

# Dacci oggi il nostro pane

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## SEVENTH DAY

XXVI Sunday of O.T.  
Year B

### If your hand causes you to sin

**T**he scandal is active and passive. It is active when we put in the history a transgression of the Law of the Lord before other people who can be attracted and conquered in their turn by our bad example and dragged in the same sin. When we are cause of scandal for other people, we become responsible of all the sins the others commit because of our scandal. The Apostle Paul lives with such delicate conscience to perceive even the smallest signs of every transgression of the Law of the Lord. Which one is it? The Law of love. He has never transgressed neither the smallest of the commandments of love. He was perfect in love. He is so sensible to elect the conscience of the little ones as norm of each of his right behaviour. He knew how to refrain even from the holiest and truest thing in this world if he perceived that his action would have offended a brother still little in faith. From him should we learn how to love, and one loves by renouncing to what may cause a spiritual damage to the brothers still little in faith.

the passive scandal. What is the passive scandal? It is the scandal made by others not in a direct way, though. We all know the indecent, indecorous, obscene spectacles that are served to us every day. Most times they are spectacles studied with satanic cunning to inoculate thoughts and desires in our mind and in our heart with one only goal: darkening our faith, erasing it, putting it into account. This satanic cunning relies on feeling and this way it manages

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to drag not a third of humanity but the entire humanity in the same evil thought. Jesus alerts us, He warns us. If seeing these spectacles leads you think as the world, cut your eyes off and throw them away. Thus, if going to a place, where you know one practises the immorality, leads you to temptation, refrain yourself from going there. Cut your foot, save your soul. We are all warned. We are responsible for eternity of every active and passive scandal. May the Mother of God help us. We want to avoid every kind of scandal: both passive and active.

But there is another scandal from which we must guard against:

## LAMP UNTO MY FEET

### For the edification of the community

In the First Letter to the Corinthians, the Apostle Paul reveals a principle upon which every disciple of Jesus is called to found his entire life, in every moment of it. "What does not edify the community, what does not help the body of Christ to rise, even if it is most holy thing, must not be put in place". This principle from the Apostle Paul must be enlightened like this: "My conscience, even if righteous, even if ruled by the fear of the Lord, is never a principle of truth and justice, if it is not a principle of truth and of justice for every other conscience, as well". It means that my science, my mind enlightened by truth, my heart formed in the highest knowledge of the Revelation and of the sound doctrine must stop before the conscience of the little in faith. What is not sin for me, it is sin for them. That is why, even if it is most holy thing, it must not be done. The conscience of the other one would remain upset. The body of Christ would suffer a damage. The community would not be edified. On the contrary, it would be lacerated by the scandal operated by my righteous conscience and filled with the holy fear of the Lord. Paul has always

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lived this norm of charity and since He has lived it, he gave each of the disciple of Jesus as his norm to which always adhere. Violating it, not observing it, ignoring it is causing a serious damage to the body of Christ, to the community of the Lord, to the holy Church of our God. When one causes a serious damage to the body of Christ it is evident sign that we do not love Christ, we do not serve his body, we do not serve the brothers, we do not live our life for their well-ordered growth as members of the body of Christ Jesus. To the body of Christ, for his greatest good, is the Christian

called to consecrate his life, making it a holocaust.

The principle of the Apostle must be applied to the charisma, too. If the obedience to one charisma would have to cause trouble within the Church of God, to the body of Christ, to the community of the Lord, it is right that it is lived in the obedience to the Law

of the charity and of great love. "Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood

over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. (1Cor 13, 4-7) These notes of charity must always accompany the exercise of every charisma. As soon as one realises that one only charisma is not fully in this supreme law, one should immediately bring it back. The charisma must be exercised by humility and not by arrogance, by magnanimity and not by the meanness of heart and mind, for the usefulness of everyone and not to nourish our vainglory or thirst of appearance. When the rules for the holy use of every charisma are not respected, it is then that the community does not grow, it decreases, since in it the mistrust of the one toward the another arises and the scandal comes to life in many heart. We must all convert ourselves to the community, to the body of Christ, to his truth. How does one convert himself? By imitating Christ Jesus. By not considering our charisma a jealous treasure, but annulling and humble ourselves under the Law of charity, offering our life so that the body of Christ shines with light always greater. The life of the Christian is handover to the body of Christ. He lives and dies, as well, for the body of Christ. Mother of God, help us. We want to consecrate every moment of our life to the body of Christ.



