

Dacci oggi il nostro pane

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SEVENTH DAY

XIII Sunday of O.T.
Year B

Do not be afraid; just have faith

Faith is not connected to a word, but to the Person who says the Word. The Person saying the Word is the Lord Almighty, the one who created heaven and earth not by pre-existing matter. There is a woman, we call her bleeding woman because of her illness, who does not even pass through the Word of Christ to believe. She believes in Jesus. As soon as she touches him, she is recovered from the illness. In the Gospel, many are those casting themselves at the feet of Jesus with the faith in their hearts who would have been recovered only by touching him. In the Acts of the Apostles, it was enough that the shadow of Peter touched someone and those ones who were covered by it were recovered. This is a faith that does not ask with the lips, it asks with the heart, it asks with a gesture. Christ is Almighty by nature since he is God. His body participates in this omnipotence by gift made by the Father for the obedience to his divine will. Peter, too, participates in this divine omnipotence for his love for his Master and Lord.

Instead, Jairus has a faith that needs to be helped. This man has a little daughter who is to die. He knocks at the heart of Christ Jesus

so that he goes to his house and takes care of the daughter so that she does not die. Jesus listens to the prayer and sets on with him. During the journey his daughter dies. The news was given to the father with the exhortation not to disturb the Master. By then Jesus is of no use. His daughter has ceased to live. Here Jesus intervenes and says to Jairus: "Do not be afraid; just have faith". Thus acting, Jesus gives everyone a most high teaching: Everyone must help the faith of each of his brother, but how can one help it?

Every help to the brothers must be founded on the purity and holiness of our faith

Jesus knows what to do and invites Jairus to have faith. The same law applies to us: every help to the brothers must be founded on the purity and holiness of our faith. We are the ones who grant for the others and the grant must be true. If it is false, no one might believe our word. Now Jairus might believe every word Jesus will say to him in the future. He knows that the Word of Jesus on his mouth is most pure truth. May the Mother of God and our Mother help us. We want to be most pure granting of faith for each of our brother.

LAMP UNTO MY FEET

Have Faith in God and Have Faith in Me Too

Why does Jesus say to the disciples: "Have Faith in God and Have Faith in Me Too?" He says it since of God is the Word that has led the history to Him. One believes in God believing in all the words uttered by Him in the Laws, in the Prophets, in the Psalms. Psalms, Prophets and Laws speak about Jesus, they announce Him, they prophesy Him. Without the faith in God, Christ Jesus would be an event without any relation to God. He would be a God for his own and by his own. Instead Jesus is eternally God by God, Light by Light, generated by the Father. This is the true sacrifice of Christ Jesus: the sacrifice of his will. He has divested himself of it and made a sacrifice to the Father. It is for this sacrifice that the Father redeems and saves us. Faith in God brings us to Christ the Lord. Faith in Christ the Lord brings us to the Father. However, it does not bring us

as we are. It brings us to the Father as redeemed, saved, purified, regenerated, sanctified. It brings us to the Father so that we, too, can offer Him the same sacrifice of Christ Jesus: the offer of our will and our life, sanctified in Christ Jesus for the redemption of every other man. The mystery of our faith in Christ Jesus is great.

Jesus brings to the Father since of every man Jesus is the way, the truth, the life. Actually, if we say, "Jesus is the way, the truth, the life", we mortify the meaning of this affirmation. It is not Jesus that is the way, the truth, the life. But "I am the way, the truth, the life". It means: "I am God, Eternal Son of the Father, by the Father I have been constituted as a way to let you return to your truth, that truth you lost with the sin. I have been constituted truth to make you truth of God for an even more wonderful creation. I have constituted as a way to be, I, your life. There is no life except in me, for me, with me. Out of me, there

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is no eternal life. I am your way for creation, for redemption, for justification, for elevation, for regeneration, for sanctification." This is the eternal decree of the Father: There is no eternal life except in Christ, with Christ, for Christ. There is no return of the man in his truth of creation with a new true creation, except in Christ, with Christ, for Christ. There is no way to go to the Father, to go to man, to go to the creation, clothed with truth and eternal life, except in Christ, with Christ, for Christ. It means that if a man wants to go toward another man, according to truth and eternal

life, he can only go through the way of Christ Jesus. He can go only in Christ, with Christ, for Christ. Christ Jesus is the only necessary for every man. The ecological problem, too, cannot be solved except for Christ, in Christ, with Christ. Only a redeemed and sanctified man in Christ Jesus lives a relationship of truth with the Creation. If we separate from Christ, we separate from our truth. We go to the creation of our falsity and clothed with that mountain of vices and concupiscence generating such damage on the earth. If we do not believe in Christ, we do not believe in the Eucharist, we do not believe in the Baptism, we do not believe in the gift of the Holy Spirit, we do not believe in the evangelistic mission, we do not believe in his divinity, we do not believe in the mystery of the Blessed Trinity, we do not believe in the redemption and salvation, we do not believe in his Church, we do not even believe in the Father. Without the faith in Christ, our God is a God of yesterday, he is not the God of today. Without the faith in Christ, the true faith dies.

