

Dacci oggi il nostro pane

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SEVENTH DAY

XXII Sunday of O.T.
Year B



Hear me, all of you, and understand

The good understanding of every word coming out of the mouth of Christ Jesus is fruit in us of the wisdom of the Holy Spirit. It is gift of God, not given once forever though, but to be asked moment after moment. Without an uninterrupted request, the Word of Christ Jesus does not speak to our heart, even if one listens or read it. Without the wisdom, we walk in the history as blind, in the same way as the scribes and the Pharisees walked as blind. It is true. In the sacrament of the Confirmation, we receive the Holy Spirit, but He does not act in us but for our request, that is to be done dwelling in the grace of Christ Jesus, ruled by the love of the Father. If we are in the death of the soul, we are also in the death of the spirit and no wisdom might be given to us. The wisdom will dwell in a heart polluted by sin. It might never enlighten a mind in which falsity and darkness reign. First one must convert. This is the first prayer to raise up to the Lord. As converted and friends of Christ Jesus we can ask every wisdom.

does not dwell and they read everything as blind. The disciples of Jesus have not been fulfilled of Holy Spirit yet. They still pray very little and consequently they have little wisdom. With less wisdom how can they see the most pure light that is contained in every Word of Jesus? It would be as with the light of a match one wanted to fathom the most pure light of the sun. When tomorrow they are fulfilled of Holy Spirit and make prayer their own life, then they will surely understand every word said to them by Jesus. If they prayed a little bit more, they would understand more today. Even the Christian, if he lived of sanctifying grace, if he grew in grace, he would surely understand more. Every alteration, elusion, transformation,

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change we operate in the word of Jesus attests we are not in grace, we do not dwell in the wisdom and we do not even ask. May the Mother of God help us. We want to live in grace. We will grow in wisdom. We will grow in the understanding of the Word of Jesus.

The Pharisees and the scribes have the heart in the sin. They live of hypocrisy. In them, the wisdom

LAMP UNTO MY FEET

A little healthy eschatology

The sound eschatology is based on one only principle: life in time and in eternity is the fruit of the obedience of man to every Word addressed to him by his Lord and God. The death in time and eternity is, it too, the fruit of the disobedience of man to every Word that came out of the mouth of God. Whatever man does, in obedience or in disobedience, will bear a fruit. The fruit is always of life in the obedience. Instead, it is always of death in the disobedience. Not only in time but also in eternity. Here is what the Sirach reveals to us: "Do no evil, and evil will not overtake you; avoid wickedness, and it will turn aside from you. Sow not in the furrows of injustice, lest you harvest it sevenfold. Delight not in telling lie after lie, for it never results in good. In whatever you do, remember your last days, and you will never sin." (Cf. Sir 7,1-36)

History always puts before our eyes the fruits of life in the obedience and the fruits of death in the disobedience. But we are too blind to see them. From the history saying that everything over time is fruit of our obedience and of our disobedience and that the Word

of the Lord is infallibly fulfilled, we must deduce that the eternity of death and eternal life is, it too, fruit of our disobedience and of our obedience. This is the justice of our God: the purest fidelity to each Word by Him uttered, announced, said, sworn, prophesized. Instead, we affirm, teach, cry out that God does not live of justice. We say that He is only mercy. Saying so, however, we dissolve faith from every bond with the Word. But we also dissolve man from every obligation toward the Word. A man with no obligation

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toward the Word is also free from every religious bond. He is free from being disciple of Jesus. Free from adhere to the Church. Free from observing the commandments. Free from every bond of truth and of moral. This freedom is contradicted by the fruits. Every fruit we produce is not of life, but of death. It is of destruction of our own humanity. History attests that really every action of man - and this is the true eschatology - bears a fruit of life if it obeys the Word, a fruit of death if it disobeys. The false eschatology - and this is the one dissolving man from the obedience to the Word - produces another very serious damage: one wants to

abolish the fruits of death leaving the tree producing them. One does not want the fruits of disobedience - that are provoking the death of humanity and of earth - but one is fighting so that the dissolution from the Word is full, with not even a bond of a dash.

We are cultivating the tree of death and then we do not want to enjoy the fruits it bears. This is the foolishness of the one who decided that God does not exist and that one should give no obedience to the Word of the Lord. Today we are fighting so that even the nature created from God to his image is dissolved from every bonds by his Creator and Lord. One is fighting so that the nature is also freed from its truth of nature. When this tree of death will then bear bitter fruits, the man will have to eat all. Let no one be deluded. The false eschatology produces irreversible damages for the entire humanity. It produces them in time and also in eternity. We are all warned. The return to the sound eschatology is urgent. We can no longer procrastinate it. Life is only from the sound eschatology. Death is from the false and insane eschatology.



IF YOU LISTEN...

How can this be, since I have no relations with a man?

