

1: Homilies Year B – Fr. Frank Schuster

Sunday Homily Resources. Sunday Readings, in summary and in full (NRSV); plus sample homilies from various authors. If you can send me good stuff, I'll use it here.

Lectio Divina with the Sunday Gospels www. The language is very symbolic but through our meditation we will be able to enter into it and really enjoy it. The whole passage is under the heading that this is what Jesus said to his disciples. We can begin by asking ourselves who was the person who spoke to us in this way? It could be anyone; often we find that it was someone we had never thought of as having been sent to us by God. Perhaps it was one of our children; a person in our neighbourhood we had thought little of; or someone from another faith we had tended to look down on. Now we recognize that they were sent to us by God, sent by him to stir us up. They remind us of deep lessons we could learn from the evil we see going on all round us. Now we can see this more clearly than ever before. We can divide the passage into three sections. They are connected of course, but the language is very symbolic and it would be better to focus on one at a time, allowing each to touch us very deeply. They tell us of the breakdown of stable parts of our surroundings. Two things happening at the same time however: It was the kind of community that many of us outside are not involved in, but we know now that it was really a true and easily verifiable community. This is a teaching about the end of the world. We must however start by letting it remind us of other experiences, times when things whose disappearance we believed would mark the end of our little world actually disappeared – and yet we survived! Things that we had thought were destined to last forever turned out to be just temporary. The ancient order has truly passed away and we are now well and truly into a new one. These experiences occur both for communities and for individuals. There were times when we thought that provided we were faithful to certain circumstances our life, our community, would be fine. Now we know how inaccurate our little prejudices were. In verses 28 and 29 we read the parable of the fig tree. It speaks to us about life and how it turns out for us. Even in an atmosphere of winter, a small sign of hope was present among us. Now we can see it for what it really is. In verses 30 and 31, Jesus gives a sense of urgency to the parable. He assures us that whatever happened to him, his words will not pass away – they will last forever. This was a true prophecy in the time of Jesus; in what sense can we say that it is always true when it happens to us today? We need to put our views of life forward with the same sense of self-confidence, the sense that this is really what God wants us to say to others. We ourselves are significant. As we read it here, it is a statement made by Jesus to us. We must now ask ourselves to what extent can we Christians speak with similar confidence about our own statements to the world of today? They are our own ideas of what is right and what is wrong. We do not say them with the confidence that this is really what God wanted us to say to our people and indeed to the whole world. Only the Father knows what was really happening to us. The angels did not and neither did the Son. We can often think of similar surroundings now. We tended to look to the angels or to the Son to give us a correct answer but find none from them. We must therefore have confidence to say what we truly believe in. Scriptural Prayer Lord, we remember with gratitude the times of crisis in our lives: Our world fell apart in those days, after that time of distress. The sun was darkened, the moon lost its brightness; the stars came falling from heaven, and the great powers of heaven were shaken. We experienced your saving power coming in the clouds with great power and glory and sending your angels to gather us, your chosen ones who had been scattered to the four winds, from the ends of the world to the ends of heaven. When we enter into our nothingness before you, letting the stars we aspire to fall from heaven and the great powers to be shaken, we experience your angels gathering together all those people whom in our willfulness we had scattered to the four winds. Lord, prayer is trusting totally in your love, knowing with unshakeable confidence that heaven and earth will certainly pass away but your love for us will not pass away. Lord, the freedom which Jesus bequeathed to us enables us to do our best without having to worry about when or where it will bear fruit. Like Jesus, we are quite content to acknowledge that as regards the day and the hour of success, no one knows it, no one but you, our loving Father. Lord, we thank you that we have seen stars fall from heaven and great powers shaken. Your chosen ones who were scattered to the four winds are being gathered to build a new future. But

