

Dacci oggi il nostro pane

English version - Free distribution for private use ~ No 51 - Year II ~ SUNDAY DECEMBER 19, 2021

SEVENTH DAY

IV Sunday of Advent
Year C



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

The Mother of the Lord has come into the house of Elizabeth led by the Holy Spirit to bring the Holy Spirit and to pour it out over the cousin and the baby she is carrying in her womb. In fact, the Holy Spirit has been effused through the breathe of the Mother of God, breath of Mary that is true breath of the Holy Spirit. Mary thus becomes true image of the Church. As She is so filled with the Holy Spirit to turn her breathe into breathe of the Holy Spirit and to effuse it over the cousin and the baby, so also the body of Christ that is the Church will have to be so filled with Holy Spirit to effuse it over each man, as Spirit of conversion and of adhesion to the Word of Christ Jesus. The Spirit of regeneration, of the new creation, of the conformation to Christ is given through the sacraments. It is through them that the new man is created. Not only is he created. He is also sanctified. Moreover, each sacrament bestows a particular conformation to Christ the Lord. What happens in the house of Zechariah must happen in the house of the world through the Holy Spirit that bears the body of Christ.

The Virgin Mary grew in the obedience to the will of the Father. The body of Christ, too, must grow in the obedience to the will of the Father. Our obedience to the will of the Father determines the measure of the dwelling of the Holy Spirit in us. The more we obey the will of the Father and the more the measure will be measureless. The less we obey and the more the measure is restricted. If our obedience is null, null will the presence in us of the Holy Spirit be, as well. When

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the Holy Spirit is absent in us, He is no longer the one who leads us to give Him to men. We are the ones who bear ourselves deprived of every grace and of every truth, of every light and of the own Word of the Gospel. We speak to men with statements of men, and our breath is only breath of sin, prophecy of evil, voice of wickedness, evil, vanity. If we are deprived of Holy Spirit, our mission, from divine and heavenly, is turned into earthly, from supernatural is turned into natural mission. The Virgin Mary is filled with Holy Spirit and has it poured out from her heart in the house of Zechariah. Hers is a true supernatural mission.

LAMP UNTO MY FEET

The virtue of meekness

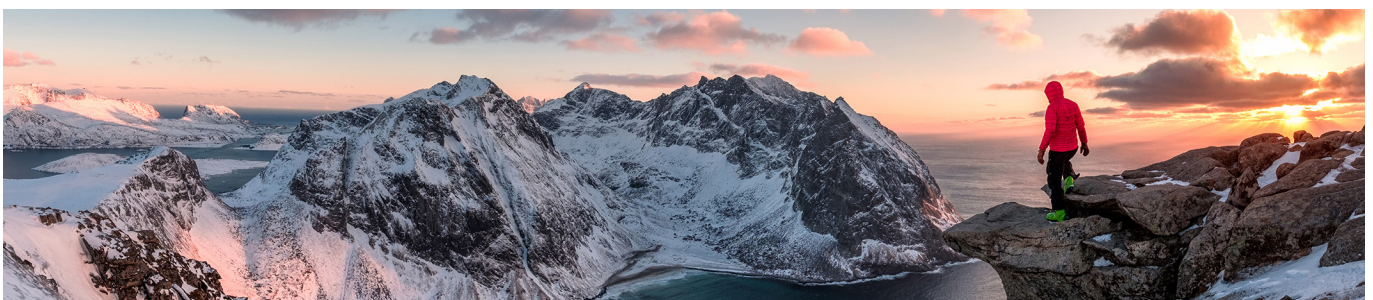
Jesus says: "Blessed are the meek for they shall inherit the earth." And also: "Learn from me for I am meek and humble of heart and you will find rest for your souls." Then, it is righteous that we ask: what is the virtue of meekness that is also a beatitude? Meekness is living, supported by the mighty and divine force of grace, each of our days in the Gospel of Christ the Lord, in the will of the Father, in the motion and inspiration of the Holy Spirit. Did Jesus go through the ways of Palestine? He remained in the will of the Father. Did He meet ill and suffering people? He lived in the will of the Father. Did the Pharisees and the Sadducees accuse Him? He has always remained in the will of the Father. Was He captured, judged, slapped, spat, insulted, scourged, condemned to death? He has always dwelled in the will of the Father. He dies confessing He obeyed everything the Father has written for Him in the Prophetic Scripture. Not only. He also carried out every motion and inspiration of the Holy Spirit in the greatest and purest obedience. He did nothing by his will. Instead, He did everything in obedience to the Law, to the Prophets, to the Psalms. Always led and guided by his Holy Spirit, though.

If we receive all things with humbleness, with meekness or fortitude in the Holy Spirit, we live all things in the highest holiness

One always lives meekness in humbleness. In humbleness, we receive each event of our life – persecutions, insults, deprivations of each right, scorns and battery both spiritual and physical, the crucifixion itself or the martyrdom of the body and of the soul – as allowed by the Lord for our greater spiritual growth. If we receive all things with humbleness, with meekness or fortitude in the Holy Spirit, we live all things in the highest holiness, putting every effort so that the holiness with which we live all life is darkened not even by the smallest thought that is not thought of Christ Jesus. Meekness and humbleness transform our prayer. Instead of being request of justice to the Lord, it only becomes request of a most great grace, of the greatest grace one may ask: "Even if all hurricanes had to hit me, as they hit Christ Jesus, Lord, ensure that I always remain in your Gospel, in your Word, in your will, in your Holy Spirit. You shall allow me this grace and you may send the hurricanes you believe, in your eternal wisdom, as necessary so that my life is a sacrifice pleased to you, a holocaust for the raising of your glory."

