

MAGYAR

EVANGÉLIUM

Mk 4, 26-34

Abban az időben Jézus ezt mondta a tömegnek: "Isten országa olyan, mint amikor az ember magot vet a földbe. Utána akár alszik, akár ébren van, éjjel vagy nappal, a mag kicsirázik és szárba szökken, maga sem tudja, hogyan. A föld magától hoz termést: Eloszór szárát, aztán kalászt, majd telt szemet a kalászban. Mikor pedig a termés engedi, az ember mindjárt fogja a sarlót, mert itt az aratás." Majd folytatta: "Mihez hasonlítsuk az Isten országát? Milyen példabeszéddel szemléltessük? Olyan, mint a mustármag, amely, amikor elvetik a földbe, kisebb minden más magnál a földön. Mikor azonban elvetik, kikel és minden kerti veteménynél nagyobb lesz. Nagy ágakat hajt, úgyhogy az ég madarai az árnyékában laknak." Sok hasonló példabeszédben hirdette nekik az igét, mert így tudták megérteni. Példabeszéd nélkül nem szólt hozzájuk. Mikor azonban egyedül volt tanítványaival, mindent megmagyarázott nekik.



Meditation

French children learn a legend of a saintly man exiled by the emperor to Périgord in France.

Later repentant, this ruler sent the holy man sixty-six camels laden with provisions. When a child heard this story in religion class she was surprised that there were no more camels in Périgord. The teacher replied, "My child, we no longer deserve them..." This answer illustrates the frustration of those who have not lost a taste for the triumphant Church. Disturbed by declining Church attendance and by the growing secularism of society, they reject the contemporary world. With its dismissal of the past and its disdain for ecclesiastical display, our culture has ceased to deserve the glories and miracles of the centuries of Christendom. That is why there are no longer any camels in France.

The parables of the seed that grows by itself and the mustard seed should calm their anxiety.

God is not neglecting his work. His reign of salvation continues to expand far beyond its tiny beginnings. The death of Jesus, the grain of wheat cast into the earth to bear much fruit, is the condition for its growth. This the Church must never forget.

So we must keep trust and remain open to the changes which affect Christian life. In the diaspora condition, the Church returns to its sources. We remember the first Christians living out the gospel in a hostile society. They had no powerful organization to support them. They had only the power of Spirit-filled witness to win humanity to Christ.

VIRC

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VERBUM DOMINI

DOMENICA - SONNTAG - SUNDAY - NEDEL'A - VASÁRNAP - NEDELJA
B XI, 17.VI.2012.

BENVENUTI nel nome del Signore! Che questo santo luogo, ed i momenti di preghiera arricchiscano le vostre vacanze e vi offrano un piacevole evento spirituale.

WELCOME in the Name of the Lord! May this holy place and these moments spent in prayer and celebrating mass enrich your holidays and offer you a tranquil and fulfilling spiritual experience.

WILLKOMMEN im Namen des Herrn! Mag dieser heilige Ort und dieser Gottesdienst zu Ihrer Erholung beitragen und Ihnen als gutes, schönes innerliches Erlebnis in Erinnerung bleiben.



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Cosi e il regno di Dio: come un uomo che getta il seme sul terreno
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S Božim kraljstvom je to tak, ako keď elovek hodí semeno do zeme
Isten országa olyan, mint amikor az ember magot vet a földbe*

DE

EN

IT

SL-O

SL-Y

HUNG

DEUTSCH

EVANGELIUM

Mk 4, 26-34

In jener Zeit sprach Jesus zu der Menge: Mit dem Reich Gottes ist es so, wie wenn ein Mann Samen auf seinen Acker sät; dann schläft er und steht wieder auf, es wird Nacht und wird Tag, der Samen keimt und wächst, und der Mann weiß nicht, wie. Die Erde bringt von selbst ihre Frucht, zuerst den Halm, dann die Ähre, dann das volle Korn in der Ähre. Sobald aber die Frucht reif ist, legt er die Sichel an; denn die Zeit der Ernte ist da.

