

# Dacci oggi il nostro pane

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## SEVENTH DAY

V Sunday of Easter  
Year C



### If God is glorified in him, God will also glorify him in himself

**T**he mystery of Christ Jesus is one, even if multiple in its parts. When a part of it is accomplished, the other one will always be accomplished. Here is what the Word of God, given to us through the means of his prophets, says: the Messiah of God, his Servant, who is the Suffering Servant, lives his life entirely to glorify his Father, with an obedience that goes until the death of the Cross, until letting himself be made holocaust for the expiation of the sin of the world. Christ Jesus glorifies the Father attesting that He alone is his Lord and God to whom one is to give every obedience. He alone is the Creator of all things that exist. How does the Father respond to this gift of his Messiah? Glorifying his Servant, raising him from the death and having him seated at the right hand in his eternal kingdom, making him Lord of heaven and of earth and Judge of the living and of the dead, handing over to him the keys of history so that it is entirely under his government. This is the glory the Father gives to his Son; He gives it to Him, though, as a response to the offer the Son has made to him of his life. The Son

gives all things to the Father. The Father gives all things to the Son. The Son glorifies the Father. The Father glorifies the Son.

Jesus faces his crucifixion, knowing that after the Golgotha the moment of his glorification comes; and truly on the third day the Father raises him, turning his body of earth into incorruptible, immortal, spiritual, glorious body. The Word is one. Even our faith is

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one: we believe in Jesus the Nazorean, the Crucified who is risen, the Crucified who is now the lord and the Glorifier of the Father, who has been glorified by the Father. We believe that Jesus has promised that He will glorify all

those who will glorify him. Those who will live to confess that He alone is their Saviour and Redeemer, their Lord, and will give Him every obedience to his Word will be glorified by Him. First, He will receive their soul in the eternal light of the Paradise, and on the day of Parusia, He will clothe them with his glorious resurrection. Those who will die for Him will be raised in the highest glory of heaven. This is the Word and this is the truth of our faith.

## LAMP UNTO MY FEET

### The seventh day is consecrated to the Lord

**T**he Third Commandment of the Law of Sinai thus says: "Remember the Sabbath day to keep it holy." Here is what the will of the Lord our God about this day. Let us start from a principle of universal order: "Everything belongs to God, for all things were made and created by Him. Even time belongs to God." The Christian is to dedicate six days for the good of his body, he is to dedicate one day, the Sabbath day, to the cure of his spirit, of his soul. The Christian is not only body, not only history, only flesh, only time, only earthly life. The Christian is spirit and soul. The earth nourishes the body. The Lord nourishes the spirit and the soul. As the Christian goes to earth for six days to draw his nourishment, so the seventh day he is to go to his Lord to draw the nourishment of his spirit and of his soul. The nourished spirit nourishes the soul; the nourished soul nourishes the body. This is the law of the Christian's life on our earth. Omitted the nourishment of the spirit, the soul falls in the death. Fallen the soul in the death, he also drags the body with himself. This is the condition of the Christian on our earth today: he is a dead body, without truth, without consistence,

without finality, without future, without virtue, abandoned to his total dissolution.

A dead body is ungovernable. It is nourished with things. But things do not nourish the Christian. A dead body is governed by greed, concupiscence, voracity, insatiability, lust, wrath, gluttony, sloth, arrogance, any other vice. Thus is for the dead body of the Christian. A dead body is like a corpse: it becomes insensible. Thus is also for the dead body of the Christian. Let us think for one second: how many billions of billions are consumed to feed the vices every day? How many billions does the man consume because of his arrogance, silliness, foolishness, recklessness, arrogance, ungovernability of his feelings? How many moral, spiritual, social, familiar, civil damages do drug, alcohol, smoke, food excess

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generate? It would be enough to take some money the Christian dedicates to vices to revive the fortunes of the entire humanity. And all of this happens because the Christian has decided not to nourish his spirit anymore. He has decided to let the soul inside him die. There

is no more foolish and ignorant decision than this one.

The limit God has imposed to the Christian is of nature. Of course, the Christian is like that. Either the Christian accepts the limit of time, as well, the limit to impose to his body, or for him there will not be any possibility of salvation. The dead body will drag his entire life in its death. It is sad, today, to see a bondless multitude of Christian dead bodies and to think that, nourishing the body once again, one may receive a great benefit. The Christian needs to be nourished in soul and in spirit and almost no one gives it this nourishment anymore. No one allows it to be given. We are assisting to the death of the Christian by spiritual starvation, by absolute lack of spiritual nourishment. The evil of the Christian are not material, they are all spiritual. Whoever saves the spirit, saves the Christian; whoever lets the spirit die or be abandoned in the death might does nothing for his salvation. Saving a body is of no use to anybody. Saving the spirit is useful. Saved the spirit, the whole Christian is saved.



