angels, who take care of him and they bring him to heavens “near Abraham”. Then, afterwards, the rich too dies and he receives the special funeral rites by the pagan members who do not believe in God, as is the case of the parable of the good Samaritan. Why are they better? Because they know how to offer the mercy of the Father to him who invokes it with his fame and with his poverty. Up till now the story of Jesus does not offer nothing in particular: it is the photo of what will happen every day in our cities.

God infact does not accept the honours of the rich man. He ends up “in the hell where there is pain”. today we might seem scandalized, that Jesus wants to make us afraid, that he does not need to talk about hell and fire, that everything is an invention of the priests, who want to make the people afraid so that they can remain in command. But Jesus laugh at our fear and our criticism and he continue without letting himself feel conditioned by our stupidity. The rich in the sufferings will have no discounts and no way out: he recognized the goodness of Lazarus and thinks of being able to receive the pieces of attention which he himself have always negated him to have.

And Abraham himself, with his authority, answers him. We say that he offers the answer to God himself. The situation after the death does not change anyone.: we prepare it ourselves here, while we live here on earth.. Then we will enjoy the consequences. You live here exercising love? You will find the door of the heart of Jesus open, because he can make you participate in his life. Here you negate the love to whom does not have? You will live this shortness for ever. Jesus does not keep track of the phantasies of those who propose the re-incarnation in order to alieve the heaviness of our responsibility.

He wants to give a lesson to those who expect a miracle to be convinced of what will expect them after death. But miracles do not convince anyone. Who is rich, egoist and proud is not interested in beautiful miracles and surprises. Jesus thus puts in the mouth of the rich words that seem merciful and compassion for his many brothers, up to five like the fingers of a hand: he asks Abraham for the miracle to resuscitate Lazarus for a moment, so that he will make him enter in that house from which he has been excluded. The rich man believes that his brothers, when they see Lazarus resurrected will change their lives. The answer which the Lord attributes to Abraham is very straight: “They have Moses and the prophets: they should listen to them”. As if to say: “they have the Bible and they are able to read it. The word of God is very clear and it teaches the road of life, and how to avoid the way of death. It is enough to take it seriously, listen to it and obey it. Whoever does not listen to the Word written is not able to make positive and humble conclusions

The teachings like those of Amos and Jesus, are always actual. Saint Paul summarizes to his disciple timothy: he recommends “avoid these things”, that is, avoid the avidity to money “which is the root of all evil:

and the will to get rich enhanced by what is around our. The disciple therefore must always be ready to “fight the good fight of faith: in order for him to arrive to all men with the good news of the gospel of Jesus. He is the one who must be our desire, he must occupy our love, to be the movement of every our action., which will be holy and efficacious in view of the kingdom of God. We will reach the “eternal life” that life which is full of joy and utility for all, serenity which does not finish with death, but it leaves peace on earth behind us, while entering, we are in the hands of God, in the future world.

In primo piano

• OMELIE / Omelie EN

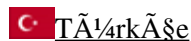
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Français

- HomÃ©lies
- Brochures
 - ♦ Brochures
 - ♦ Je suis celui qui est
 - ♦ Soixante-dix-sept fois
 - ♦ Il les appela "Apotres"
 - ♦ En Lui est la vie
 - ♦ CachÃ© dans le nuage
 - ♦ Les Armes de l'Esprit
 - ♦ Jesus est ressuscite. Alleluia!
 - ♦ Mais Jesus gardait le silence
 - ♦ Marthe, Marie... et Jesus
 - ♦ Je suis pardonne
 - ♦ Parle Seigneur!
 - ♦ Le Pain Nouveau
 - ♦ Je vais a la Messe
- HomÃ©lies 2002-2011

 nÃ« gjuhÃ«n shqipe

- Kalendarik pÃ«r vitin aktual
 - KalendarÃ« 2008-2011
 - Shkrime tÃ« tjera
- ♦ MARTIRÃ VE SHOIPTARÃ

 English

- Calendar for the current year
- Homilies
- Homilies 2002-2011
- Calendar 2008-2010
- Brochures

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- $\underline{x \ \forall x \quad x \rightarrow a^1 \cdot a^0 \cdot cC}$
- $\underline{\hat{a}^0 \ \hat{a} \quad \hat{a} - \text{Op}}$
 - ◆ $\underline{\hat{a}^0 \ \hat{a} \quad \hat{a} - \text{Op}}$
 - ◆ $\underline{x \ \hat{a} \S \hat{a} \ \odot \hat{a}''^3 x \quad \hat{a} f \ll}$
 - ◆ $\underline{1. \ x \quad \acute{e}'' \quad \zeta^0 \ \grave{e}''}$
 - ◆ $\underline{2. \ \zeta - \neg \grave{a} \quad ' \grave{e}^{\mathbb{R}^2} \hat{A} \cdot x \ \forall \grave{e} \cdot \acute{e} \quad x \quad \hat{A} \cdot}$
- $\underline{x \ \forall x \quad 2008-2011}$

Urdu

- Kalender fÄ¼r das laufende Jahr
- Kleinschriften
 - ◆ Kleinschriften â FÄ¼nf Gerstenbroteâ
 - ◆ Einleitung
 - ◆ Ä briggebliebene StÄ¼cke
 - ◆ AbbÄ
 - ◆ Befreiungsgebet
 - ◆ Vater unser - Band 1
 - ◆ Vater unser - Band 2
 - ◆ Vater unser - Band 3
 - ◆ Wie der Tau
 - ◆ 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

- Calendaristic pentru anul curent
- Calendare 2010-2011

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- Calendário para o ano corrente
- Calendários 2008-2010

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