The Angel Gabriel says to the Virgin Mary: "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." (Lk 1, 30-32) These words can be understood according to the flesh and lived according to the flesh and then it is the disaster. We know that the Virgin Mary is most pure dwelling of God. The Lord is with Her. She is living temple of the Father and of the Son and of the Holy Spirit. She is full of grace. The Holy Spirit is with Her. The Holy Spirit that is in Her prompts her to manifest the Angel her state as virgin: "I have no relations with a man" How can this be? How can this happen? Tell me, please, what do I have to do so that the will of God is fulfilled for me? Since the Virgin Mary is in the Holy Spirit, she always know, by the means of the Spirit, that no thought of man will have to be introduced in the thoughts of God. The work of God will have to be fulfilled according to his thought and the modalities set by Him. If in the thoughts of God, in his ways, in his modalities, we introduce our thoughts, for each thought we introduce, the work of the Lord

is ruined. What the Ecclesiastes reveals is fulfilled for us: "Dead flies cause the ointment of the apothecary" (Eccl 10, 1) Mary is the most pure ointment of the Lord. Now this ointment must be kept most pure. No human thought will have to ruin, alter, modified, misinterpret it, deprive it of its divine beauty.

What is valid for the Virgin Mary is also valid for every disciple of Jesus. He, too, is called to fulfil a most high mystery, the same mystery handed over the Son by the Father in the Holy Spirit. The Christian, too, has to ask the Holy Spirit that he reveals the modalities and ways so that the mystery of redemption and of salvation is fulfilled by the means of him. If the Christian introduces one only of his thoughts entrusted to him and that will have to be fulfilled, for him the mystery will result ruined, transformed, altered and no salvation, no redemption will be fulfilled by the means of him. Every thought one introduces in the mystery makes it vain. This is what is happening in the Church of the living God today. Every Christian

introduces in the mystery of the Church his thoughts, his modalities, his ways that are by the flesh and not by the Spirit and the Church become vain in its work. It is work of the flesh and no longer work and fruit of the Holy Spirit acting in it and for it. The Virgin Mary is full of Holy Spirit and with great humility she asks and obtains answer. We are entirely kneaded with pride, we take the place of the Spirit and for us the mystery has entirely been altered, modified. It is no longer the mystery the Lord entrusted to us.

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FROM JACOB'S WELL

If the Christian has to give his life for the expiation of the sins of the world, then he cannot but love, he cannot but forgive, he cannot but always do the good. If he does not love, does not forgive, does not do the good, he is no longer in the holiness of the body of Christ. If he judges and condemns, not even in this way he is in the holiness of Christ. Only loving and forgiving one is the holiness of Christ Jesus and one can participate with him to the mystery of redemption of brothers. A Christian who hates, does not forgive, nourishes hatred does not surely dwell in the holiness of Christ. Not dwelling in the holiness of Christ, he might not even participate to fulfil the mystery of redemption and salvation. Mother of the Redemption, come to our rescue. Ensure that we participate to the mystery of redemption of the brothers.

IN SPIRIT AND TRUTH

Responses of Faith

How does one walk on the right way with right conscience? But even before: what is the right way and what is the right conscience?

The right way is only one: the one the Lord traced for us. For the believer in the God of Abraham, the way was the Word of the Lord. For the believer of God who is Father of the Lord our Jesus Christ, the way is Christ Jesus. One takes this path becoming one only body with Christ, living in Him, with Him, for Him. Without the conversion to Christ the Lord, no one is on the right and holy way. We are out of the way our heavenly Father traced for us. But even if we are not in Christ, we do not live with Him and for Him, we are out of the right and holy way. There are no other ways the Father traced for us and this way is compulsory for every man, if he wants to enjoy, today and in eternity, the true life that is God. But it is not enough that the right way was traced for us by the Lord. To us, it is required to pray our God so that he teaches it to us, shows it to us, indicates it to us. The uninterrupted prayer is necessary, since every day the temptation presents to us ten thousand ways that do not belong to us. Without the prayer raised up to God with insistence, it is easy to abandon the right way and go through ways of wickedness and idolatry.

The right way must be walked with right conscience. What is the first principle attesting that our conscience is right? The prayer we raise up to the Lord incessantly.

Whoever does not pray the Lord so that he manifests him his ways and teaches him his paths, is not of right conscience surely. His will is not bound to the will of God with indissoluble bonds. The conscience is right when, day after day, it is handed over the Holy Spirit so that It is always the one who enlightens with an increasingly brighter light. To the Lord we must ask an increasingly greater light so that we can enter the

abyss of his mystery from which our mystery is. One must walk on the paths of the Lord with an increasingly brighter light and for this reason it is necessary that every light is always asked to the Lord our God. The Christian remains and grows in the measure of the growth of the grace. The grace grows in the measure of the growth in obedience. Obedience grows in the measure of our bond with the Holy Spirit. The Christian and the Holy Spirit must be one only thing in the same way as Christ Jesus and the Holy Spirit are one thing.

Jesus grew in the Spirit. The Christian has to grow in the Spirit. Without the growth in the Spirit, the conscience might be right.

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IN THE NEXT ISSUE

He has done all things well

Only love conquers hatred

The Holy Spirit will come upon you

Is prayer the only weapon of the Christian against the forces of hell that always attack his life or does one have to add the grace to it?

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

