



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



Cerca

- [Home](#)
- [Fraternità Gesù Risorto](#)
- [Casa di preghiera](#)
- [Chiesa di Tavodo](#)
- [Novità](#)
- [Scrivici](#)

ME

NU

English

- [Home](#)
- [Fraternità Gesù Risorto](#)
- [Casa di preghiera](#)
- [Chiesa di Tavodo](#)
- [Novità](#)
- [Scrivici](#)

- [Calendar for the current year](#)
- [Homilies](#)
- [Homilies 2002-2011](#)
- [Calendar 2008-2010](#)
- [Brochures](#)

Calendario

- [Calendario anno in corso](#)
- [Il Calendario si presenta](#)

- [Per richiederlo](#)
- [Icone calendario \(spiegazione\)](#)
- [Immagini copertine](#)
- [Calendari 2008-2011](#)

Omellie

- [Settimanali](#)
- [Anni 2001-2011](#)
- [OMELIE Audio](#)

Opuscoli

- [Indice opuscoli](#)
 - ♦ [CHI CERCA TROVA](#)
 - ♦ [Opuscoli: indice \(ordine di pubblicazione\)](#)
 - ♦ [Opuscoli: indice per argomento](#)
 - ♦ [Opuscoli: indice alfabetico](#)
 - ♦ [Opuscoli: Lectio sui Vangeli](#)
- [Indice alfabetico opuscoli](#)
 - ♦ [A-G](#)
 - ◇ [Ai lettori](#)
 - ◇ [GesÃ¹ e l'ascesi](#)
 - ◇ [GesÃ¹ Ã² risorto, alleluia](#)
 - ◇ [GesÃ¹ taceva](#)
 - ◇ [Gioia - Sofferenza](#)
 - ♦ [H-P](#)
 - ◇ [Marta, Maria e GesÃ¹](#)
 - ◇ [Naaman](#)
 - ◇ [Orsola Covi](#)
 - ◇ [Onore a voi che credete](#)
 - ◇ [Pace a voi](#)
 - ◇ [Padre nostro - 1](#)
 - ◇ [Padre nostro - 2](#)
 - ◇ [Padre nostro - 3](#)
 - ◇ [Pane nuovo](#)
 - ◇ [Parla, Signore](#)
 - ◇ [Per il silenzio](#)
 - ◇ [Per la preghiera](#)
 - ◇ [Perle del silenzio](#)
 - ◇ [Pezzi avanzati](#)
 - ♦ [Q-Z](#)
 - ◇ [Venite, applaudiamo al Signore!](#)
 - ◇ [Venite in disparte](#)
 - ◇ [Venite e vedrete](#)
 - ◇ [Via Crucis](#)
 - ◇ [Testimoni di Geova - breve](#)
 - ◇ [Testimoni di Geova - 1](#)
 - ◇ [Testimoni di Geova - 2](#)
 - ◇ [Testimoni di Geova - 3](#)
 - ♦ [OmellieABC](#)

- [Sui Vangeli Mt Mc Lc Gv](#)
 - ♦ [Introduzione generale](#)
 - ♦ [✚Vangelo secondo Marco 6](#)
 - ♦ [✚Vangelo secondo Luca 10](#)
 - ♦ [✚Vangelo secondo Giovanni 7](#)
 - ♦ [Vangelo secondo Matteo](#)
- [Lettere di San Vigilio](#)
- [Pietruzze](#)
- [Libri](#)
 - ♦ [LIBRETTI: elenco](#)

Altri scritti

- [Pregchiere](#)
 - ♦ [Pregchiere: indice](#)
- [Catechesi in briciole](#)
- [Provocazioni](#)
 - ♦ [Provocazioni indice](#)
- [Articoli e riflessioni](#)
- [Meditazioni](#)
 - ♦ [Meditazioni varie](#)
- [Abba, Credo, Messa...](#)
 - ♦ [Raccontarono](#)
 - ♦ [Abba GIOSUE'](#)

OMELIE / Omelie EN

06/05/2012 06/05/2012 â– 5th. Sunday in Easter Season - B

06/05/2012 – 5th. Sunday in Easter Season - B

1Reading Ats 9,26-31 Psalm 21 2Reading 1Jn 3,18-24 Gospel Jn 15,1-8

“We are born in the truth”. Today, the use of this terminology, the truth, is very difficult. In a climate of relativism like ours, it is easy to think that the truth does not exist, or better, that for each and everyone good is what it seems to him to be good. The question of Pilate to Jesus – “What is the truth?” – is not heard anywhere and therefore no answer is awaited. That’s why John surprises us when he says in his first letter exhorts us with this affirmation: “We are born in the truth”. He presents the truth as if our mother, or like the environment in which we received our existence. What does he want to say with the terminology truth? This terminology presupposes that there are ridden realities, but important to understand our same life and it’s aim. There is one small truth, and it is the answer to short question marks that belong to single facts that happen around us and of which something remains hidden: when did it happen? How? Where? Who was it? These small and everyday questions leave us to think that there is a higher truth as an answer to more committed questions: where do I come from? Where I an going? Who runs the world? What is waiting for us beyond this time? Is there a rule by which all can live in peace?