## IF YOU LISTEN...

### Advocate, Helper, Benefactress and Mediatrix

**T**he glory of the Virgin Mary is only one: being She the Mother of Jesus, of the Eternal Only Begotten Son of the Father, of the Messiah, of the Redeemer, of the Saviour, of the Lord of the universe, of the Judge of the living and the dead. To this glory, has Her Son, from the high of the Cross, added a second one: He has made Her true Mother, in Him, with Him, through Him, of each of his disciple. This is why it is righteous to say that She is not Lawyer, She is our Mother Lawyer. She is not a Helper. She is our Mother Helper. She is not Benefactress. She is our Mother Benefactress. She is not Mediator. She is our Mother Mediator. The substance of things changes. In a similar way, the same truth is to be preached about Christ Jesus. He, making Himself true man, has made Himself brother of every child of Adam, namely brother of every man. Making Himself brother, He is my brother Redeemer, my brother Saviour, my brother Messiah, my brother who is rich in grace and mercy toward me, my brother who takes upon Himself my sin to expiate

it, my brother who offers the Father his life for my ransom. He is not brother of me, who am his disciple, but brother of every son of Adam, brother of every man who has come, comes, will come on our earth. Since He has made Himself brother of every man, it is righteous that one announces to each man that the Son of God, his Creator, has made Himself brother and that He is the only brother who can redeem him.

The Virgin Mary is for us the Mother Lawyer. There is an endless difference between a woman who is lawyer of a person and the Virgin Mary who is Lawyer of all her children. The Mother seeks, with all her heart, mind, soul, with all herself, the salvation of her own child. She does not sleep, She does not close her eyes, She does not allow Herself rest until She does not find the right way in order to ask for the grace of salvation for each of her child. The Virgin Mary is Mother Benefactress. She succours the one She sees as her brother in need and She immediately intervenes to bring

all those necessary helps to save his life. Not only. The Virgin Mary is the Mother Mediator of the heart of Christ Jesus. She is the only one who can enter the heart of the Son to draw all those graces needed for the sanctification of her children. The reasons of the non-salvation are not to be sought in the non-mediation for our Mother. They are to be sought in our detachment from Christ, from the Father and from the Holy Spirit. The Virgin Mary cannot re-tie us in Christ without our will. She remains Mother Mediator eternally, but She might nothing for us because of our hardened heart.

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FROM JACOB'S WELL

Today we are creating a new religion whose essential traits are the elimination of the essential mysteries that are the heart of our faith in Christ Jesus. One wishes to eliminate the mystery of the Most Holy Trinity, of Christ the Redeemer and Saviour, of the Holy Spirit and of his work of sanctification and regeneration, of the Church made by Christ Jesus universal Sacrament of salvation. The new religion is founded on the declaration of equality not only of all religions, but also of all the Christian confessions. Thus one deprives the Church, one, saint, Catholic, apostolic, of every fullness of truth and of grace, of light and of life. Being everyone perfectly equal, the Christian is no longer bearer and giver of a mystery of true salvation and true redemption.

## IN SPIRIT AND TRUTH

Responses of Faith

### Is it possible to do mission without doing the Church? Or considering oneself Church with no evangelizing mission, for the salvation in Christ, with Christ, for Christ?

**T**he Church of the living God – I speak of the body of Christ and of every member composing it – lives under siege today. The siege is made up of two violent temptations. The first temptation is that of living a mission without creating the Church. The second temptation is of being Church without evangelizing mission. The fruit one gathers, if one falls in these two temptations, is the death of the Church. Let us enter the heart of these two temptations. The first temptation – mission without the Church – turns every member of the body of Christ into a bestower of services for the body of man. To serve the body one creates structures and superstructure, but one does nothing to lead Christ to these men and these men to Christ. What one does is only humanitarian service, it might never be said Christological, ecclesiological service, of salvation and redemption. One lacks in the essential purpose, that is always to govern all things the disciple of Jesus must do: making all things for Christ in view of Christ, and one does all things in view of Christ when one announces Christ and invites to conversion and to the faith in the Gospel. The man is vocation to eternity one can reach only in Christ and with Christ. Here is why the mission of the Christian or the mission of the Church is to be turned toward man, not to a part of him.

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The second temptation – Church without mission – is being arrogantly inoculated in the heart and in the mind of every disciple of Jesus. Today this temptation has convinced the heart of the Christian that the Gospel is no longer to be preached to man. Today one teaches that every religion is true way of salvation. Minds are convinced that Christ Jesus is no longer necessary to have the salvation. Salvation is a gift of God and, since every religion has his God, one's own God gives all his worshippers the salvation. If Christ is not the Saviour, preaching the Gospel is of no use. If Christ is not the Redeemer, it is of no use to ask for the conversion and the faith in his name, Rather, asking for the conversion to Christ Jesus would be an offence for the other religions. Here is why, from many parts, one whispers that we are to relate to the entire world in brotherhood and no longer in conversion. It is evident that this second temptation, in the same way as the first one, does nothing but killing the body of Christ in history. Whoever falls into these temptations loses the most pure faith in Christ Jesus, made by God the only Redeemer and Saviour of every man. May our heavenly Mother intervenes with her powerful help.

#### IN THE NEXT ISSUE

Peace I leave with you; my peace I give to you

Our conversion is to the incarnated Word

Professing this subordinate role of Mary

What does it mean that our conversion is to be to the Church? Can a conversion to God without conversion to Christ and a conversion to Christ without conversion to the Church exist?

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