



Pan y vino para el camino

jeudi 3 juin 2010

**Festividad del Corpus Christi.
Ciclo C**

Celebramos la fiesta del Cuerpo y Sangre del Señor. Es la memoria de una entrega, la actualización de una presencia : "Este es mi cuerpo" "Esta es mi sangre". Toda la historia de Dios con nosotros queda resumida en estas palabras. "No solo recuerdan el pasado, dice Benedicto XVI, sino que anticipan también el futuro. El acontecimiento que hoy celebramos es el hecho central de la historia del mundo y de nuestra vida personal"

Como signo de su presencia Jesús escoge pan y vino. En cada uno de los dos signos se entrega totalmente. A través de ellos se acerca y se une a nosotros. Un poco de pan y un poco de vino. ¿Por qué estos dos elementos ? En la pequeñez y la sencillez de ambos se nos revela la Presencia más entrañable de nuestro Dios, nos visita el Dios que se hace próximo y se queda entre nosotros.

El pan es el alimento básico del ser humano, mantiene nuestra vida día a día, es el fruto del trabajo del hombre y el trabajo humano es fruto del pan.

No es lo refinado, ni lo exótico, ni lo caro, sino lo simple y lo accesible. Cuando está tasado aprieta la necesidad, cuando falta sobreviene el hambre.

El vino nos habla de amor y de sacrificio. Nos sugiere la misteriosa relación que en el ser humano tienen ambas cosas. No es auténtico el amor que rehúsa sacrificarse, no es valioso el sacrificio que no nace del amor. El vino nos sugiere la alegría de quien se entrega por amor. Es el gozo del sacrificio que se realiza por el amor.

El pan y el vino tienen en la comunidad de los creyentes una larga historia. El texto de hoy el sacerdote-rey de Salem, Melquisedec, reconoce la elección de Abraham y le ofrece a él y a sus hombres pan y vino **(Gen 14,18-20)**. Mil años más tarde, el "sacerdote eterno" **(Sal 109,4)** ofrece su vida al Padre y a los hermanos valiéndose de un trozo de pan ácimo y de una copa de vino como se hacía entre los judíos al celebrar la cena pascual **(I Cor 11,23-26)**

Pensar en pan y en vino en la vida de Jesús, nos hace referencia a la comida, a la casa y a la acogida. Son signos de la presencia de Dios por estos caminos de la historia. Dios se pone en camino de búsqueda, aproximación y de entrega a la humanidad. Y cuando sueña, lo hace en categorías de pan abundante, vinos sabrosos y manjares exquisitos.

El pan, la mesa, la casa son lugares de encuentro y de entrega. En ellos se manifiesta la acogida al don, queda de manifiesto la sobreabundancia del amor "hasta el extremo" (Jn 13,1), en torno a una mesa les expresa su cariño. Los llantos humanos encuentran quien los conjugue en la casa y la melancolía de las lágrimas son sanadas junto a la mesa compartida (Jn 12,1.16).

En las comidas de los Evangelios encontramos una estrecha relación entre participar de la mesa y acoger en la casa como hacen generalmente los pobres. Todos tienen cabida y lo que hay se reparte. Las comidas

Pan Y Vino Para El Camino

Francisco Singul



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Píldoras para Pensar Marcelo Blázquez Rodrigo, 2006 Compendio de los refranes que escucho en su hogar y la ampliación de otros muchos que nunca oí y que siguen vigentes en la cultura popular hispana **La Florida** Eugenio Ruidíaz y Caravia, 1893 **Pan y Vino para el Camino** Marianne Larned, 2002 The Spanish language edition of Stone Soup for the World offers inspirational stories of real people making a difference La Biblia Cronologica-RV 1960 Frank L. Smith, 2008-04-24 Una Biblia como ninguna otra La Palabra de Dios en orden paso a paso tal como ocurrieron los hechos Esta presentación única de la Palabra de Dios en orden de acontecimientos nos ayuda a ver y entender con más claridad el plan redentor desde la creación hasta el Apocalipsis Mediante el orden de sucesos el creyente aprecia el plan de Dios para su vida como nunca antes La lectura de la Biblia será más informativa y vibrante Esta Biblia incluye Toda la versión Reina Valera 1960 Un arreglo histórico rico de cada libro de la Biblia Comentarios devocionales Una porción diaria de la Palabra Un arreglo temático de Proverbios y Eclesiástico A Bible unlike any other you have ever read the Word of God presented in the order the events actually occurred This unique presentation of God's story in chronological order helps us see and understand more clearly God's redemptive plan from creation to Revelation Christians will begin to appreciate God's plan for their lives as they see God's hand guiding the course of history Reading the Bible will become a fresh inviting more informative experience This Bible includes The Reina Valera 1960 Spanish version A historical arrangement of every book of the Bible Devotional commentary 365 daily reading segments Topical arrangements for Proverbs and Ecclesiastes **LBLA - La Biblia de las Américas / New American Standard Bible - Biblia Bilingüe, Tapa Dura** La Biblia de las Américas, LBLA, La Biblia de Las Américas LBLA, 2017-08-08 Cuando la lectura personal o colectiva de la Palabra de Dios requiere las ventajas de un texto bilingüe preciso y armonioso la Biblia LBLA NASB es la respuesta Incluye Textos bíblicos paralelos LBLA español y NASB inglés 10 mapas de las tierras bíblicas Principios de traducción para ambos textos bíblicos Temas y subtemas a través del texto Texto con letra negra Letra de 11 puntos 1760 páginas Más de 21,000 refranes castellanos Francisco Rodríguez Marín, 1926 **Conquista y colonización de la Florida por Pedro Menéndez de Avilés** Eugenio Ruidíaz y Caravia, 1894 *Autos sacramentales desde su origen hasta fines del siglo XVII* Eduardo González Pedroso, 1924 La Florida; su conquista y colonización Eugenio Ruidíaz y Caravia, 1893 **O Lord, You Heal Our Infirmities** Fr. John Fahnestock MSC, 2019-04-04 It is a collection of meditations and prayers that are appropriate for a hospital stay It is designed to bring comfort with a realization that God is with them Itinerario de Enrique III Francisco de Asís Veas Arteseros, 2003 Una de las características de la monarquía castellana en la Baja Edad Media es su carácter itinerante ya que el soberano y con él la corte y buena parte de los integrantes de las instituciones del reino como de la Cancillería y en ocasiones de la Audiencia realizaba frecuentes desplazamientos por el ámbito del territorio Como único medio para hacer ver la labor de gobierno que le correspondía El itinerario de Enrique III es precisamente el estudio del reinado del citado monarca de Castilla desde la