Truth is therefore the coming of the light of what is ridde, and it is important as much as the roots of a tree are important. They too are hidden, even so they give life and support to the trees to bear fruit. They are and they work, even though many walkj over them without seeing them, without thinking of them or even injecting in them poison to harm or kill them.

Truth is that which no one sees, but supports all. That is why John in his Gospel tells us: “no one has ever seen God: his only Son, who is in the bosom of the Father, he revealed him” the great truth is then the coming of the light of the one who no one has ever seen, even so he is our creator and the one who sustains us, and he is made known to us through the Son who took upon himself our flesh, Jesus.

Jesus is therefore the truth, the manifestation of God, the root of our existence, the place where we were born, in which we have a true life. How can we be sure that we come from him and that therefore we are divine, sons and daughters of God? Love is present in us, that love that is manifested in the offering of ourselves, the free gift of ourselves, as one who offers and gives himself freely to God himself. This is the proof that we are his own, that from him we receive life, that from him springs our Energy.

John in his letter would insist on this truth, and can insist because he remembered the words of the Lord himself, who used the parable of the vine tree and the branches to explain his relationship with the disciples. In the evangelical page in fact he used these words. The branches live because they are one with the vine, and until they are united, they can bear fruit. If they are cut off they won't live and are useless, good to be put to fire. The branches are under the care of the vine dresser, who passes by each and every one to cut and prune. Outside of the metaphor, the disciples receive life and the capacity to be useful to the world by the Lord, and enjoy the attention of the Father. These attentions are the prunings, facts that can make us suffer. The disciple therefore, always and above all, to be united to Jesus. He is the secret of the truth of his life, of his realisation, of the preciousness of his existence. We are to stay united to Jesus in the listening of the word and living his words, obeying his teachings.

The first letter offers us an example. Paul has been newly converted and went to Jerusalem. Here he came across a lot of sufferings: first and foremost the same believers did not trust him, and were afraid to take him in to their communities. Then the Greek speaking Jews wanted even to kill him. Hence he needed it to run a way. He experienced the pruning of God. Thanks to this pruning that he shall form and prepare himself to be of great help to the believers and to be a missionary for the pagan world. He tries to find refuge in his home town, Tarsus, where Barnabas was to precede him to begin to evangelize the great city of Antioch. Truth of his life remains Jesus, foundation of his new existence!

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](#)

Archivio

- [2024](#)
- [2023](#)
- [2022](#)
- [2021](#)
- [2020](#)

- [2019](#)
- [2018](#)
- [2017](#)
- [2016](#)
- [2012](#)
- [2011](#)

[Link di questa pagina](#) [Invia pagina](#) [Stampa Pdf](#)

SCRITTI IN ALTRE LINGUE

[Türkçe](#)

- [Konya, Aziz Pavlus kilisesi](#)
- [Dualar - preghiere](#)
 - ♦ [Dualar](#)
 - ♦ [Dua edelim](#)
 - ♦ [Mezmurlar](#)
 - ♦ [Rabbin duası: kutsal aklama](#)
 - ♦ [Kutsal Yare e İlgisi](#)
 - ♦ [Vicdan yoklaması için](#)
 - ♦ [Meryem Ana'ya dua \(yeni\)](#)
 - ♦ [Meryem Ana'ya dualar](#)
 - ♦ [Selam sana aklaması](#)
- [Vaazlar - omelie](#)
- [2001-2011 Vaazlar](#)
- [Kitapçıklar - libretti](#)
 - ♦ [Kitapçıklar](#)
 - ♦ [Ruhsal sohbetler](#)
 - ♦ [Yetmiş kere yedi kez](#)
- [Sorular - Domande](#)
 - ♦ [Sorular / domande](#)
 - ♦ [Diyalog ve Sorular \(TR-IT\)](#)
 - ♦ [Sorular \(TR-IT\) domande](#)
 - ♦ [Diyalog ve Sorular 1. \(1-15\)](#)
 - ♦ [Diyalog ve Sorular 2. \(16-30\)](#)
 - ♦ [Diyalog ve Sorular 3. \(31-46\)](#)
- [Cari yıl için takvim](#)
- [2008-2011 Takvimler - calendari](#)

[Français](#)

- [Homélie](#)
- [Broschures](#)
 - ♦ [Broschures](#)
 - ♦ [Je suis celui qui est](#)
 - ♦ [Soixante-dix-sept fois](#)
 - ♦ [Il les appela "Apôtres"](#)
 - ♦ [En Lui est la vie](#)
 - ♦ [Caché dans le nuage](#)
 - ♦ [Les Armes de l'Esprit](#)
 - ♦ [Jesus est ressuscité. 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« giuhÃ«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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 - ♦ ã°ãã– Op
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Urdu

- Calendario cinque pani Û¼Ø§Ù Ú Ø±Ù Û¹Ù Ú©Ù Û Û Û

Deutsch

- Kalender fÃ¼r das laufende Jahr
- Kleinschriften
 - ♦ Kleinschriften â– FÃ¼nf Gerstenbroteâ–
 - ♦ Einleitung
 - ♦ Ã briggebliebene StÃ¼cke
 - ♦ AbbÃ
 - ♦ 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



România

- Calendaristic pentru anul curent
- Calendare 2010-2011



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- á' á' á' á' á' á' á' á' á' 2009-2011

 no Brasil

- Calendário para o ano corrente
- Calendários 2008-2010

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