

Dacci oggi il nostro pane

English version - Free distribution for private use ~ No 30 - Year III ~ SUNDAY JULY 24, 2022

SEVENTH DAY

XVII Sunday O.T.
Year C

Father, hallowed be your name, your kingdom come

God has an eternal desire in his heart: loving man, his creature made in his image and likeness, with eternal love. The eternal love with which the Father loves us is Christ Jesus, the Eternal Only Begotten Son of the Father. The Son comes, takes on our flesh, takes all the sins of humanity on Him and expiates them on the wood of the cross. Through this divine and human charity, the Father forgives us and introduces us in his house, makes us his kin, his true children. However, this work happens through the eternal love of the Holy Spirit. The Holy Spirit pours out from the pierced heart of Christ Jesus and it pours out to create the new man, the new creature. When is this miracle accomplished? When we are born of water and Holy Spirit. What does the Father ask to every man? He asks him to let himself be created as new creature by his eternal love that are the Son and the Holy Spirit.

Once one has become new creatures, the Father asks each of his son to consecrate his life entirely consuming it for Him, for the sanctification of his Most Holy name so that his kingdom of

light and of peace comes to out earth. Here is the double mission of each son of God, in Christ Jesus, through the work of his Holy Spirit. How does one sanctify the name of God? Letting himself be wrapped by God's holiness every day and showing it to the entire world in all its splendour. What is God's holiness? It is the eternal triumph of his love toward all those who let themselves be loved by Him. What is the holiness in God's children? It is the triumph of the eternal love with which they are loved by the Father. The eternal love is most pure truth, justice, peace, light, forgiveness, mercy, reconciliation, growth in wisdom and grace of the new creature. How does the kingdom of

One sanctifies the name of God letting himself be wrapped by God's holiness every day and showing it to the entire world in all its splendour

God come to our earth? Striving, every son of God in Christ Jesus, through the work of the Holy Spirit, to bring every man in Christ, through the witness of his life, the gift of the Word, the invitation to conversion and to the faith in the Gospel. May the Mother of God help us in this mission. Either we love every man with eternal love or we do not love at all.

LAMP UNTO MY FEET

No one can ever say: "I am above the law"

No man can say: "I am the Law." One can say it because in our most holy faith the Law is given by God and everyone is obliged to obey it. Not even in the Church, there might be one only person - neither clergyman, nor layman, neither prophet nor teacher, neither scholar nor disciple, neither pope nor bishop, neither presbyter nor deacon, neither confirmed nor baptised - who may say: "I am above the Law," No one can say it because everyone is obliged to obey the Law and the Prophets fulfilled by Jesus the Lord in the Sermon of the Mountain. The Word of Jesus is for everybody and everybody must obey it. Do not bear false witness against your neighbour, do not calumniate, do not deceive: it is Universal Law. Not absolving the guilty and not condemning the innocent is universal Law. Then there is the Law of the sacraments, which everyone must obey. But this is not everything. There is the Law of the Holy Spirit.

This Law must be observed too. No one might ever quench a spiritual gift of the Holy Spirit, because the spiritual gift is life for the Church. No one might quench it because no one is above the Holy Spirit. Everybody must obey the Holy Spirit. Then, there

is the Law of Charity that each of us are obliged to observe. Here is why no one within the Church is above the Law. Placing oneself above the Law is placing oneself above the heavenly Father, Christ Jesus our Lord, the Holy Spirit. But today not only does one place above the Law. In an almost imperceptible way, one has come back to the times of the scribes and of the Pharisees of the Gospel. Against the Law of the Lord, everyone is creating his own law.

What are the fruits that our scripture of the law produce? The cancellation of the Law of God. Not only the Law of the Sermon of the Mountain. But also the Law of the sacraments, the Law of the Holy Spirit, the Law of charity and every other Law coming from God. One would even want to abolish the Law of the sacrament of the holy order. Many are those who have already made a start to the abolishment not only of the Law of

the sacrament of the holy order, but also of the Law of Baptism. The Law dealing with the sacrament of Eucharist has already been abolished. Without this Law of holiness there is almost nothing left. And one does all of that in the name

of the Father and of the Son and of the Holy Spirit. Actually one does not do it in the name of God the Trinity but of that unique God we have built and that we build every day. It is a right thing for everyone to know it: whoever places himself above the Law of God places himself above God. Now, no man is permitted to place himself above God. Lucifer has made himself like God. We want to make ourselves as people above God. This is the arrogance that today is governing the Christian and the world. When one places himself above God, it is then that one tramples men. A religion trampling men is not worthy being called religion. It is only an instrument of Satan to create slavery and oppression. We have abolished the Law of sin. Why has this Law already been abolished? Because we have declared that nothing is evil anymore. We said and we say that sin is harmless for man. But what does it mean to declare sin harmless for man? It means that the one who affirms such things does not even know what sin is. A murderer is not harmless. A false witness is not harmless. A robbery is not harmless. An adultery is not harmless. Superstition is not harmless. Sin not only devours the one committing it inside, but causes irreparable damages to the brothers. May our heavenly Mother help us. We want to be below the Law, but above it.

It is a right thing for everyone to know it: whoever places himself above the Law of God places himself above God. No man is permitted to place himself above God



IF YOU LISTEN...

