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The following are suggesting Parables of conversion and forgiveness for Pascal reflection. You may choose one or two and reflect during our two moments of prayer on the Day; morning and evening prayer. Read the parables in the Bible and if you prefer, have a hint of reflection following the text.

- The Pharisee and the publican (recognizing our sin) Lc.19, 10-14   
- The barren fig tree (one patient and just God) Lc.13 .6 to 9   
- The lost sheep (Initiative love of the Father) Lc.15, 4-7   
- The Prodigal Son (Back to the merciful Father) Lc.15, 11-32

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**The Pharisee And The Publican - Acknowledging our sin.   
Luke 19, 10-14**

*[](http://www.google.com/imgres?imgurl=http://www.ecclesia.com.br/images/icones/festas/fariseu_publicano1.jpg&imgrefurl=http://www.ecclesia.com.br/Biblioteca/espiritualidade/a_oracao_de_santo_efren.html&usg=__Zs3mSybszvzAiE-ZKfiZkCFqzKE=&h=522&w=400&sz=61&hl=pt-BR&start=9&itbs=1&tbnid=4TrpfMQLy9sGlM:&tbnh=131&tbnw=100&prev=/images?q=o+fariseu+e+o+publicano&hl=pt-BR&tbs=isch:1)*

In this parable of the Pharisee and the publican to the flamboyant and "bad" makes a man who according to the law was "good, fair and compliant with the Law.

The good part, regal, beautiful, was a man who trafficked with their office, a tax collector who benefited from the traps and blackmail.

Jesus presents the facts in such a way that bothers us the man just put hideously standing before the altar and the results in exchange pleasant sinful man who strikes his chest at the bottom of the temple recognizing his sin.

**Awakening our awareness of the Publican.**

We present ourselves as the most righteous, the virtuous and more honorable than others. Accept that we are sinners and that we are on a path of conversion. Accept the depths of our being that we are sinners.   
However, being a "good tax collector" means a conversion step: to recognize the sin and act to overcome it.

**The barren fig tree: One God and urgent patient.**

[[](http://www.google.com/imgres?imgurl=http://blig.ig.com.br/abuita/files/2009/03/132_79-seca.jpg&imgrefurl=http://blig.ig.com.br/abuita/&usg=__D9ZqxvdotjH5nR1Tf8ymSx95QQ4=&h=168&w=200&sz=13&hl=pt-BR&start=17&itbs=1&tbnid=RtDNju01HhJ5eM:&tbnh=87&tbnw=104&prev=/images?q=a+figueira+est%C3%A9ril&hl=pt-BR&tbs=isch:1)]

**Luke 13, 6-9**

This parable expresses both the urgency of God to realize the fruits of conversion, and his tolerance of human plant to be given. But in this case carries the accent is not so much on the patience of God and in need of God.   
It is the opinion of the least compassionate parables of mercy. But it is very important to give dimension and depth to the mystery of love and mercy of God. We could not form a complete understanding of these, if not we put in contrast with the holiness and justice of God. If not mediate the possibility of a punishment, God's kindness and his loving called the heart of man would lack of relief, drama and even seriousness.

The mercy of God is an essential attribute of God, but God is not a weak, compromising, accommodating of all things.

As people believe in a God seriously, strong, efficient, who knows how to correct and admonish, that puts the means to obtain their results and demands of man a real contribution to achieving them. This is what puts this parable of relief.   
  
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**The SHEEP LOST - A party in heaven and on earth   
Lucas. 15, 4-7**

*[](http://sementinhakids.wordpress.com/recursos-2/desenhos-coloridos-para-historias-biblicas/parabolas-de-jesus/73165_1_ftc_dp/)*

The conclusion of the parable is a source of hope for the repentant sinner.

Jesus wants us to say that the conversion of one man to God is something very large and valuable.

We can say in a figurative language that this conversion involves "a party in heaven." There is a spiritual joy for a conversion. Although it is a phrase anthropomorphic, enlighten us as kindness and love of God may appear to the human way of joy as the father of the prodigal son.

There's a party on the ground from the point of view that we also rejoice that a person regain the peace of mind and return to the track.

Sometimes we doubt the good intentions of a person who wants to start his way back to the Lord. However although we can not believe we should rejoice and feel the joy of those who recovers a friend, to add one more seat at the table to share bread. It's time to cheer his brother, of compromising it further, to support you and walk with him.

**Let us examine our attitudes about it.**

Sometimes we think that this parable is not for us, but was told to everyone. Each of us must leave to find the Good Shepherd, let it collect for him to lead us to fold and each of us can, with his conversion to God, lead a party in heaven.

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**The Prodigal Son - Return to the merciful Father   
Lucas. 15, 11-32**

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[](http://sementinhakids.wordpress.com/recursos-2/desenhos-coloridos-para-historias-biblicas/o-filho-prodigo/424695_3/)

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This parable summarizes several themes and messages of the parables of conversion and forgiveness. It is a snapshot of the entire conversion process.

**First time: Sin**

1. "A man had two sons" Fatherhood of God and human brotherhood.

The world of this grace built on a scheme of family: is the Fatherhood of God and the brotherhood of all men redeemed by Christ.

2. "The less said to his father: Father, give me the part of the inheritance to me to" break with his father and brothers.

Within the framework of the family founded on grace, sin presupposes a break with the Father and with his brothers.

3. "And the father divided the property." Respect for freedom.

Conduct compromising the father expresses somehow the logic of freedom with which God governs men, not to slaves but sons.

4. "Was a distant country." Sin is separation from God.

Sin is completed by a double movement: to give back to God and turn to the creatures, giving to the disordered enjoy the things of God even against God.

5. "Squandered all his property. Sin is the ruin of all values.

Sin reported as the sad consequence of disruption and loss of spiritual values and human rights. The man kicks the attitudes of animality.

**Second time: Anguish, pain of heart**

1. "He began to suffer deprivation": Experience the grace and anguish caused by sin.

Sin causes negative states of emptiness and misery that can cause healthy reactions to the resumption of missing values.

2. "Then he went and became a servant of the people" Evasion and search for alternatives to God. (divestitures).

The first effect of the state of anxiety produced by sin can be to sail to far-off places and seek new artificial infinite good that has been lost.

3. "He sent it to his camp to take care of pigs. He wanted to calm your hunger with the husks. Slavery and servility.

Sin ends up in slavery. "He who sins is a slave of sin" John 8.34.

4. "But nobody was giving them" Sin isolation, emptiness and loneliness.   
As much as you make a mistake with its evasions, man can not receive the substitutes for God which only God can give. The removal of God leads to nothing and hunger.

*[](http://sementinhakids.wordpress.com/recursos-2/desenhos-coloridos-para-historias-biblicas/o-filho-prodigo/theprodigal/)*

**Third time: Repentance, back and conversion**

5. "Then he came to himself": From anguish to reflection and reflection to discover his true identity as son of God.

From negative experiences derived from sin, the merciful Father overflows the situation and it always draws a greater good. This case was preparing to back the rebellious son.