

Dacci oggi il nostro pane

English version – Free distribution for private use ~ No 14 – Year III ~ SUNDAY APRIL 3, 2022

SEVENTH DAY

V Sunday of Lent
Year C



Neither do I condemn you. Go, (and) from now on do not sin any more

In the Holy Spirit, Jesus knows the thoughts of darkness even before they are manifested and, with his divine wisdom and intelligence, He knows how to act so as not to become entangled in the traps the scribes and the Pharisees always set on his path. A woman is caught in adultery. The Law of Moses – they say to Him – decrees that she be stoned. If the Law of Moses says it, why are they coming to Him to ask for his opinion? They are coming because their decisions against Him will depend on his reply. If Jesus says that she is to be stoned, He does not certainly respect the will of his Father, who promised the forgiveness to every man who repents. His Father is not pleased about the death of the person who dies. He enjoys when a sinner converts and returns to the right path. Jesus cannot deny the Word of his Father. He cannot say: “The woman must be stoned.” He cannot say either: “The woman must not be stoned.” They would have stoned Him for outrage to the Law of Moses. Humanly, there is no escaping. Either Jesus denies his Father or the Law of Moses. Apparently, there is no way-out.

Where there are no ways out for man, there are always ways out for the Holy Spirit and for his divine and eternal wisdom. Before the persistence of the scribes and of the Pharisees, Jesus replies: “Let the one among you who is without sin be the first to throw a stone at her.” After this reply, everyone leaves, starting from the elders till the youngest ones. Only Jesus remains with the woman. He might throw the first stone. He does not condemn the woman, though. She can go. He says to her, though: “From now on do not sin any more.” These words “From now on do not sin any more” are what declare our way of thinking false today.

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For us the sinner can continue to transgress. God's mercy is great, one says. One forgets that the Lord's mercy is always in view of repentance and of conversion. Otherwise, it would be a license to sin with no limits. Jesus has not come only to forgive he sin. He has come to remove it, and He gives us the grace so that we remove it from our body, from our spirit, from our soul. May the Mother of God help us live with no sin.

LAMP UNTO MY FEET

Conversion is multiple

The conversion for every disciple of Jesus is multiple as it is, at the same time, conversion to the most pure truth of the heavenly Father, of Christ Jesus, of the Holy Spirit, of the Mother of God, of the Church, of the Gospel, of the Sacrament, of man, of time, of eternity. If one only of these conversions is fulfilled in the error, all the other conversions will be fulfilled in the error. Today there is a most pure conversion to man. However, it is a conversion not solely erroneous, but also filled with immorality, as it is deprived of the most pure truth of man. Why is his most pure truth lacking in man today? Because the truth of man does not come from man, it comes from his Creator who is our heavenly Father, it comes from Christ the Lord who is his Redeemer, it comes from the Holy Spirit who must generate him as new creature. Once man has received his truth again, it might be lived only in the womb of the Church. Lacking us in the truth of the Church, our truth always dies. No tree might live with the roots exposed to the sun. Thus, no truth of man might exist and live without the truth of the Church. Since today one wants to destroy the Church – and with the Church the Father and the Holy Spirit, Christ

Jesus and the Virgin Mary – no truth of man might be found again and no truth might be lived. The mystical womb in which every man might find and live his truth is the Church, one, holy, Catholic, apostolic. Whoever destroys the Church does not destroy only himself, he destroys the entire humanity.

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What is the conversion to man desired by everyone today? It is a conversion to a man with the power of being made from himself, of self-determining even in nature. It is a conversion that delivers man from its truth of nature so that it is only from his will.

Thus, the will becomes the new creator of man. Without the truth of nature, everything becomes possible: divorce, adultery, euthanasia, eugenics and bioethics under the total government of man, full self-determination of one's own body, stable union between the same sexes. Just to mention some of these things, fruit of a will that hates his own truth. What is the truth of the will? The will is true if perennially governed by its rationality, by discernment, by the conscience formed in the purest truth. If the will is governed by itself, it falls in the saddest of slavery. Here is a word that strongly enlightens this mystery:

“He forms men's tongues and eyes and ears, and imparts to them an understanding heart. With wisdom and knowledge he fills them; good and evil he shows them. He looks with favor upon their hearts, and shows them his glorious works, That they may describe the wonders of his deeds and praise his holy name. He has set before them knowledge, a law of life as their inheritance; An everlasting covenant he has made with them, his commandments he has revealed to them. His majestic glory their eyes beheld, his glorious voice their ears heard.” (Sir 17, 5-11) Reducing man to only will is the greatest slavery in which man has fallen today. This slavery is generative of every other slavery. Here it urges that man converts to the fullness of his truth. If he does not convert, he will be condemned to the eternal slavery.

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IF YOU LISTEN...

