

Dacci oggi il nostro pane

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SEVENTH DAY

VI Sunday of Easter
Year C



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

The peace of Christ Jesus is true new creation of man. With sin, man is in the death, that is disaggregation, confusion, overbearingness, contraposition, division, contrast. Not only does Jesus make us new creature in each part of our being, but He also wondrously puts in communion each part with the other ones. Restored the just communion with himself, man immediately finds the true communion with the Father and the Son and the Holy Spirit, with the truth and the grace, with the light and the justice, with charity, faith, hope, with heaven and earth, with time and with eternity. This is the peace: the perfect communion with God, with men, with the entire universe, with each atom of the creation. Without the new creation, that is fruit of the faith in Christ, of the conversion to the Gospel, of the baptism that makes us be born from high and that puts us under the perennial guidance of the Holy Spirit, knowing the peace of Christ becomes impossible, for one can receive this peace only from Christ, through the faith in Him and one can live only in Christ under the perennial guidance and motion of the Holy Spirit.

Crying peace without creating peace is only manifesting disagreement with the history we live. Instead, one lives the peace, one announces the peace, one gives the peace. How does one live, announce, give it? Living of Christ, announcing Christ, giving Christ. Since few are those who truly want Christ, few are those who truly want the peace. Here is why there is an abyss between crying the peace and wanting the peace. One wishes the others to stop making war, remaining in our person in a perennial war, though, for, in living us in the death, we are in a perennial war. Whoever is war in himself, even if

Whoever is war in himself, even if he asks God for the peace, does not ask for the peace of God, but for his peace

he asks God for the peace, does not ask for the peace of God, but for his peace. God, who is only the Father of Christ for us, knows one only Peace: his Son. If we ask God for his peace and we do not say that our peace is Christ, He might never give us the peace we ask Him, for He does not own this peace and He does not know it either. He only knows and owns Christ. Queen of peace, obtain for us the grace of living today and in eternity in Christ, with Christ, through Him.

LAMP UNTO MY FEET

Our conversion is to the Incarnated Word

We are called to convert ourselves to the Incarnated Word, to the Eternal Only Begotten Son of the Father who made himself flesh in the womb of the Virgin Mary, because without the conversion to Him, no other conversion will ever be possible. It will not be possible to convert ourselves to God: Jesus, the Incarnated Word, is the only way that opens the gates of the Father's heart. We cannot convert to the Holy Spirit: one draws the Holy Spirit only from the heart of Christ Jesus and it is becoming, us, body of Christ that we can be led and guided by the Holy Spirit. We cannot convert ourselves to the Gospel, since the Gospel is Christ in his Mystery of Incarnation, Passion, Death, Resurrection, glorious Ascension to heaven. Neither to man can we convert, because without the conversion to Christ, we remain in our old nature, that is nature of sin, consumed by vice and by every idolatry and immorality. Neither can we convert to our rationality and intelligence, because even this conversion is deed of our conversion to Christ. Here is why this conversion to the Incarnated Word urges more than ever, because otherwise it

becomes impossible to give man his truth and if man is deprived of his truth, everything he thinks, wants, desires will be deprived of his truth of creation and also of his truth of redemption. A man without truth will do all things without truth. No one might ever give truth to things if he is deprived of truth. With truth, one first means his truth of creation; then, in Christ, with Christ, through Christ, he might receive the truth of redemption and of salvation that is in him new true creation through the work of the Holy Spirit. Everything for man is fulfilled in the mystery of

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Christ Jesus, a mystery that is not stranger to man, instead it is a mystery that is the purpose for which man was created by his Lord and God.

All the evils that today the Christians generate in the world are the fruit of their non-knowledge of God. The non-knowledge of God is the fruit of the non-knowledge of Christ. Not knowing Christ, not only do they not know God, but they do not even know the devil and his pitfalls, they do not know the falsities and the lie that is hidden in man's heart. They neither know who man is and why man needs Christ for his salvation.

Why do they not know Christ Jesus? Because the knowledge of Christ does not happen through the ways of intelligence, but through the ways of our nature that must be turned into nature of Christ through the work of the Holy Spirit, in the same way as iron knows fire by transformation of its nature into nature of fire. The iron can say of knowing what the fire is only when, being in the fire, it becomes as incandescent as the fire. Becoming, us, nature of Christ in the fire of the Holy Spirit we can say of knowing Christ the Lord. How does one immerse himself in the fire of the Holy Spirit in order to become nature of Christ and therefore to know Christ? Through our immersion in the Gospel. The more we immerse ourselves in the Gospel, the more we turn it into our life and the more we immerse in the heart of the Holy Spirit, we are turned into nature of Christ, we will know Christ, we will speak of Christ according to purity of truth. A Christian who does not know Christ will always turn himself into a fable teller of salvation and redemption, of peace and of justice. May the Mother of God help us put Christ Jesus on the lampstand of the heart of the Christian, of the heart of the Church, of the heart of the world.



IF YOU LISTEN...

