

# Dacci oggi il nostro pane

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## SEVENTH DAY

V Sunday of Lent  
Year B



### Father, glorify your name

Since the moment of the creation, the Lord has always glorified his name and he always will. But what does it mean that the Lord has always glorified and he will always glorify his name? It means that he will always reveal the man his eternal truth, that is truth of creative omnipotence but also of love that redeems and saves, love willing to give the man its truth, lost with his disobedience and that he always loses when he separates from his purest law of life. Today, in our time, how is the Lord glorifying his Holiest name? Manifesting to men, that have mistreated, outraged, vilified him, that without Him there is no life. Without Him there is no progress, but regress, there is no elevation but lowering, there is no true humanity but great inhumanity, there is no sight but blindness, there is no light but darkness. We can even abandon the Lord, but what is our condition for our unfortunate decision? We find ourselves to guard a herd of swine without even have the possibility to steal a carob and alleviate our wounds.

Christ Jesus prays the Father so that he glorifies his name. How must the Father glorify his name? Giving Christ Jesus all the glory

that he has since the eternity. Here is the glory of Christ Jesus: He is the only Son of the Father, generated by him in the today of eternity, He is the Verb that is God and since ever, in the beginning, is from God. He is the only Redeemer and Saviour, the only one who is full of grace and truth, the only one that is the path, the truth, the life, the only one that is the light of the day, the only one that is resurrection, the only one that has so loved the Father to let himself be made holocaust for the

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expiation of the sins of every man. Who has to pray the Father so that he glorifies his name and, as well, the name of Christ Jesus is every Christian that believes. If the Christian does not pray that the Lord makes his true glory shine on the earth, the men will live of miserable illusions of death. Mother of God, we call upon you to make voice before Your Son, so that He is the one to invoke the Father, asking that he might come to give glory to his name and to the name of his Son.

## LAMP UNTO MY FEET

### The Christian: Responsible of the Word

**W**ith regard to the Word, every disciple of Jesus is responsible: of its purity and truth contained in it, of its growth and fructification, of its announcement that must always be made in the Holy Spirit with the power of conversion and sanctification and with its wisdom and intelligence in its every explanation and interpretation. He is even responsible of every alteration, modification, transformation that happens in the Word. Not only. He must also show every man how the Word has to be lived with the grace of God in every moment of the life. The obligations of the Christian toward the Word are multiple and all of them have to be observed with consciousness always right, pure, illuminated and sanctified. For every obligation not lived, the Christian must give account to Him that has placed the Word in his heart and his lips. In order not to commit any sin against the Word, the Christian must always have as unique reference the will of his God and Lord. If he takes the man as point of reference, it is then that the false pity and the untrue compassion lead the heart to give interpretation of the Word according to the desires of the earth and no longer according to the received command.

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In order that the missionary never betrays and denies, altering, modifying, neglecting, falsifying the Word, it is necessary that he believes with firm, resolute, convinced faith that only in the obedience to the Word the man might return to his truth of origin, receiving another even greater one. He will believe with true faith when the Word he says is his own life and his life is all in accordance to the Word of his God and Lord. The force of the announcement is the lived Word. When the Word is not lived, one is very poor in the Holy Spirit. Whoever precipitates in this spiritual poverty becomes very weak to say the Word with firmness in respect of its purest truth. The more one lives the Word, the more it is announced. The less one lives it, the less one announces it, arriving at justifying every betrayal in name of the man. In truth, today the betrayals of the Word in favour of the man and his sin are numerous.

As soon as one is brought to light, here ten other are born. It is an unequal fight. It is because of this unequal fight that many missionaries of the Word decided, decide not to preach it anymore.

What is the right way not to abandon the preaching of the Gospel according to the purity of truth and

doctrine? The right way is the incessant prayer to the Holy Spirit so that it may fill us with its force and any other of its gifts. It is our commitment to persevere in always thinking, acting, relating to the Word. Without the grace and the force, the light and wisdom, the fortitude and the fear of the Lord that are always nourished in us by the Spirit of the Lord, it is easy to fall. One always falls. One betrays the Word. One does not announce it anymore according to the purity of truth and doctrine. If we are in permanent communion in the Holy Spirit, He will put so much of that divine fire of the Holy Spirit in our hearts that no tiredness can ever extinguish it. But we can extinguish the divine fire of the Holy Spirit if we separate from Him and embrace the world and its thoughts that are falsity, deception, lie, darkness, confusion and universal idolatry and immorality. If we fall from the Word, all the Church falls with us. As indeed the fire of the Holy Spirit inflames all the body of the Church, so also the ice of the sin of one cools down in faith, in hope, in charity the entire body of Christ that is the Church.

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## IF YOU LISTEN...