vertiente que ofrecen los diversos viajes que realizó entre 1390 a o en que accedió al trono tras la muerte de su padre Juan I y el 25 de diciembre de 1406 fecha de su muerte acaecida en Toledo Una y otra fecha marcan los extremos de una actividad viajera en la que Enrique III dejando el centro del territorio castellano caso de Segovia y Burgos llegó hasta León Sevilla Alfaró Logroño Zamora Bilbao como puntos más distantes a través de unos caminos cuyos jalones o etapas intermedias posibles se insertan a la vez que las consideraciones sobre las causas y los avatares que en los viajes se presentaron o pudieron presentarse según los testimonios documentales *Los grupos místico-espirituales de la actualidad* Jelena

Galovic,2002-01-01 **Colección de documentos inéditos, relativos al descubrimiento conquista y organización de las antiguas posesiones españolas de ultramar** Francisco de Cardenas,1865 Boletín de la Real Academia Española Real Academia Española,1923 *La Florida; su conquista y colonización por Pedro Menéndez de Avilés* Eugenio Ruidíaz y Caravia,1893 Judeo-Spanish Ballads from Oral Tradition Samuel G. Armistead,Joseph H. Silverman,1986 *"La" Florida. Su conquista y colonización por Pedro Menendez de Aviles* E Ruidiaz y Caravia,1893 Nuevo mundo ,1916 **Camino que vence al tiempo** Francisco Singul,2020-08-31 A partir del discurso europea de san Juan Pablo II pronunciado el 9 de noviembre de 1982 desde el altar mayor de la catedral compostelana se ha desarrollado la conciencia de que el camino de Santiago es un hecho histórico vivo y universal Un camino que vence al tiempo y trasciende fronteras y religiones y que asombra al mundo con su inmensa herencia cultural Fruto de la fe cristiana y de la cosmovisión medieval la peregrinación hacia el mítico finisterre galaico que custodia las reliquias de Santiago el Mayor ha sido consagrada por la Historia como primer itinerario cultural europeo y patrimonio de la humanidad La ruta jacobea propicia una conexión personal y colectiva con la espiritualidad pero también con el misterio del arte románico y la belleza de una geografía sagrada que favorece la comunicación del peregrino con todo lo vivo con la naturaleza el arte las tradiciones los compañeros de ruta y consigo mismo El autor de este ensayo Francisco Singul nos ofrece un viaje mental a través de un itinerario milenario de cultura y pensamiento Nos guiar por las tradiciones jacobeanas como la evangelización de Hispania por Santiago o el traslado del cuerpo del apóstol desde Jerusalén a Compostela continuando con la creación del locus Sancti Iacobi el comienzo de las peregrinaciones el desarrollo del camino de Santiago la compilación del Iacobus o Libro de Santiago la época de Gelmírez el viaje sagrado en la baja Edad Media la crisis del siglo XIV la reactivación tras el Concilio de Trento la sensibilidad barroca la experiencia de la peregrinación tras el segundo descubrimiento de las reliquias 1879 el impulso a finales del siglo XX y los retos asumidos por el peregrino del siglo XXI Una historia fascinante y monumental en un camino de peregrinación que forma parte esencial de la cultura occidental de la identidad de Europa y de la memoria humana *Biblioteca de autores Espanoles, desde la formación del lenguaje hasta nuestros días* Buenaventura Carlos Aribau,1853

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