Professing this subordinate role of Mary

The body Jesus offers to the Father is the body taken over through the work of the Holy Spirit in the womb of the Virgin Mary. It is through the offer of this body that the salvation is fulfilled for the entire human genre. It is through this body that the entire creation is led again to the Father. It is in this body that every man is to live if he wants to be saved and enjoy the peace and the eternal glory tomorrow. Most noble part of this body, of the body of the Redemption and of the Salvation is the Virgin Mary. The Woman has given the body to the Son. The Son has made the Woman his body. By analogy, we can apply to Her the same principle applied to define her immaculate conceiving and the fullness of grace with which She was wrapped since the first moment of her life: "Ante previsa merita" - in view of the fruit of redemption and of salvation Jesus would have produced from the cross. In view of this fruit, we can affirm that, while the Virgin Mary gave the body to the Son, the Son made Her his body. And I believe that this is the

greatest mystery that was fulfilled in the Woman. The Woman made the Son of God her body and from her body the Son of God made the Woman his body.

The Son of God, offering his body on the cross for the redemption of the world, also offers the Father his Mother, joining her to his sacrifice. And the Woman, offering the Father her Son for the salvation of humanity, in the offer She makes of the Son, She also offers herself. This mystery is great. Since the moment of the baptism, the Word of God offers every other member of his body to the Father joining him to his sacrifice. What is fulfilled in Christ and in his Mother, in Christ and in each member of his body is a great mystery. If to the mystery of redemption, Christ adds every member of his body, every member cooperates with Christ, in Christ, through Christ, in the measure of his holiness. Now, is there a greater holiness that that wrapping the soul, the spirit, the body of the Mother of God? Is there a greater participation than that worked by

the Woman giving the body to the Son of God so that our eternal salvation may be worked? Is there a greater participation to the body of Christ that can overcome that of the Mother of God, associated and made member of the body of Christ since the first moment of his conceiving? The gift of the Mother is made in the gift of Christ and it is the gift of Christ that gives value of redemption and of salvation to the gift of the Mother of God. Associated to the mystery of Christ by grace of Christ, we can participate to the work of the redemption of Christ. But it is always a subordinated participation to the gift of Christ Jesus.

*The Son of God,
offering his body on the
cross for the redemption
of the world, also offers
the Father his Mother,
joining her to his
sacrifice*

FROM JACOB'S WELL

The Christ who speaks from heaven always wants his Word to be confirmed by his Vicars who speaks in his name and with his authority. This is the humbleness the Lord always asks each of his disciple. Christ Jesus is the one who wants this confrontation. The confrontation is to be asked by obedience to Christ Jesus. But also the authorities constituted must be vigilant by obedience to Christ. Thus, whoever asks for the confrontation asks for it by obedience to Christ. Whoever makes discernment also makes it by obedience to Christ. No one works autonomously and out of the obedience to Christ the Lord. Whoever does not listen to the authorities constituted by Him for the sound and righteous does not listen to Christ. Prayer and humbleness must guide the Apostle. Prayer and humbleness must guide every disciple of Jesus.

IN SPIRIT AND TRUTH

Responses of Faith

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?

Our conversion is to the Church since the Church is the Church is the body of Christ and since every baptised in the name of the Father and of the Son and of the Holy Spirit is generated as new creature and made member of the body of Christ that is his Church. The anonymous Christian might never exist, the invisible Christian, the Christian only spirit. The Christian is soul, spirit and body and in his body, in his soul, in his spirit he must be visibly Church of Christ Jesus, member of his body. Without the visible belonging to the Church we attest not be saved and neither redeemed or, if we have been yesterday, today we no longer are. We are not since we are separated by the body of Christ and the lymph of the Holy Spirit, that always regenerates, renews, raises us, gives us every strength to observe the commandments, no longer passes from the body of Christ into our body, into our soul, into our spirit. And if the lymph does not pass, we walk toward death. Even if we are body of Christ, we are dried branches. Not only must we convert ourselves to the Church. We must work with every wisdom and knowledge of Holy Spirit in order to build up the body of Christ. If a Christian does not work to build up the body of Christ, his work is vain. But if his work is vain, he attests of being a dried branch.

If the Church loses its divine and eternal richness, it can only give man its great misery

Unfortunately, today we must denounce that there is an entire action of the disciples of Jesus that has the upheaval of the divine truth on which the Church of Christ Jesus or his body is held up. One wants to deliver it from every transcendence and drags it into an immanence from which not only must Christ be uprooted, but also the Gospel and everything descending from above. But thus working, one makes the Church a human and no longer a divine thing. If we make it a human thing, it is useless to the salvation of man. It is only a miserable thing of earth for earth. However, no one thinks that if the Church loses its divine and eternal richness, it can only give man its great misery, since Jesus the Lord has not left it any other heritage, but the divine and heavenly heritage. What is the tragedy our Church is living? The experience of its vanity, uselessness, incapacity of solving the problems afflicting humanity. Problems that are the fruit of its misery. The Church, not giving man its richness, leaves man in his misery of nature corrupted by sin, nature that nothing of this world might lift up again.

IN THE NEXT ISSUE

He parted from them and was taken up to heaven

The Christian: voice of the Gospel

The Virgin Mary cooperates with a maternal love

Is it true that the Christian is will of the Mother of God in the world? If this is true, what does this affirmation mean and above all how can one be will of the Mother of God in the daily history?

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