

# Dacci oggi il nostro pane

English version - Free distribution for private use ~ No 27 - Year II ~ SUNDAY JULY 4, 2021

## SEVENTH DAY

XIV Sunday of O.T.  
Year B



### Is he not the carpenter's son?

**W**hy is Jesus not greeted in his Homeland? Because he is the son of a carpenter. Whoever knows the sacred history knows that the Lord is the spring and the source of every word and every work his envoys say or do in the fulfilment of their mission. The truth of God's Messiah does not come from men, being they of most humble or most noble origin; it comes, instead from the Holy Spirit. The men of God speak by the Holy Spirit. The men of God speak by the Spirit of God. Whoever wants to understand what the men of God say, must be in the Spirit of God, they too. Whoever is in the Spirit speaks by the Spirit. Whoever is in the Spirit recognizes who speaks by the Spirit and who speaks by the flesh. Today Nazareth's inhabitants speak by the flesh. They refuse Christ Jesus who speaks by the Spirit of God. In fact, their thoughts are all by the flesh rather than by the Holy Spirit. This rule applies to every man, of every time.

In order to understand who speaks by the Spirit of the Lord, one needs the Spirit of the Lord. One needs one of his particular grace. If the heart is simple and

humble, the Holy Spirit gives its grace and man understands it in each of its word. Instead, if it is proud, arrogant, unwise, iniquitous, idolater, immoral, never might it understand the Holy Spirit which speaks, since the Holy Spirit might not enlighten it with its light of truth, wisdom, intelligence, knowledge. Joseph must not be seen in the material poverty. He must be seen in his spiritual nobility. Joseph is really a noble man. His nobility does not come from flesh. It comes from the Holy Spirit. The Holy Spirit made him humble, just, obedient, full of great love, filled with every virtues. It made him wise and intelligent. If Joseph had not always been ruled by the Holy Spirit, he could have never kept the Son

of God. He has kept the Son of God with his holy virtues, entirely placed at his service. Even the virtue of being an honest, wise, intelligent carpenter is work in him of the Holy Spirit. Mother of the Incarnated Word, most noble Woman for your virtues, help us. We want to imitate You and Joseph to be keepers of Jesus and his Church. By flesh, there is no keeping. Keeping is by the Spirit.

*Whoever is in  
the Spirit speaks  
by the Spirit.  
Whoever is in the  
Spirit recognizes  
who speaks by  
the Spirit and  
who speaks by  
the flesh*

## LAMP UNTO MY FEET

### It is urgent to form an ecclesial conscience

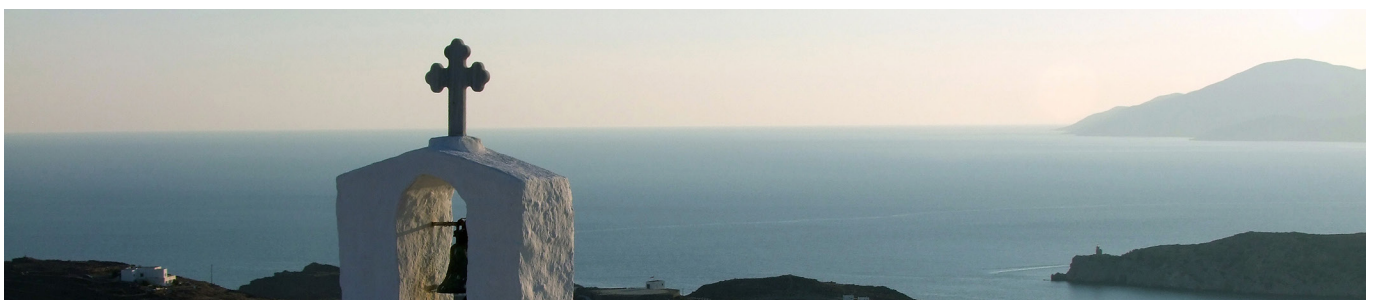
**T**he ecclesial conscience is that particular conscience being always careful so that through every thought, word, work, everything is carried out for the greater good of the body of Christ that is his Church. If we do not bring this conscience to the highest of righteousness and of perfection, it is sign that also the moral conscience is not brought to the highest of the righteousness and perfection. The perfect ecclesial conscience can be built up only on a perfect moral conscience. When one falls from the moral conscience one always falls from any other conscience, even from the ecclesial conscience. Not only the Apostle Paul lives of a righteous and perfect moral conscience, he is also teacher in the formation of the ecclesial conscience. Few texts taken from some of his letters are sufficient to bring to light what the ecclesial conscience is and how it must be cultivated by every single disciple of Jesus. Thus he speaks in the Letter to Romans: 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 (cf. Rm 12, 3-8) In the first Letter to Corinthians the Apostle shows us as far as the righteousness of the ecclesial conscience arrives.