Without a constant growth in grace

and without enlivening the Holy Spirit in us, day by day, it is difficult, rather impossible, to overcome the flesh and remain in the thoughts of Christ Jesus. The more one gives room to the Holy Spirit and to the grace of Christ Jesus and the less room remains for the thoughts of sin, thoughts of earth, thoughts of vengeance, desire to have justice and every other thing coming from the flesh. Without a perennial growth, even if the spirit is ready, flesh is always weak and it betrays us. While we think of having achieved the perfect meekness, here is that we suddenly precipitate in sin, as we go out from the divine will, from its Gospel, from the motion and inspiration of the Holy Spirit. Jesus is a most pure flesh of the highest holiness. It is all ruled by the Holy Spirit. Nevertheless, his humanity feels the weakness. It perceives the heaviness of sin to bear on one's own back for the redemption of humanity. They overcome the weakness of the flesh by immersing into prayer.



IF YOU LISTEN...

Fill the jars with water

In our most holy faith to every obedience to the Word of Christ Jesus, to every obedience given to the motion and to the inspirations of the Holy Spirit, there is a miracle that is fulfilled. Whoever wants to turn his life into a perennial miracle must ensure that it is entirely an obedience to Christ Jesus and to the Holy Spirit. Let us try to read what happened during the marriage of Cana. The Virgin Mary, entirely filled with the Holy Spirit, obeys the motion of the Spirit of the Lord. Moved by the Spirit of God, She sees that there was no wine. Always moved by the Spirit of the Lord She manifests to Christ Jesus the particular moment that is not certainly of great honour for the bridegroom. Moved again by the Holy Spirit, She says to the servants to do whatever Christ Jesus would have asked to them. "Do whatever he tells you." Jesus, He, too, filled with the Holy Spirit, obeys the inspiration and to the motion of the Holy Spirit. She asks the servant to fill the jars with water. The servants obey and fill the jars. Filled the jars, She gives them another order:

"Draw some out now and take it to the headwaiter." The servants obey to this word of Jesus, too. They do not draw wine out, they draw out water. It is for their obedience that the water is turned into wine. Even the headwaiter, moved by the Holy Spirit, notices the miracle and testifies it to the bridegroom. If the headwaiter had not shown it to the bridegroom, the miracle would have been hidden.

However, it urges to say that obedience itself is a miracle. The miracle produces every other miracle. Why is obedience a true miracle? Because it is not fruit of nature. It can be fruit only of grace. Obedience, every obedience, even to the smallest precepts of the Law of the Lord, is true gift of the Holy Spirit. If every obedience is grace, the grace of obeying must always be asked to the Lord. We must always ask the Lord the grace so that our obedience is ready and immediate. So that He obeys the order to pass through the way of the cross before rising to heaven, Jesus immersed himself into prayer

on the Mount of Olives. The grace was allowed to Him. He goes out from the prayer already victorious in giving the Father every obedience. Here is the secret of our spiritual life: the grace of the Lord prepares our heart and our mind to every obedience both to the Gospel and to the Holy Spirit. Without prayer, the miracle of obedience is not fulfilled and without obedience, no other obedience might be produced by us.

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FROM JACOB'S WELL

One calumniates, one bears false testimonies, one blackens the conscience of the brothers, then one tramples them in their human dignity, one accuses them with imaginary accusations. Then, on this rottenness, one writes iniquitous decrees and unfair judgements and this is perfect justice for the children of the Church. It is fundamental, essential, primary justice: preserving, guarding the tongue from every word that is not most pure truth. Calumny and false testimony kill more people than thousands nuclear bombs. Today the Christian is no longer interested in this justice. Trampling it is most pure justice for him. Writing iniquitous death judgements of a man, spiritually eliminating a person on the foundation of calumny and of false testimony is seen ad true worship to God.

IN SPIRIT AND TRUTH

Responses of Faith

What is the Christian virtue of the patience? Why is it necessary virtue to every disciple of Jesus, so necessary that one could say that without patience one cannot be true disciples?

The Christian virtue of patience consists in offering the Lord every sufferance, making a true holocaust and a perfect sacrifice of expiation for our sins and for the sins of the world, but also in taking every sufferance and every sin of the world on our shoulders and expiate it instead of our brothers. With this virtue, we are perfect image of Christ Jesus. The servant of the Lord is called to be true Teacher of patience. Thus the Evangelist Matthew proclaims this truth: When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, to fulfil what had been said by Isaiah the prophet: "He took away our infirmities and bore our diseases." (Mt 8, 16-17) Here is the divine patience of Jesus the Lord. He has taken our infirmities and sufferance. He lived every infirmity, every sufferance, every injustice, every iniquity as it were his infirmity, his sufferance, his injustice, his iniquity and he healed and expiated it, offering himself in holocaust with no stain to the Father.

What Christ Jesus cannot do as true God, he could do it as true man. As true God, He could never have expiated the sin of the world. As true man, he could do it for he has assumed a body. Thus the Letter to Hebrew: For this

reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all. (Hb 10, 5-10) Here is what the Christian virtue of patience consists of: in becoming, us, perfect image of Christ: expiating, us, every injustice of unrighteous and every iniquity of iniquitous. This might be operated only if one is filled with the Holy Spirit. If one is strongly rooted in Him. If He is the breath of our life. May the Mother of Jesus at the feet of the cross help us. We want to make our life a perfect image of Christ Jesus, the Suffering Servant of the Lord.

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IN THE NEXT ISSUE

"Why were you looking for me? Did you not know that I must be in my Father's house?"

The Spirit of prayer

A light for revelation to the Gentiles

Why is it necessary that the Christian who wants to speak of Jesus is always ruled by the Spirit of Remembrance? How does the Spirit act in us? What is it asked us to do so that he may always act?

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