### Gate of Heaven

**T**he Virgin Mary is invoked with the title: "Gate of Heaven". In the Holy Scripture, "Gate of Heaven" recurs only once. Jacob sees a ladder in a dream that, from the pillow where he laid to rest, reached toward heaven and the Angels of God went up and down upon it. When he awoke these were his words: «Surely the Lord is in this place, and I was unaware of it». He was afraid, and said: «How dreadful is this place! This is none other but the house of God, and this is the gate of heaven». The place is dreadful because upon it the Lord manifested himself. It is the house of God because the Lord lives there. It is the gate of heaven because in this place the heaven descends upon earth and the earth rises to heaven. The Virgin Mary is dreadful because she has sided against the power of the enemy, with all the force of her sanctity and her prayer. To Her the Church has always applied the words of the Song of the Songs: "You are as beautiful as Tirzah, my darling, as lovely as Jerusalem, as majestic as troops with banners. Who is this that appears like

the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?" (Song 6, 4-10)

The Virgin Mary is the house of God since not only in Her God lives with all his presence of omnipotence, grace, truth, light, eternal life, sanctity, mercy, peace, solace, hope. But also because in her virginal womb the Son of the Most High, God from eternity and for the eternity, became flesh. She is the true Mother of God. From her the Only Son of the Father was born in the flesh. The Virgin Mary is true temple of the Blessed Trinity. The Father, the Son and the Holy Spirit have eternal joy in living in her heart. Why is the Virgin Mary the gate of heaven? Because the Father, in Christ, for the Holy Spirit, in his eternal counsel, has decided to give the Son to every man and in the Son to give himself and the Holy Spirit, always through the gate of the heart of the Virgin Mary. It is in her mystical womb, in her heart that every man must live, if he wants all the treasures of the mystery of the Redemption to pour in his life. As Jesus has become

our flesh in the womb of the Virgin Mary, so He again becomes our life always through the heart of his Mother. It is in this heart that the miraculous exchange of eternal life, grace, truth, light, love, peace, justice, sanctity happens. It is Her the gate through which we must pass to come to Christ Jesus. Virgin Mary, true Gate of Heaven, help us live of the purest faith in your mystery.

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#### FROM JACOB'S WELL

One of the greatest causes that multiplies the sins on our earth is the penetration in the Word of God of the thoughts of the man, announced and taught, preached and explained as true thought of God. Today a penetration that nobody sees is the substitution of the written Word of the Lord with a will of his own, never written and never communicated to men. In the name of this will, announced as the purest love, true mercy of our God, one is cancelling all the written Word. In the name of this never manifested will, everything is declared love, truth, justice, light, right of the man. By doing so, one opens the door so that every sin might enter in the heart of the man. Should one only appeals to the written Word of God, then it would be the media pillory.



## IN SPIRIT AND TRUTH

Responses of Faith

### Why can the faith be based only on the ontological truth and why does only the ontological truth become soteriological truth? Can it offer a word of light?

**T**he faith in God, Lord, Omnipotent Father, Creator of all things, visible and invisible, is not an ontological truth on its own. It is a truth of creation, love, hope, salvation, liberation, redemption, eternal life. The man sees his many slaveries, his fiery furnaces in which he finds himself burning. Who can save him, free him, take him out from these fiery furnaces of sin, death, desperation? Only his God. Why only his God? Because his God is the Lord, the Creator, the Redeemer, the Omnipotent Saviour. The gods of the nations are instead or a result of the thought of the man or a work of his hands: "I lift up my eyes to the mountains, where does my help come from? My help comes from the Lord, the Maker of heaven and earth. He will not let your foot slip, he who watches over you will not slumber; indeed, he who watches over Israel will neither lumber nor sleep. The Lord watches over you, the Lord is your shade at your right hand; the sun will not harm you by day, nor the moon by night. The Lord will keep you from all harm, he will watch over your life (Psal 121, 1-8)

Here is how the ontological difference becomes soteriological difference: Why do the nations say, "Where is their God?" Our God is in heaven; he does whatever

pleases him. But their idols are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see. They have ears, but cannot hear, noses, but cannot smell. They have hands, but cannot feel, feet, but cannot walk, nor can they utter a sound with their throats. Those who make them will be like them and so will all who trust in them. All you Israelites, trust in the Lord—he is their help and shield. (Psal. 115, 1-18) Without the ontological truth there can never be the soteriological truth. Today the man is without soteriological truth since he has deprived his God of his ontological truth. It is urgent that one returns to either the Father, the Son and the Holy Spirit their ontological truth. If this truth is not given, no soteriological truth can never be true. It would be based on nothing. Also to the Church, true body of Christ and sacrament of his truth and love, one must give its ontological truth. Otherwise, the Church, too, is deprived of its soteriological truth. Today of all this richness of ontological and soteriological truth nothing has remained. Of our God, an idol has been made. A God without true ontology is always a God without true soteriology, true anthropology, true eschatology, true ecclesiology.

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#### IN THE NEXT ISSUE

His disciples didn't understand at the time

The fine art of temptation

Star of the morning

Why isn't the Conversion to the Word alone sufficient and why must one always add the daily conversion to the Holy Spirit?

*Parish magazine. Free distribution. Reflections upon the writings of Mgr. Costantino Di Bruno.*