## IF YOU LISTEN...

### Elizabeth was filled with the Holy Spirit

**B**efore the visit of the Virgin Mary to Saint Elisabeth, the Spirit of God was a gift that only the Lord placed over the ones He chose and called for a special, particular mission. Neither did Elijah pour his spirit over Elisha. The Lord pours it. Elijah, as true prophet of the living God, prophesies to Elisha: "Your wish will be granted if you see me taken up from you". Even in the Acts of the Apostles we read that the Holy Spirit directly descends from heaven, from God. Here is what happened with the Virgin Mary. She conceived through the work of the Holy Spirit who descended upon Her directly from heaven, from God. She is filled with the Spirit of the Lord, better most full, with no measure. In the house of Elisabeth, with the Virgin Mary it happens what will happen the evening of the resurrection in the Cenacle. Jesus breathes upon the Apostles and they are filled with the Holy Spirit. The sound of the voice of the Virgin Mary is heard by Elisabeth, this one is filled with the Holy Spirit. However, there is an infinite difference between the

Holy Spirit breathed by Jesus over the Apostles and the one that as breath, spirit or voice of the Virgin Mary fills Elisabeth.

The Spirit breathed by Christ is given to be given to every other man. The Apostles are the ones who, in the history of humanity, will have to give the Holy Spirit to every man. Elisabeth receives the Holy Spirit but She might never breathe it over other people. It is for her person. However, Mary is a figure of every disciple of Jesus. He must pour the Spirit of conversion upon every heart to which He announces the Gospel. Without the Spirit of conversion, the Spirit one receives through sacramental way will produce very few fruits of grace and truth. We are conformed to Christ, but since we have not been filled with the Spirit of conversion, we do not produce the fruits of Christ. Before receiving the Spirit through the sacrament, we must always receive it as Spirit of conversion. If the Christian does not pour into hearts the Spirit of conversion, his preaching of the Gospel will

always remain inefficacious, does not produce any fruit, neither of conversion nor of sanctification. The Spirit of conversion is also the Spirit that enlightens the mystery of Christ and prepares the heart so that it can become mystery of the mystery, in the mystery of Christ Jesus, as well. May the Virgin Mary come today and ever to visit us. May She brings with her the strength of the Holy Spirit and pour it into our hearts. We will receive the mystery of Christ Jesus, we will let us be made his mystery. We will live the mystery and we will show it to the world. Showing the fulfilled mystery and while it is fulfilled in us is the true way of evangelization.

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#### FROM JACOB'S WELL

History is the great melting-pot in which every heart is dropped so that it manifests its nature. History unveils the one who is heart of mud, of falsity and deceit. The one who is foolish heart and with no discernment. The one who is heart of immorality and idolatry. The one who is heart of arrogance. The one who sells himself to his friend. The one who is heart seeking personal glory. History reveals the one who has a fragile and weak heart, as well. The one who is strong heart and rich in faith. The one who is heart ready to let itself be crucified with the true Christ since it never embrace the false Christ. The one who gives a hand, the one who participates in every way so that the true Christ is crucified attests before the entire world that his heart is with the Christ of satan, the Christ of idolaters, the Christ of immoral people, the Christ worshipped by this world.

## IN SPIRIT AND TRUTH

Responses of Faith

### Why is the one who can tame his tongue perfect? Are the sins of the tongue really so serious to make us imperfect before God and men?

If guarding the language from evil is obligation of every man, it is even more obligation for every disciple of Jesus. Let us try to highlight some sins one commits with the tongue. **The false testimony:** it is most serious sin since one attributes one fault in a judgement to people who are innocent. A false testimony may even lead a man to death. It is sin that cannot be forgiven without being mended. **Denunciation:** it is referring words and works of a person to other people only to do him some evil. **The rash judgement:** it is attributing a fact to a person without having any certainty, but only for some favourable circumstances so that the fact might be committed. **Murmuring:** it is an evil judgement about the work of the others since it does not match our thought or our way of seeing history. The evil judgement is then turned into calumny. There is no more powerful instrument of the tongue to destroy a person. Not even a nuclear bomb produces so much evil than a mean tongue produces it.

**The false prophecy** is sin of the tongue, first since attributes God a word of man, and this is forbidden by the Second Commandment. It is also sin since one only false prophecy is enough and history can be led to paths of true catastrophe. Fighting a battle,

persisting in following ways not of justice and neither of truth because of a false prophecy causes very serious disasters, hardly mendable. With **the calumny** one attributes a person a fact never fulfilled by him. With **the deceit** one says to a person a word that we then pass off as truth while we know it is falsity, lie. With **the lie and the falsity** there is no correspondence among eyes, history, heart, word. The word alters what the eyes see and turns history into its objectivity. With

the gossip and the rumour one highlights facts and words of a person that must necessarily remain hidden. **Gossip and rumour** are sins since the person always suffers from a damage. The evil word can come until becoming **sin against the Holy Spirit**. When one falls in this sin, the gates of eternal salvation are locked for us. They are locked since we have destroyed the ways of salvation for our brothers. The sins of tongue must be mended. The mending is obligation. Mother of God, preserve us

from the evil tongue.

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#### IN THE NEXT ISSUE

Man must not joint together what God might never joint together

God is not the God of disorder but of peace

How does this happen to me, that the mother of my Lord should come to me?

What is the principle that makes real the many relations we daily live? Can we live one relation in a true way and one in a false way?

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