*Every gift of the Holy Spirit must be lived for the benefit of the entire body*

In this Letter, he puts the weak conscience of our brothers of faith as principle so that a good action in itself does not become scandal for those ones who are not formed in faith. Here we are at the highest of the formed ecclesial conscience: Now in regard to meat sacrificed to idols: we realize that "all of us have knowledge"; knowledge inflates with pride, but love builds up. If anyone supposes he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him. Thus through your knowledge, the weak person is brought to destruction, the brother for whom Christ died. When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. (cf. 1Cor 8, 1-13)

Also, in the First Letter to Corinthians he gives the universal principle that must always rule the body of Christ: every gift of the Holy Spirit must be lived for the benefit of the entire body. Without this principle in the heart, one is deprived of the ecclesial conscience: To each individual the manifestation of the Spirit is given for some benefit. As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. (cf. 1Cor 12, 4-13) The compendium

of the Laws that must regulate the moral conscience is given by the Apostle Paul to Ephesians. In these Laws the moral conscience is strongly connected to the ecclesial conscience: "And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ. Living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love." (cf. Eph 4, 1-15) Every member of the body of Christ is not only called to be formed and to grow in a perfect ecclesial conscience, he must help every other man firstly by the example and then by the teaching



## IF YOU LISTEN...

### Queen conceived without original sin

Some of the many, wise words, rich in Holy Spirit, of the Pope Pius IX are enough to enlighten this mystery: “God Ineffable – whose ways are mercy and truth, whose will is omnipotence itself, and whose wisdom “reaches from end to end mightily, and orders all things sweetly” – having foreseen from all eternity the lamentable wretchedness of the entire human race which would result from the sin of Adam, decreed, by a plan hidden from the centuries, to complete the first work of his goodness by a mystery yet more wondrously sublime through the Incarnation of the Word. This he decreed in order that man who should not perish; and in order that what had been lost in the first Adam would be gloriously restored in the Second Adam. From the very beginning, and before time began, the eternal Father chose and prepared for his only-begotten Son a Mother in whom the Son of God would become incarnate and from whom, in the blessed fullness of time, he would be born into this world. Above all creatures did God so loved her that truly in her was the

Father well pleased with singular delight. Therefore, far above all the angels and all the saints so wondrously did God endow her with the abundance of all heavenly gifts poured from the treasury of his divinity that this mother, ever absolutely free of all stain of sin, all fair and perfect, would possess that fullness of holy innocence and sanctity than which, under God, one cannot even imagine anything greater, and which, outside of God, no mind can succeed in comprehending fully.

Wherefore, in humility and fasting, we unceasingly offered our private prayers as well as the public prayers of the Church to God the Father through his Son, that he would deign to direct and strengthen our mind by the power of the Holy Spirit. In like manner did we implore the help of the entire heavenly host as we ardently invoked the Paraclete. Accordingly, by the inspiration of the Holy Spirit, for the honor of the Holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation

of the Catholic Faith, and for the furtherance of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own: “We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.” (Pope Bl. Pius IX, Encyclical “Ineffabilis Deus”).

*The most Blessed  
Virgin Mary was  
preserved free  
from all stain  
of original sin*

#### FROM JACOB'S WELL

True moral conscience knows how to separate good and evil, light and darkness, the thought of God and the thought of man with an infinitesimal cut. The rules are perfect. Living them is a path that will never reach the full perfection. Without a righteous, perfect moral conscience growing in the observance of all the rules of faith, no other true conscience might be built up in us. Everything is by moral conscience. We may compare the moral conscience to the roots of a tree. If roots are planted in the good field, the tree grows and bears much fruit. If roots are in great sufferance, the entire tree is in great sufferance. If the moral conscience is securely planted in the Gospel, the Christian tree might bear every fruit of good.

## IN SPIRIT AND TRUTH

Responses of Faith

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

**T**he missionary conscience is that which orientates every moment of our life to let the body of Christ grow up with the addition of new members. Before the disciple of Jesus, there is an entire world to bring to Christ, to make it his body, with the preaching of the Gospel and the explicit invitation to conversion and faith, so as to be then immersed in the water of Baptism and through the work of the Holy Spirit be born as new creatures. If this conscience is not righteously educated and daily perfected, the body of Christ because of us is not formed with the addition of new members and because of us is in great sufferance. Here is how the Apostle Paul manifests his missionary conscience: "Because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, sanctified by the holy Spirit. For I will not dare to speak of anything except what Christ has accomplished through me to lead the Gentiles to obedience by word and deed, by the power of signs and wonders, by the power of the Spirit (of God)" (Rm 15,14-21).

In the First Letter to Corinthians, the Apostle reveals

his daily sacrifice, always guided and moved by the missionary conscience: "Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it." (1Cor 9,1-23). When in a disciple of Jesus the missionary conscience dies, because of him the body of Christ dies, the Church dies. If the body of Christ dies, grace, truth, the Holy Spirit die. The Heavenly Father dies because of him. Everything is by the body of Christ, in the body of Christ, for the body of Christ, with the body of Christ. Forming this body is giving man his truth. Mother of the Incarnated Word let every disciple of your Son live with a strong, living, perfect, always renewed missionary conscience.

*When in a  
disciple of Jesus  
the missionary  
conscience dies,  
because of him  
the body of Christ  
dies, the Church  
dies*

#### IN THE NEXT ISSUE

They preached repentance.

The eternal source of love

Queen assumed into heaven

Do the truth that we profess come from the faith we confess or, on the contrary, are the eternal, divine, historical, human truths that give rise to faith?

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