rather than the end of time being an apocalyptic prospect, we journey onward with the confidence that the Lord who is the judge of the living and the dead is also the one who is the healer, who reconciles and forgives, the prince of peace. It is in his presence that we have gathered, rejoicing that this meal is the anticipation of the heavenly banquet. The gospel puts before us the great image of the Son of Man returning to the earth and gathering his people. This dramatic image – the stuff of many a religious nightmare – arrests our attention and focuses us, at this time each year, on one little line in the creed: He will come again in glory to judge the living and the dead, and his kingdom will have no end. So what is the first half? This is what we profess earlier in the creed: And the Lord, the Son of the Father, who was there at the beginning and will be there at the End, is also the one who is with humanity as our source of light and life: For us and for our salvation he came down from heaven: To profess to be a follower of Jesus is to assert that he is the Alpha – there at the beginning – and the Omega – there at the End – and with us now. But what does this mean? Between these times we have been entrusted with the creation: Jesus makes it very clear that we do not know when the end will come: But of that day or that hour no one knows, even the angels in heaven, nor the Son, but only the Father. We are all on a journey from the Alpha towards the Omega. How we make the journey – how we behave along that road how we act as pilgrims who have no notion when they will arrive – is all important. During the coming weeks we shall hear many reports in the media about climate change. We will hear of a new initiative to cut down on energy use. We may take a load of bottles to the bottle bank for recycling, or we might just switch off some lights or gadgets that are running on stand-by. When we hear these reports or do these things, we might think that all this has little to do with religion or faith or waiting for the Lord to return to judge the living and the dead: We, as the people who have professed the universe to have been made through the Son and who believe he will come again, are the people who can set all ecological concerns in context.

2: Sunday Homily Resources Post List. Association of Catholic Priests

Links to the Sunday Homilies sites are now listed in the column to the left LOVE DOES NOT SEEK A REWARD On May 2, , Gladys Kidd placed a dramatic advertisement in the San Francisco Examiner, "I don't want my husband to die in the gas chamber for a crime he did not commit.

In some imitative way all fathers on Earth are called to be an image of the sower of seeds and it will take great courage to be thus. Of course domination is not exclusive to men and not exclusive to only the relationship of spouses. All of us have a tendency to not be patient but to dominate others in an attempt to obtain what our hearts desire. We live in a world of instant gratification or you might say constant gratification. The image of sowing seeds and waiting for the fruit of ones efforts is becoming more and more foreign to all people. We want to harvest immediately with the least amount of effort and then claim the accomplishment that our pride thirsts for. Regarding men specifically, sowing and waiting is often thought insignificant and non-glorious and can even appear counter to the drive inherent in their makeup. John Paul teaches us that, because the man was the one who was first to dominate, it is therefore his first to learn to un-dominate TOB Yet, our Father in heaven is exceptionally driven in his desire that all of us turn to him and find rest. Christ and all of the Scriptures have taught us this but the Son also taught us that God does not will to dominate us and force us to turn to him. Instead, he plants seeds that grow and provide an ever new means of building trust in him and in what he promises. And his promise to us is simple: Of course, this lie was not meant to be. Fathers are in a place that is unique and powerful and yet that power is in the love that they humbly can initiate rather than in any dominance that they may claim. He means this in the sense, of course, of husband and wife and their personal value being recognized by each other but this is just as important regarding the personal value of all in relation to the self. This is where the seeds of new fruit-bearing life are sown. That affirmation of their value is in effect the greatest of all acts of love and is shown, indeed, as an act of love. With the subject person receiving this affirmation of their value in whatever form that affirmation may take they are set free to grow and to bear fruit that will last rather than to counter with a grasping at affirmation. This free affirmation is often offered in small and seemingly insignificant ways and yet, like a man who scatters seeds in abundance, fathers too can be assured that their efforts to love by affirming the value of their family will bring forth the desired effect which is an affirmation of his own value. To download a PDF version of this homily, click here: John Linden enjoyed three years as a parochial vicar at St. John travels throughout the diocese giving presentations on topics including vocations and vocational discernment as well as Theology of the Body and its connection to both marriage and consecrated life.

3: Homily for Pentecost Sunday - Theology of the Body Institute

Homilies. Homilies. Filter Resources. A Tale of Two Widows Bishop Robert Barron. Feast of the Dedication of St. John Lateran Basilica Fr. Steve Grunow.

