

Dacci oggi il nostro pane

English version - Free distribution for private use ~ No 14 - Year II ~ SUNDAY APRIL 4, 2021

SEVENTH DAY

Easter Sunday
Resurrection of the Lord
Year B

For until then they had not understood the Scriptures

The Holy Scripture is the Book written by the Holy Spirit through its hagiographers. The words are of the men, instead the truth is of the Spirit. As the hagiographers have written in the Holy Spirit, so also those who read must read in the Holy Spirit. Whoever reads the Scripture must always put himself in prayer and ask the Holy Spirit to be fulfilled of its wisdom, intelligence, science, advice, fear of God, so that he might read only the truths contained in it, without ever adding what the Spirit did not put in it, but also without ever removing what the Spirit placed in it. If one separates from the Holy Spirit, one separates from its help, from its light, from its science and we do not read the thoughts of God in the Scripture, but only our thoughts. We make the Scripture say what it does not say, but what we want it to say. In order that we receive every help from the Holy Spirit, we must live, however, in the body of Christ, we must be kneaded with its truth and fortified from its grace.

It is always to be placed at the centre of our heart what Jesus said to his Apostles in the Last

Supper: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you. (Jn, 16, 12-15) Whoever wants the Holy Spirit to speak to him through the Scripture must always let it speak through the Apostles of Christ. But also the Apostles willing to speak from the Spirit must always speak from Christ and from the Scripture. Christ Jesus, the Holy Spirit, the Scripture must be one only thing for the Apostle. Queen of the Apostles, help every disciple of Jesus to be perseverant in listening to the doctrine and the teaching of the Apostles.

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LAMP UNTO MY FEET

Unity in the communion and communion in the unity

The unity is always created by nature. The communion is given, instead, by life. In God the unity is constituted by the only divine nature in which the Father, the Son and the Holy Spirit subsist. Instead, the communion is constituted: by the gift of life that the Father makes to the Son in the Holy Spirit for eternal generation; by the gift of life that the Son makes to the Father with eternal love, always in the Holy Spirit; by the gift that the Holy Spirit makes of its own to the Father and the Son. The Son is from the Father for eternal generation. The Holy Spirit is from the Father and from the Son for eternal procession. The communion in the mystery of the Blessed Trinity is defined circuminsession: the Father is in the Son and in the Holy Spirit; the Son is in the Father and in the Holy Spirit; the Holy Spirit is in the Father and in the Son. The vocation of the man to the unity is not a mere anthropological fact. It is true anthropological event if it is very pure Christological, pneumatological, theological, ecclesiological fact. Everything is born from the preaching of the Gospel. If the Gospel is not preached, the unity of the humankind could not be created. One preaches the Gospel. One welcomes it in his

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own heart. One believes in it. One lets someone baptise him. The Holy Spirit makes us body of Christ. In the body of Christ we become participant of the divine nature. This unity of nature with Christ and with God is incessantly kept alive by the Holy Spirit. The Holy Spirit creates it for the sacramental ministry of the Church and for the same ministry it makes it grow, strengthen, develop, reinforce until it makes it indestructible.

Created the unity, always in the Holy Spirit and for Him, one creates the communion. How does one create the communion in the Holy Spirit? Delivering our life to the Father, in Christ, through the Holy Spirit, so that the Father makes of it a gift of life first of all for the body of Christ, for his Church, and, making of it a gift of life for the body of Christ, he also makes of it a gift for the redemption and salvation for every other man. All this mystery cannot be never realized if the Christian breaks, with the sin, the mystery of his unity with the body of Christ. By sin one deprives Christ, the Father and the Holy Spirit of the gift of our life and gives himself to the evil, that is rupture in the unity of nature. Consequently, it is impossible to create the necessary

communion for the body of Christ to live growing from grace to grace and from truth in truth and for every other man to convert to Christ Jesus and become, as well, body of Christ, member of the Church, son of the Father, living temple of the Holy Spirit.

This is truth. There is no true communion if there is no true unity. The true unity is only fruit of the Holy Spirit in those who, for faith, give themselves to Christ Jesus and for Christ Jesus, in Christ Jesus, with Christ Jesus make of their life a gift to the Father. If one does not create the mystery of the unity, not even the mystery of communion can be created. If one does not create the mystery of communion, not even the mystery of unity can be created. The mystery of communion can be created only in the mystery of the unity. Only the Holy Spirit can create the mystery of unity for the faith in Christ Jesus. The faith in Christ can arise only by the preaching of the Gospel. Today all these mysteries cannot be realized since the Gospel is no longer preached, the faith in Christ is not demanded to anyone. Not even the work of the Church and of the Holy Spirit is demanded. Where the Gospel is not preached, the man is abandoned to his nature, that is disintegrated, and in the death because of its sin.



IF YOU LISTEN...