She cooperated in the work of human salvation through faith and obedience

Faith is true if it is a most pure human act, if it is faith given to the Word of God with the participation of all mind, all heart, all will, every desire. What the Psalm says about the human act of Jesus with regard to his faith and his obedience can be preached about the Blessed Virgin Mary, as well: "Then I said, "Here I am, I have come, it is written about me in the scroll. I desire to do your will, my God; your law is within my heart." I proclaim your saving acts in the great assembly; I do not seal my lips, Lord, as you know." (Psal 40, 8-9) The Letter to Hebrews reveals that we were redeemed precisely in reason of this will: "By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all." (cf. Hb 10, 5-10) Also the faith of the Mother of Jesus is most pure human act. Her words manifested to the Angel Gabriel attest it: "But Mary said to the angel, "How can this be, since I have no relations with a man?" (Lk 1, 34) One cannot fail the modalities in the works of God. The Angel gives every light and here is her reply: Mary

said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." (Lk 1, 38) Most pure human act. Reply given in full conscience, deliberate consent, perfect science, with all the heart, with all the soul and the mind, with all herself.

Being the faith of the Virgin Mary a most pure human act toward the supernatural mystery that must be fulfilled in Her and through Her, through the work of the Holy Spirit, also her love is most pure human act, likewise entirely oriented to love the supernatural mystery that was fulfilled in Her. Faith and love, though, are in the Virgin Mary governed by the purest wisdom, intelligence, science, fortitude, advice, fear of God and piety of the Holy Spirit that since the first moment of her conceiving has taken dwelling in her heart. Those who see Mary as all the other women and all the other men who see the light on our earth are in a grievous error. All the children of Adam are born with his heavy heritage, deprived of the sanctifying grace. Instead, Mary

is filled with grace since the first moment of her conceiving and since that moment She is also filled with Holy Spirit. Hers is the purest and holiest will that exists in the world. Moreover, She is perennially under the most powerful motion of the Holy Spirit. Where the Spirit is, there is always the greatest and fullest freedom. Freedom to fully love and to obey God. Most obedient Virgin, obtain for us the grace of imitating you in faith, charity, hope.

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FROM JACOB'S WELL

The obedience to Christ is true, righteous, holy, bearer of many fruits, if it is most pure obedience to his Word. Today many say to have this obedience. Everyone professes to be obedient to the Gospel and to the Word of the Scripture. What is lacking in this obedience? The truth to which all times, day after day, the Holy Spirit must lead every faithful in Christ. The obedience to give to the Holy Spirit is obedience to each of his spiritual gift, each of his ministry, each of his mission. Everyone must know, though, that without the obedience to the entire Gospel in the purity of the truth of the Holy Spirit might never be true obedience to the spiritual gifts, to the ministries, to the mission of the Spirit of the Lord. Here is why the Christian must walk with the obedience to the Gospel and to the Holy Spirit.

IN SPIRIT AND TRUTH

Responses of Faith

We know that the Christian is obliged to love by the multiple truths that are essence of his being and of his life. What happens when one does not love by the truth that is always multiple for every man?

Every person is filled with the Lord with multiple truths. Since love is turning every truth in life, the more truths one has and the more one must live. If even one only truth is not turned in life, one does not love by truth. An artisan must love by his truth as man and artisan. A scientist by his truth of man and of scientist. A politic by his truth of man and by the truth of the ministry he exercises. No truth is to be denied or not lived in favour of the other truth. If one only truth is not lived, one does not love, for the truth of his being is trampled. A Christian must love by his truth of man, by his truth of Christian, by the truth of the ministry he exercises in the Church and in the world. A Christian who is dedicated to politics must love by the truth of his political ministry, by the truth of his being disciple of Christ, by the truth of his being man. A Christian who exercises the ministry of medicine is called to love by the truth of his humanity, by the truth of his being disciple of Jesus, by the truth of his medicine. A Christian doctor who practices the abortion does not love by truth, he does not love at all since there is no love by falsity. Principle that is worth for every man, any belief he professes.

Today this is the true crisis of the Christian: he says he loves, but he does not love from the truth of his being

man and from his being disciple of Jesus. Many ones betray and deny the truth of their being disciples of Jesus. They say they love man but from the denial of their truth. A pope should love man from his truth of pope that is that of being Vicar of Christ and successor of Peter. Whether Vicar of Christ he must lead everyone to Christ, whether successor of Peter he must follow the Teacher as Peter has followed Peter. As Peter, he must always defend and spread the truth of his Teacher to all the people. If he does not love the world from the truth of his being pope, he does not love. The same thing must be preached for every other member of the body of Christ. The bishop must love from his truth of bishop. The presbyter from his truth of presbyter. The deacon from his truth of deacon. The confirmed from his truth of confirmed and thus the baptised. It is worth for the theologian, the prophet, the teacher. Either one loves from the personal truth or one does not love, since truth is trampled. When one modifies the truth of a person, love is what is modified. From true love in truth it becomes false love in the modification of truth.

If one only truth is not lived, one does not love, for the truth of his being is trampled

IN THE NEXT ISSUE

I found him guilty of no capital crime.

Redeeming sufferance

Union of the Mother with the Son in the work of salvation

You teach that the vocation of every man is that of becoming mystery in the mystery of the Church in order to build up the body of Christ that is the Church in the world. How does one become mystery in the mystery of the Church?

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