Only a redeemed and sanctified man in Christ Jesus lives a relationship of truth with the Creation



IF YOU LISTEN...

Queen of All Saints

Saint is only the Lord. Here is how He addresses to the children of Israel "Be holy, for I, the LORD your God, am holy." What does the holiness of God consist of? Of being, He, operator of only good, always, toward everybody. Here is how the Book of Wisdom reveals the holiness of God: "Indeed, before you the whole universe is as a grain from a balance, or a drop of morning dew come down upon the earth. But you have mercy on all, because you can do all things; and you overlook the sins of men that they may repent. For you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned. And how could a thing remain, unless you willed it; or be preserved, had it not been called forth by you? But you spare all things, because they are yours, O LORD and lover of souls." (Wis 11, 22-26) Then, saint is the one who imitates his Lord. Whoever is piteous, merciful, compassionate as his God. This is however the Law of holiness belonging to the Old Testament.

The New Testament lives of another model. Who is the Saint? The one who imitates Christ Jesus. The love of Jesus is the only rule of the holiness of the Christian. "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) Here is how love was lived by Jesus: "Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross." (Phil 2, 5-8) The Virgin Mary is Queen of all Saints. She has lived love to the highest of its beauty and perfection, because in Her there was no obstacle coming from vice, from flesh, from sin. Never

has She known one only venial sin. In Her everything is most perfect and saint. She has deserved this title at the feet of the cross. She, too, as the Son, has annihilated herself until the death of this spirit pierced by the sword. For this reason, the Lord has praised her and constituted her Queen of his Saints in the eternal heaven. Also the glory in Her is fruit of her annihilation for the fulfilment of the divine will. Queen of all Saints, pray for us. We want to imitate you in your sanctity.

Saint is the one who imitates Christ Jesus. The love of Jesus is the only rule of the holiness of the Christian

FROM JACOB'S WELL

The Apostle Paul is true master in faith. He is not ashamed of the Gospel when he has to live and he is not ashamed of it when he has to announce it. He walks from listening to listening and for this reason he can teach the entire world how one should walk from listening to listening: "For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith; as it is written, "The one who is righteous by faith will live." (Rm 1, 16-17) Whoever is ashamed of the Gospel will be also ashamed of the faith. Faith is his heart dies and for him faith will never arise in another heart. Faith from faith. Faith in the others arises from the faith lived in our heart. Whoever does not live from faith to faith might never make faith be generated.

IN SPIRIT AND TRUTH

Responses of Faith

We know that every Christian is responsible for the Gospel. How does one live this responsibility? Are we all responsible in the same way?

That is true. Every disciple of Jesus is responsible of the Gospel. If we are responsible, we are not, however, responsible in the same way. Everyone is responsible according to the nature of the gift of the Holy Spirit received by him. Thus, this truth is taught to us by the Apostle Paul: For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness. (Rm 12, 3-8) "Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues?

If I deprive the Gospel of my eyes, Christ does no longer see men to whom the Gospel is to be announced

Do all interpret?" (1Cor 12, 27-30)

But what does being responsible of the Gospel mean? It means that, if I am not the feet of the Gospel, the Gospel does not walk and, as much as it depends on me, it has finished his race in the history. If I am not the heart of the Gospel, Christ Jesus, that is the heart of the Gospel, might never love and consequently, as much as it depends on me, Christ's love dies on earth. Of the Gospel, I am eyes and mind. If I deprive the Gospel of my eyes, Christ does no longer see men to whom the Gospel is to be announced. And if I deprive the Gospel of my mind, the Gospel remains without intelligence, without understanding, without explanation, without enlightening. It is right that everyone asks himself: today, am I truly responsible of the Gospel? Do I give reason of the hope living in me and that is the most precious fruit of the Gospel governing my entire life? If I am not responsible of the Gospel, for me the Gospel is dead.

IN THE NEXT ISSUE

Is he not the carpenter's son?

It is urgent to form an ecclesial consciousness

Queen conceived without original sin

Without a true missionary consciousness ruling the heart of the Christian, the body of Christ stops its growth and its development in the history. What does this consciousness in its most true essence consist of?

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