Health of the Sick

The Virgin Mary, Health of the sick, was invoked by the popular devotion under the title of "Bethesda pool". This title is taken from the Gospel according to John "Now there is in Jerusalem at the Sheep (Gate) a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." Jesus said to him, "Rise, take up your mat, and walk." Immediately the man became well, took up his mat, and walked. (Jn, 5, 1-9). The pool is called probatica because it is situated at the sheep gate (probate). Here is the Latin and Greek text: "Est autem Hierosolymis super Probatice piscina quae cognominatur hebraice Bethsaida quinque porticus habens. In his iacebat multitudo magna

languentium caecorum, claudorum, aridorum expectantium aquae motum" (Jn 5,2-3). "Estin de en tois Hierosolumois epi têi probatikêi kolumbêthra hê epilegomenê Hebraisti Bêthzatha, Pente stoas echousa. En tautais katekeito plêthos tôn asthenountôn, tuflôn, chôn, xêrôn" (Jn 5,2-3). Whoever immerse himself in the heart of the Virgin Mary heals in the soul, in the spirit, in the body, in the same way that those who immersed themselves in the Bethesda pool in Jerusalem received the health of the body.

If the heart of the Virgin Mary is true Bethesda pool, why does not one immerse himself in it to obtain the perfect healing of the soul, of the spirit, of the body? The answer is given to us by the sick man to whom Jesus addresses: "I have no one to put me into the pool". What is, today and always, the mission of the Christian? Immersing Him constantly in the heart of the Virgin Mary, or rather immersing and always remaining in this pool of life. Then, committing himself entirely so that

every other man might immerse, as well, in this heart. In this heart no one could ever immerse by himself. If we do not bring other men to immerse in this heart of life, it is sign that we are not in it and, if we are not in it, we cannot help anyone else. If we immerse ourselves and immerse in this heart we will obtain the perfect healing of the soul, of the spirit, of the body. Virgin Mary, Health of the sick, Bethesda pool, ensure that every Christian immerse himself in your heart and help every other man so that he may also immerse himself.

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FROM JACOB'S WELL

The peace is realized or accomplished when everyone understands and knows the place the Father has assigned him in his Son by the Holy Spirit. Living his own place in Christ, one lives his own place well within the Church, the society, the creation. But we must never forget that one's place is lived by regenerated and conformed nature to Christ in the sacraments. One lives for gift, mission, ministry, vocations conferred by the Holy Spirit. One lives by canonical mandate of the shepherds of the Church. One also lives through commandment and obedience to every authority placed upon us that is always of multiple nature. Whoever separates himself vitally from Christ Jesus, from the Holy Spirit, from the Church will always lack of the new nature and could never be an operator of peace.

IN SPIRIT AND TRUTH

Responses of Faith

I ask for light about the true anthropology taught by the Church. I wish to know at least some of its primary and essential element.

Here is one of the cornerstones or of the essential elements: the man can win the evil, remaining faithful to the given word. I mean. The Church, Mother and Teacher for every man, Light of the people in Christ, with Christ, for Christ, before giving birth to man by water and by Holy Spirit, asks if one want to persevere as new creatures until the end. Only if the answer is a yes without reserve, it administers the sacrament of the rebirth in Christ through the work of the Holy Spirit. Thus acts for every sacrament: confirmation, sacred order, marriage. Even in the sacrament of the penitence, it asks for a yes without reserve in hating the sin in order not to commit it anymore. But today we are all devoured by an anthropology that considers only the moment. This anthropology wants a man without past and without future. It wants the man of the instant. And even though one commits for the future, not even the future exists. The yes in this anthropology lasts as long as the yes lasts in the moment in which it is pronounced. This anthropology deprives the man of every lasting, definite commitment.

Our Lord strives for the eternity. He strives until the death and until a death on the cross of His Son. He strives and always remains faithful to his Word. Today we live this anthropology of the moment, of the instant, and we

pretend that even our God lives without any fidelity to his Word. What he said was valid for yesterday. Today it is not valid anymore. As we are without given word, so God must be without given Word. We are not faithful and not even God must be faithful. This anthropology of the instant has cancelled, in one shot, centuries of Revelation, centuries of Tradition, centuries of Theology, centuries of Christology, centuries of Ecclesiology, centuries of walking of the Holy Spirit with the man, in order to lead him to the way of truth and light. This Anthropology of the instant, of a temporary yes rather than a perpetual one for all the time and also for the eternity is not anthropology according to God, it is instead devilish and satanic. It is an anthropology of perdition rather than of eternal life. Mother of God, Woman of the eternal yes given to your Lord, make us convert to the true anthropology.

Help us in rendering our yes to God a perpetual, eternal yes like yours. Make that those who said yes to your desire of salvation remain faithful to it for all the days of their life. The eternal life is from the fidelity to the given yes.

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IN THE NEXT ISSUE

As the Father has sent me, so I send you.

Reflection on Our Father prayer

Refuge of sinners

It always recurs in your writing that we are called to live in the truth of Christ. What are the consequences of those who refuse to welcome this vocation and to live it with fidelity?

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

