



XVII Sunday of OT July 30, 2023 - Cycle A



WHERE IS YOUR TREASURE



SETTING

The Kingdom of heaven is like a hidden treasure. I walk with you and in your presence, discovering that Kingdom that is life, a simple, kind, welcoming, shared life; to which we are all invited, to which we all aspire, to which we can and must achieve and in which we move. Dream it and make it possible, every day, from every little detail and express it in real gestures and words so that we all understand and also collaborate in its possibility.

To want and make the Kingdom possible, on earth, to build and work on dreams, what is worth it.

What I imagine, what your word and your presence suggest to me every day, shape it and share it with other dreamers and seekers. Let us be the proposal that this world, that people need, this is our mission, to bring you closer to everyone, that they know you and opt for you.

SINGING. MOVE ME MY GOD - IXCIS

<https://www.youtube.com/watch?v=YCaUS-KvbVk>

GOSPEL – Matthew 13, 44-52

« Furthermore, the kingdom of heaven is like a treasure hidden in a field, which a man finds, and hides it again; and joyful for it he goes and sells everything he has, and buys that field. Also the kingdom of heaven is like a merchant looking for good pearls that, having found a precious pearl, he went and sold all that he had, and bought it. Likewise, the kingdom of heaven is similar to a net, which, thrown into the sea, collects all kinds of fish; and once full, they take it to the shore; and sitting, they collect the good in baskets, and the bad they throw out. So it will be at the end of the age: the angels will come out and will separate the wicked from among the just, and they will throw them into the fiery furnace; there will be weeping and gnashing of teeth. Jesus said to them: Have you understood all these things? They replied: Yes, Lord. He said to them: For this reason every scribe, learned in the kingdom of heaven, is similar to a householder, who brings out of his treasury new things and old things. »

WE DEEPEN THE GOSPEL

Here are three, or rather four, stories typical of the style of Jesus and the rabbis of his time. All four speak of the Kingdom of God: first, a farmer is presented who finds in a field, which does not belong to him, a treasure that dazzles him. Next is a fine pearl dealer who lands on a pearl more beautiful than all the rest. The third talks about fishermen who bring a net so full of fish to the shore and that they separate what is good, to keep, and what is not interesting to throw into the sea. Finally, a Jewish scribe appears, who follows the message of Jesus, and who is compared to an owner who selects in his businesses.

The question of what is the connecting link between the four parables may arise.

It is easy to understand: Jesus resumes the announcement of the judgment: «At the end of the world, the angels will come to separate the wicked from the just». It is true, then, that he insists on the seriousness of the challenges that the first three parables throw at us

and that are linked between the two announcements of the judgment presented as a classification.

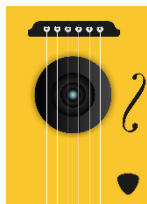
But, in reality, the common point between the four stories is a matter of choice: between the good and the bad fish in the net, you have to choose; between the treasure buried in the field and what the farmer had up to now, you have to choose; between the pearl and what the dealer had up to now, it is also a matter of choice. And as far as the scribe is concerned, he was somebody that he was familiar with the Scriptures, that is, with the Old Testament, impregnated with the faith and hope of his people. But Jesus knew the effort they had to make to accept the novelty that He brought, in relation to preconceived ideas and to enter into the tuning fork of God. For this reason, in a certain way, he puts them on their guard and tells them that, in order to welcome the Kingdom, you too will have to renounce it.

The lesson is clear: **Receiving the Good News of the Kingdom of God demands a choice and deserves that we sacrifice everything else. But thanks to the joy that this discovery brings, dispossession and renunciation are possible.**

Clues for prayer

- What does the text say?
- That tells you?
- What does it call you to as a Church on the way?

AMBIENTAL MUSIC



INSTRUMENTAL WORSHIP - OCEANS

<https://www.youtube.com/watch?v=XaelwkCMcYw>

MEANING AND AUTHENTICITY

The important thing,
basically,

sense and reason
of my life, it's you.

Being, recognizing the other,
give, deliver, share,
live a common life
Make every day come true
the inspiring dream
what part of you
Work it, make it mine,
make it ours
Discover it in others.
Let that sense grow
Which leads me to choose.
Grow in you and with you,
like you in the Father.
opt for life
making it possible
in all.
from justice,
in dignity,
in respect;
to diversity,
to the different
When the person
it really is center,
everything changes,
everything transform,
space is generated
and possibility time.
Make known, with your life,

What is posible
another world,
that are possible
other ways and forms,
What is posible,
he we.
that the greatest wealth
is to be,
that the word,
expresses himself with
speeches
different;
that love, smile,
kindness, welcome,
the tenderness, the simplicity,
and many others
small things,
are universal languages
that we all understand;
said in works
that world,
Your kingdom
It is for today,
and we all contribute.
let's cook that space
of love,
which is your kingdom

SINGING. EDITH STEIN - "Trust and be calm"

<https://www.youtube.com/watch?v=ksJHLww2Qo0>



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Cuidando
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