

# Dacci oggi il nostro pane

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## SEVENTH DAY

XXIX Sunday of O.T.  
Year B



### It shall not be so among you

Following Jesus and thinking according to the world is a discipleship for death, not for life. Following the Church and thinking according to men is a discipleship for death, as well; one might never say it to be discipleship for life. Apparently, one is with Christ, one is with the Church; actually, one is with the world, one is of the world, one is with men, one is of men. The one who follows may follow for thousands of human reasons. It is up to the one who is followed to teach the truth of the discipleship. At this, Christ Jesus is a true Teacher. He has never stopped to prepare, educate, teach, enlighten his disciples about the truth of the discipleship. He carried out this ministry of teaching and formation with the words and the deeds. He has consumed his life so that his Apostles knew the truth of their discipleship. Until the day of Parusia, his disciples must stay in the world. However, they must not think according to the world. They must show the world how one thinks according to God.

What Jesus did with the Twelve, the Twelve will have to do with their disciples, too, until the day of Parusia. If the Twelve did not teach their disciples and these

ones thought according to the world, the responsibility is theirs for eternity. They are the ones who will have to answer to God of every discipleship their disciple will do by thinking according to the world, according to men and not according to Jesus the Lord. Today this ministry of teaching how one becomes true disciples is no longer lived according to purity of truth and of doctrine. There is also the will of the single Christian not to let himself be taught any longer. No single disciple likes to have teachers. He wants to live of full autonomy both from the Gospel and from its truth and doctrine. In the same way, he wants to have no bonds with the one who was tasked with his teaching

*His disciples must stay in the world. However, they must not think according to the world*

and education by Christ Jesus. Whoever has the duty of the announcement, of education, of teaching must never desist from living, according to truth, justice, great charity, his ministry on which it depends the thought of each disciple according to Christ Jesus. With no education, one will always think according to the world. May the Mother of Jesus obtain for us the gift of the good will. We will let ourselves be educated in the thoughts of Jesus.

## LAMP UNTO MY FEET

### Ecclesial perichoresis

The Apostle Paul describes some of the gifts Jesus, ascended to heaven, gave the world: "And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers." Apostles, prophets, evangelists, pastors and teachers are some of the gifts. These gifts do not live separately, each of them on its own. They live in unity and communion. They live if each of them gives life to the other gifts and receives life from the other gifts. We may compare the gifts given by Jesus to the mystery of perichoresis one lives inside the Blessed Trinity. 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 Son and in the Father. Each person of the Most Blessed Trinity is in the other person. He gives life to the other persons. He receives life from the other persons. Thus, the mystery is eternal. The apostle is in the prophets, in the evangelist, in the pastor, in the teacher. The prophet is in the apostle, in the evangelist, in the pastor, in the teacher. The evangelist is in the apostle, in the prophet, in the pastor, in the teacher. The pastor is in the apostle, in the prophet, in the evangelist, in

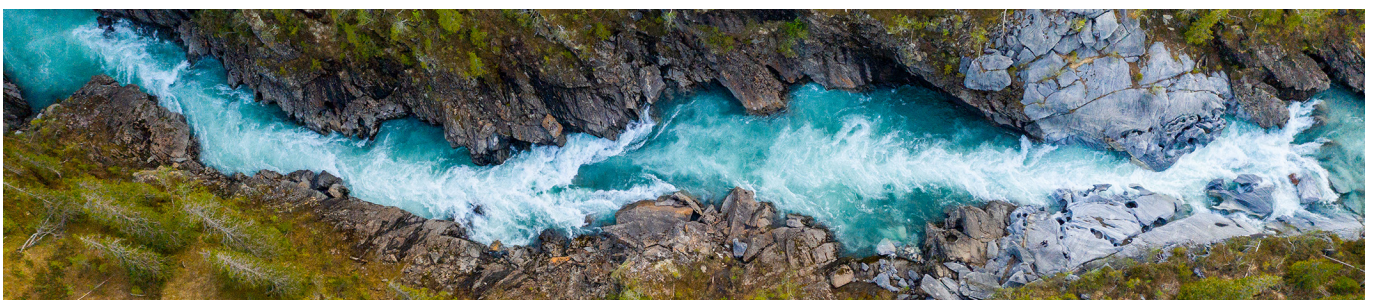
the teacher. The teacher, too, is in the apostle, in the prophet, in the evangelist, in the pastor. Each of them gives life to all the others and each one receives life from all the others. It is the eternal, uninterrupted perichoresis that must be lived in the body of Christ. Without this perichoresis, the body of Christ does not live. The perichoresis, both Trinitarian and ecclesial, is eternally hierarchical.