Er sagte: Womit sollen wir das Reich Gottes vergleichen, mit welchem Gleichnis sollen wir es beschreiben? Es gleicht einem Senfkorn. Dieses ist das kleinste von allen Samenkörnern, die man in die Erde sät. Ist es aber gesät, dann geht es auf und wird größer als alle anderen Gewächse und treibt große Zweige, so dass in seinem Schatten die Vögel des Himmels nisten können.

Durch viele solche Gleichnisse verkündete er ihnen das Wort, so wie sie es aufnehmen konnten. Er redete nur in Gleichnissen zu ihnen; seinen Jüngern aber erklärte er alles, wenn er mit ihnen allein war.

ENGLISH

GOSPEL

Mk 4, 26-34

Jesus said, "This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come." He also said, "What can we say the kingdom of God is like? What parable can we find for it? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade." Using many parables like these, he spoke the word to them, so far as they were capable of understanding it. He would not speak to them except in parables, but he explained everything to his disciples when they were alone.

ITALIANO

VANGELO

Mk 4, 26-34

In quel tempo, Gesù diceva (alla folla): "Così è il regno di Dio: come un uomo che getta il seme sul terreno; dorma o vegli, di notte o di giorno, il seme germoglia e cresce. Come, egli stesso non lo sa. Il terreno produce spontaneamente prima lo stelo, poi la spiga, poi il chicco pieno nella spiga; e quando il frutto è maturo, subito egli manda la falce, perché è arrivata la mietitura".

Diceva: "A che cosa possiamo paragonare il regno di Dio o con quale parabola possiamo descriverlo? e come un granello di senape che, quando viene seminato sul terreno, e il più piccolo di tutti i semi che sono sul terreno; ma, quando viene seminato, cresce e diventa più grande di tutte le piante dell'orto e fa rami così grandi che gli uccelli del cielo possono fare il nido alla sua ombra".

Con molte parabole dello stesso genere annunciava loro la Parola, come potevano intendere. Senza parabole non parlava loro ma, in privato, ai suoi discepoli spiegava ogni cosa.

SLOVENSKO

EVANGELIJ

Mk 4, 26-34

Tisti čas je Jezus rekel množicam: "Z Božjim kraljestvom je kakor s človekom, ki vrže seme v zemljo. Spi ponoči in bedi podnevi, seme pa klije in raste, da sam ne ve kako. Zemlja sama od sebe poraja najprej bilko, nato klas in končno žito v klasu. Ko pa sad dozori, hitro zamahne s srpom, kajti prišla je žetev." In govoril je: "Kako naj ponazorimo Božje kraljestvo in s kakšno priliko naj ga predstavimo? Takšno je kot gorčicno zrno, ki je takrat, ko se vseje v zemljo, manjše od vseh semen na zemlji.

Ko pa je vsejano, raste in postane večje od vseh zelišč in naredi velike veje, tako da morejo ptice neba gnezdit v njegovi senci." V mnogih takih prilikah jim je govoril besedo, kakor so jo pač mogli poslušati. Brez prilike pa jim ni govoril; a svojim učencem je posebej vse razlagal.

SLOVENSKY

EVANJELIUM

Mk 4, 26-34

Ježiš povedal zástupom: „S Božím kráľovstvom je to tak, ako keď elovek hodí semeno do zeme; ei spí alebo vstáva, v noci ei vo dne, semeno klíei a rastie a on ani o tom nevie. Zem sama od seba prináša úrodu: najprv steblo, potom klas a napokon plné zrno v klase. A keď úroda dozreje, hneď priloží kosák, lebo nastala žatva.“

A pokračoval: „K eomu prirovnáme Božie kráľovstvo alebo akým podobenstvom ho znázorníme? Je ako horeiené zrnko. Keď ho sejú do zeme, je najmenšie zo všetkých semien na zemi, ale keď sa zaseje, vzíde, prerastie všetky byliny a vyháňa veľké konáre, takže v jeho tóni môžu hniezdiť nebeské vtáky.“

V mnohých takéhto podobenstvách im hlásal slovo podľa toho, ako boli schopní poeúvať. Bez podobenstva im ani nehovoril. Ale svojim učenikom v súkromí všetko vysvetlil.