It was a beginning of zeal, fortitude, and tremendous trust in the Spirit of God in ministry. Pentecost and Holy Confirmation remain a very untapped source of tremendous life-giving grace for us individually, the Church and society as a whole. When we, as individuals, are emblazoned with the fire of the Holy Spirit, we bring that fire into the Church and into society as a whole. Why are many people afraid of the Holy Spirit today? Speaking in tongues is only one manifestation or gift of the Holy Spirit. Every Catholic is called to holiness and all have gifts of the Holy Spirit for His use and the build up of the Church-the Kingdom of God, not the build up of the kingdom of our egos or false identity. The charisms and gift of the Holy Spirit are given for the whole Body, the Church, not to be compared to each other or to separate. Original sin and our own sin wounds us and sometimes we live in that sin and get distorted images of ourselves, which need to be healed. Shame will also come into play due to the bad, undiscerned choices we make in our life and this causes us to fear. John in his Holy Gospel points this out in chapter This fear was not from the Holy Spirit, but was born from their own lack of the Spirit and human insecurities. But, what happened next? Fear needs to be conquered by faith in a Divine Person who is in love with you –” the Holy Spirit, the Advocate. Jesus desperately wants to give us His Peace, but for Him to do that, we must allow Him to breathe His Spirit on us, we must be not afraid as St. John Paul II said so many times. We all truly need to be healed and this cannot happen without forgiving those who have hurt you and asking forgiveness from God for yours sins. He breathes on us and we receive the Holy Spirit, not just at Baptism and Holy Confirmation, when we receive the oil of Sacred Chrism, which is breathed upon and consecrated by the bishop, but also when we go to confession. The Holy Spirit is mentioned twice in the formula, which states: Share your gifts and charisms with others for the build up of the Kingdom of God. Amen-have a Blessed Pentecost! Father Tom now serves as the Parochial Vicar of St. Margaret Mary parish in Staten Island.

4: Fr. Frank Schuster –“ Catholic Homilies

In the B readings for the eleventh Sunday of Ordinary time, Jesus uses the image of the kingdom of God as likened to the sowing of seeds. The first reading from Ezekiel also uses the analogy of God planting a tender shoot that shall "put forth branches and bear fruit".

5: Fr Tommy Lane Homilies Year B - Year B Homilies And Sermons By Fr Tommy Lane

1st Sunday of Advent The Divine Sculptor 2nd Sunday of Advent Do our lives point to Jesus 3rd Sunday of Advent Choose Joy 4th Sunday of Advent Open Your Hearts for Christmas Christmas St. Boniface and the Christmas Tree Holy Family choosing to be a holy family Solemnity of Mary Mother of God On.

6: Fr Tommy Lane Homilies Year B And Sermons By

See Vocation Sunday in Years A, B and C a good shepherd laying his life for his sheep St. Damien of Molokai St Patrick tended animals and returned to Ireland to lay down his life for his flock.

7: Year B –“ Page 10 –“ www.enganchecubano.com

29th Sunday in Ordinary time - Year B - Mission Sunday October 16, Sunday 21 October Is Heb Mark In his Message for Mission Sunday , Pope Francis tells us that Christian Families are Missionary Families.

RESOURCES FOR SUNDAY HOMILIES-YEAR B pdf

8: Sunday Homily - www.enganchecubano.com

Review the biblical reflections for the Sunday at Dr. Scott Hahn's "Breaking the Bread" shown on the home page of this web site, and Fr. Cantalamessa homily for examples of how the Sunday theme is used in a sermon.

9: Homily for the 11th Sunday in Ordinary Time - Year B

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RESOURCES FOR SUNDAY HOMILIES-YEAR B pdf

William Crary Brownell: an anthology of his writings The great awakening Rudy Rucker Nsync merry christmas happy holidays sheet music Paleoaltimetry from stable isotope compositions of fossils Matthew J. Kohn, David L. Dettman Pathogenesis of stroke 451 Đ°Ñ€Đ°Đ°ÑfÑ• Đ¿Đ¼ Ñ,Đ°Ñ€ĐµĐ½Đ³ĐµĐ¹Ñ,Ñf Đ¿Đ¼Đ»Đ½Đ¼Ñ•Ñ,ÑCÑŽŠharks! (Planet Reader, Level 2) Act like you know Holiday wishes jill shalvis Bates physical exam pocket Self-organization of complex structures Manga tokyo ghoul Summer in America Cheesemaking practice Regulatory Chemicals Handbook (Chemical Industries, V. 80) O magnum mysterium lauridsen sheet music Spectrum science grade 4 Marcus aurelius happiness tips Paternalistic intervention The paradigm shift in elementary and secondary education When is it spring? The death of Manolete. Call of duty big red one manual Pseudoangiomatous stromal hyperplasia. 2006 dodge charger service manual Electrical machines and converters Hindrances to friendship Learning environments and learning concepts Gurys Doctrine of the Jesuits The Mother Tongue V. 3. Inter-American literary relations Rapports litteraires inter-Américains Manual gearbox design New approaches to sport and exercise psychology Educational Innovation in Economics and Business II It Was Food vs. Me . and I Won Teach Yourself Welsh Conversation (3CDs Guide (Teach Yourself Language) Phsical network design probsal. Journal in the Federal capital Geographic Information Systems Libraries, 1995 My first jumbo book of numbers