Today a motto is going around: "Clericalism is the death of the Church." However, no one cares about explaining what one means as clericalism. If as clericalism one means the cancellation of the episcopal, presbyterial, diaconal ministry, this is a bad heresy. The episcopal, presbyterial, diaconal ministry belongs to the essence of the Church. Abolishing this triple ministry is condemning the Church to death. It is depriving it of the foundation upon which it had been edified

by Christ Jesus. With no bishops, presbyters and deacons the Church might never live. If as clericalism one means to put the episcopal, presbyterial, diaconal ministry out of the eternal, uninterrupted, hierarchical perichoresis that must live in the body of Christ, then it is

truth that a cleric out of the unity and of communion that is essence of the body of Christ cannot exist. Even the faithful laic might never consider himself out of this eternal, uninterrupted, hierarchical perichoresis that must be lived in the body of Christ. Even the Christian laity carries that risk, when one speaks of autonomy of the laic. The laic is obliged to live his gift in unity and in communion. He, too, must receive the life from the body of Christ if he wants to give life to the body of Christ. In autonomy, there is no gift of life, but separation and isolation. In autonomy, one does not receive life and consequently one might never give life. Eliminating the ordained ministry from the Church is condemning it to death. If as clericalism one wants to indicate a power out of the perichoresis that must necessarily be lived in the body of Christ, then it is a right thing to enlighten hearts and minds according to purity of truth and doctrine. If hearts are not enlightened, then it is sign that one wants to create confusion. But thus acting, one does not only create confusion, one also creates despise toward the sacred ministries. From despise one goes to rebellion. From rebellion to declaration of perfect equality. From declaration of perfect equality to the total negation of their ministry of divine origin.

*The laic is obliged to live his gift in unity and in communion. He, too, must receive the life from the body of Christ if he wants to give life to the body of Christ*



## IF YOU LISTEN...

### Mary said

**T**he Canticle of the Virgin Mary is not only most pure prophecy about the truth of the Lord: it goes far beyond, infinitively beyond. The words of Mary are most pure manifestation of the truth of God, but also most high revelation of his own person. This Canticle is an answer to the words of her cousin Elizabeth who had declared Mary blessed because of her faith: "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." Mary sees her past. She is entirely deed of the Lord. There is nothing in Her that does not come from her God, since the first instant of her conceiving. She sees her future. She will be, only and always, deed of her God. Why could and might She be only deed of the Lord? Because being Her kneaded of divine grace and with no stain of sin in her soul, having the Holy Spirit taken possession of her heart, being her thoughts only thoughts of God, there has never been and there might never be even a very small obstacle that can interfere between Her and her God. The Lord, since eternity, has thought

wonderful things for Her. He made Her a stupendous image of his holiness. In beauty She overcomes not only every element of the visible and invisible creation, but the entire creation in its wonderful and superb harmony. Her light darkens the most intense and shining light of every Angel and Saint of Paradise. The entire lights joint together cannot equal her splendour, brightness and clarity.