To you do we cry, poor banished children of Eve

The heart of the Virgin Mary is for the disciple of Jesus the safe town in which dwell today, if he wishes to dwell in the eternal town of heaven tomorrow. On earth, there are no other towns for him. Dwelling in this town, he must work so that every other man dwells there, otherwise one will always be a person with no homeland, no house, a person exposed to any elements and to any storm of evil. Only the Virgin Mary is that safe house in which the powers of evil that always attack humanity with every new storm of deceit, passed off as most pure light, can never enter. The Christian is only asked to turn to Her, he is also and above all asked to choose the heart of his heavenly Mother as unique and only safe house in which perennially dwell without ever leaving it. Why are we poor banished children of Eve? Because the Lord has taken away Adam and Eve from the garden planted for them in Eden. He has taken them away and closed access so that no one might ever enter it. Now man is in exile, in an inhospitable desert.

Every time, when man tries to build a safe town on earth, he is dispersed, sent away. He must remain for all the days of his life in an inhospitable desert, because only this way he might have the desire of the eternal homeland.

Why does man find the only safe refuge in the heart of the Virgin Mary? Because in Mary's heart, Christ Jesus dwells, who is the only heart through which and in which we can reach our Father, in the Holy Spirit. You Christian, are risen with Christ, dwells in Christ, are body of Christ, seats with Christ, in Christ, through Christ at the right hand of the Father. What will your unique and only desire be? Aspiring to enter the eternal dwelling of heaven, walking toward it, but always in Christ, with Christ, through Christ, dwelling in the heart of the Virgin Mary. Since today one has taken away Christ Jesus as unique and only life and way toward the secure and lasting town where to dwell, we have taken away the Virgin Mary as well. What is the fruit of our foolishness and ignorance? We have all turned

into builders of Towers of Babel. As soon as we think to have reached our safety, here is that suddenly the Lord comes and, through mysterious ways He alone knows, makes us leap out our Towers and brings us back into desert. Bringing us back into desert is his most pure grace. Only in the desert, it is possible to convert to seek Christ, helped by those who are already in Christ and live of Him, in Him, through Him, seeking the eternal Dwelling.

Why does man find the only safe refuge in the heart of the Virgin Mary? Because in Mary's heart, Christ Jesus dwells

FROM JACOB'S WELL

Jesus the Lord has placed his entire truth, his entire heart, his entire salvation, the entire work of his redemption in our heart, on our lips, in our feet and in our hands. Through us, will He believed and confessed as Saviour and Redeemer and through us will He not known, not confessed, not declared Saviour and Redeemer. Through us, He lives in hearts and through us He dies. Every disciple of Jesus is called to make his faith grow. Being one's faith the generator of other faith, if my faith is weak, the faith I will generate in other hearts will be weak. If faith is dead, no one will believe in Christ Jesus through me. If my faith becomes more and more perfect every day, the faith that will be generated in other hearts through the work of the Holy Spirit will be more perfect.

IN SPIRIT AND TRUTH

Responses of Faith

What is the true meaning of this statement: "Life reveals our faith"? What is then the relation between our life and the faith we say to profess?

Life reveals our faith because our faith is faith in the truth of the Word of the Lord. The Word of the Lord is not given to us only to be listened with the ear of the flesh. It is given to be listened with the ear of the Spirit in order to turn it into our life. One preaches the Word, listens to it, accepts it puts it into heart, lets it be turned into our life: it must turn our life not in one only part, but entirely. How should one turn it? Giving it the strength, the truth, the essence of Christ Jesus, through the work of his Holy Spirit. If the Word is only listened, but one does not give life to it, if it is not turned into our life, it will condemn us for the eternal centuries. The Lord has given us the grace of his Word; with the Word, he has given us Christ Jesus and the Holy Spirit, in Christ Jesus, through the work of his Holy Spirit, he has given us himself with all his richness of grace and of eternal life, and we made all this abundance of eternal and divine Gifts die in our heart.

Today this is the great illusion of the disciple of Jesus. He fills his mouth with the Gospel, with the Word of God, of truth, of light, he proclaims himself prophet of the living God, his missionary, but, like the Pharisees of the Gospel, he does not live even one ounce of what he says. If only he lived one ounce of Gospel. The other

would see at least a little good will and might put his own heart into account. Instead, not seeing even one ounce of Gospel lived, he will think that believing in the Gospel and living the Gospel are two totally different things. The Gospel can be announced. It can even be accepted. One can even adhere to its truths. But then life can be kept out of it. Keeping the Gospel out of one's own life is the great deceit perpetrated against

What is the use of believing in the Gospel if the immorality of the one who believes is greater than the immorality of me who do not believe?

humanity. Humanity has the right to see the fruits that the Gospel produces in the life of the one who believes in it. Only seeing the fruits he might make the difference between a life without the Gospel and a life reigned by the Gospel. Seeing the fruits he can make the choice of living the Gospel, too. However, if one does not see the fruits and if the one who sees to believe in the Gospel leads a disordered life, made up of vices and immorality, one justifies the other one in the non-faith to the Gospel. What is the use of believing in

the Gospel if the immorality of the one who believes is greater than the immorality of me who do not believe? May the Mother of Jesus come to our rescue. May She let us be most pure evangelic life in the world.

IN THE NEXT ISSUE

You fool, this night your life will be demanded of you

Proclaiming the Gospel showing the Gospel

Mourning and weeping in this valley of tears

What is necessary for every disciple of Jesus to be true instrument of salvation, of redemption, of reconciliation, of peace? Is his only will enough?

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