By contemplating Her, we must confess that the Lord has used more omnipotence that those that was needed for the creation of the entire universe, more holiness than the one that was necessary to create all Angels of Paradise. What is the true greatness of Mary? Being eternally virgin for her God, virgin in the body, virgin in soul, virgin in spirit, virgin in heart, virgin in will, virgin in desires, virgin in feelings, virgin in every molecule of her soul, of her spirit, of her body. Virgin means that neither the world, nor the spirit of evil have never been able to project their shadow upon Her. Mary is the only woman, the

only creature who envelops Satan with her holiness and crushes his head. And all of this not by her merit, but by the merit of the One who made Her so: always victorious on evil. Satan might never say to God: "She, too, had been mine, either in much or in little." He might never raise this cry in the eternal hell. Mary is the only creature who has always been of the Lord. Mother of my Lord, obtain for us the grace of no longer being of Satan, neither in much nor in little.

*The Canticle of the Virgin Mary is most pure manifestation of the truth of God, but also most high revelation of his own person*

#### FROM JACOB'S WELL

Without Christ Jesus, the Church is nothing but a public square, an aeropagus where the argument for the argument and the word for the word become the favourite hobby. The aeropagus is no longer an aeropagus, it is no longer a square, in the moment in which the Apostle Paul comes in and proclaims the great work of God: the Incarnation of the Only Begotten Son of the Father, Crucified and Risen for the eternal redemption of every man. Until the Church does not announce Christ the Lord in the fullness of his mystery, without omitting one iota, it is and it remains an aeropagus where everyone speaks by his heart and pronounces sentences of sin, never of truth, since the truth of the Church is only Christ Jesus, the Immolated Lamb, constituted by the Father Lord of heaven and earth and Judge of living and dead.

## IN SPIRIT AND TRUTH

Responses of Faith

**Today, in this world where one hates the truth, how can one recognize Christ Jesus before men? Is there a way everyone can travel, or does it exist only for a select few?**

**H**ow does one recognize Jesus? By attesting before every man that his Word is our only Law. By confessing that He alone is our God, Lord, Creator, Saviour, Redeemer. It is sufficient to live one only word of Jesus and hearts are freed from that mortal heresy that wanted the faith to be lived in a private field and not in a public field and that polluted every mind until yesterday. According to this heresy in the square one was with the square, in the temples one was with Christ. In chairs, one was with the atheist science and against the revealed truth and in the secret of the heart, one was with Christ and with the Holy Spirit. From the pulpit one professed the truth of creation from the nothing of all things, then one went to the aeropagus of this world and one confessed to be worshippers of the atheist evolutionism. One moment before, one was speaking by the truth of faith and one moment later by the truth of science, contrary to the truth of faith. Thus was until yesterday.

Instead, today everything is precipitating. In one only decade the passage from the truth of faith to the professed doctrine of science has been so fast that we adopted these last ones as our unique truths on which founding our faith. The Holy Scripture is by now

relegated to a marginal role. We only use it to know what one thought about God and about the truth on the creation and on the own man yesterday. But it is no longer put as foundation of our most pure faith. It is true. We still read it in the liturgy. But it will disappear from it little by little. The circumstances in which as first and, also, second reading it is proclaimed a thought of this or that man are not rare by now. By now, it is almost universal style to read the Holy Gospel, too, and then proclaim the people things of our heart and our mind.

Let us avoid speaking of the doctrinal interpretation, even authoritative, of the Scriptures one gives. Read with the mind of man and no longer with the mind of the Holy Spirit, it is turned into an instrument aimed at justifying every wickedness and every other sin, by giving such a great evil the name of good, truth, holiness. However,

we know that this is the work of idolaters, never of the true worshippers of God and of Christ Jesus. Today the unique God of man is his mind. His unique Law is his will. Religion, every religion, has become only a system so that everyone imposes his own will without arousing suspects. Today in the name of God, one does everything. Even the most horrible sins are justified in the name of God.

*One recognizes Jesus by attesting before every man that his Word is our only Law*

### IN THE NEXT ISSUE

Many rebuked him, telling him to be silent

Then empty is our preaching

My soul proclaims the greatness of the Lord

From the Gospel we know that Jesus was listened with pleasure and great delight. Why do we get tired of listening and we turn our thoughts elsewhere?

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

