

Dacci oggi il nostro pane

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SEVENTH
DAY

XX Sunday O.T.
Year C

I have come to set the earth on fire

Jesus has not come to bring a fire of material, physical destruction on earth. He has come to bring a fire that, while destroying the sin that is in man's heart, is also fire of regeneration, of renewal, of new creation, a fire of sanctification in the perfect conformation to Christ the Lord, the Crucified and the Pierced for love with an obedience to the Father until the death of cross. This fire is the Holy Spirit. This is why Jesus has come: to bring down his Holy Spirit on earth. The Holy Spirit was poured out from the crucified body of Christ Jesus. The Holy Spirit must always be poured into the heart of every man from the body of Christ and it is poured out by the disciple of Jesus

who lives as true body of Christ, as his true Church. The Holy Spirit works from the body of Christ, in the body of Christ, through the body of Christ. If a disciple of Jesus is not in the body of Christ, because he departs from it, the Holy Spirit might never act in him. If the Christian does not work to form the body of Christ, he attests that the Spirit of the Lord is not in him. The Spirit of the Lord is in the disciple of Jesus who works for Christ Jesus and the one who works for Christ Jesus is the one

who works for the sanctification of the body of Christ and to add new members to it.

When a disciple of Jesus lives an out-of-phase relation, founded on mistake, on heresy, on the schism with the body of Christ, he attests that the Spirit of the Lord is not in him. Today we must confess that many disciples of Jesus are deprived of the Holy Spirit. Their history attests it. We do not work for the sanctification of the body of Christ, do not work so that many other members are added to the body of Christ. Rather, not only do they not work for Christ, they have come to work against Christ. Jesus is not one way, is not one truth, is not one life. "I am the way,

For every less true word we say about Christ, we always attest that the Spirit of God is not in us

the truth and the life." I, God and Son of God, am the salvation and the redemption of every man. For every less true word we say about Christ, we always attest that the Spirit of God is not in us. The Spirit of God is most pure truth of Christ Jesus. May the Mother of God help us.



LAMP UNTO MY FEET

Knowing one's own mission

One's own mission is made up of much obedience. The first one, the fundamental, the essential obedience – without this obedience no other obedience can be fulfilled – is that due to the Gospel, to the Word, to the listening of the voice of Jesus the Lord. This obedience is universal, namely it deals with every disciple of Jesus. Without this obedience one is not a disciple of the Lord, is not living branches of Him, who is the true vine. Instead, one is dried branches, ready to be cut by the Father and thrown into fire. The second obedience is to the Holy Spirit and to every obedience placed by Him in the Word of the Father. Obeying the Gospel is not enough, one obeys the Gospel in obeying the entire truth, growing from truth into truth, progressing from faith in the truth into faith in the truth. Today everyone says to be obedient to the Gospel. However, one lacks in the obedience to the truth of the Gospel. And this is the difference between the one who is true disciple of Jesus and bears fruits of eternal life and the one who is not true disciple of Jesus and does not bear any supernatural fruit. The third obedience is to the gift of grace or charisma the Holy Spirit gives to

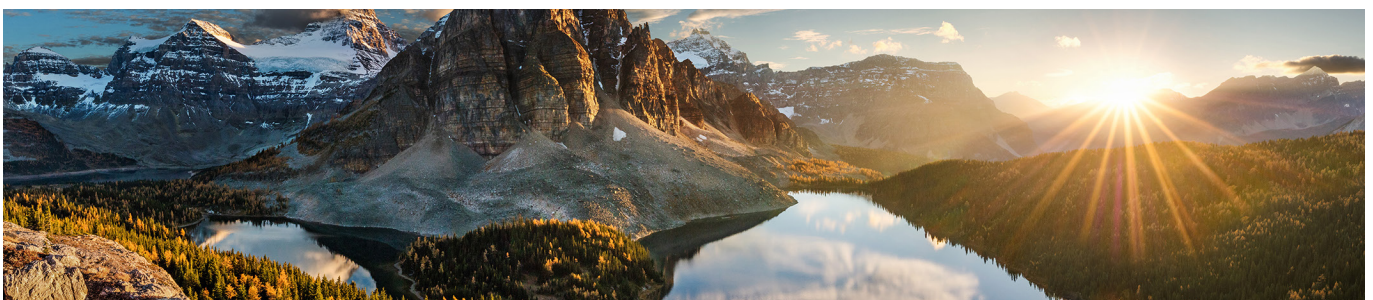
every member of the body of Christ. for the usefulness or the good of the whole body. The one who does not let his own gift grow, the one who does not put it to good use in favour of the entire body might never live his own mission according to purity and holiness.

A fourth necessary obedience is that arising from the sacraments one receives. The baptised must always show how a child of God lives. A confirmed how a witness of Jesus the Lord, of his Gospel, lives. A deacon how one is a servant of the both spiritual and material charity of Christ Jesus. A presbyter must be perfect in instructing the sheepfold with the teaching of the sound doctrine, perfect in the leading of the sheepfold toward the eternal pastures of heaven, perfect in the sanctification of the people of the Lord first exercising in his favour the ministry of prayer and, then, the other most high one of the celebration of the sacraments of

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grace and of salvation. A Bishop is called to be vigilant so that no perverse root is introduced in the purity of faith. His mandate is to be very careful so that the Gospel is always preached and taught in its most pure truth, and this can

happen if, day by day, he grows in the Holy Spirit so as to be able to see with its eyes and to love with its heart. Without this obedience to the received sacrament and to the new nature that is created from the sacrament, one makes no progress in the conformation to Christ. Jesus has given complete fulfilment to every obedience. There is no word not fulfilled by Him. Another obedience is extremely necessary: the Christian is always called to obey the Gospel. He cannot appeal to the conscience. The Christian might never put his conscience face to the Gospel. Instead, he must sacrifice, on the altar of the obedience to the Gospel, his conscience, his science, his will, his thought, each of his desire. Today this is precisely the mistake and the confusion within the Church: putting one's own ego first before the Gospel. Instead of sacrificing one's own ego to the Gospel, one sacrifices the Gospel to one's own ego. Instead of giving every obedience to the Gospel, one prefers to follow current trends and sacrifices the Gospel to the thought of the world. This confusion and this mistake must always stay away from the heart of the Christian, from his mind, from his life. If this multiple obedience is not perfect, the disciple of Jesus can never bear true fruits of eternal life.



IF YOU LISTEN...

Turn then your eyes of mercy toward us

The eye is the gaze of the heart. As the heart is, so also is the eye. If the heart is benevolent, merciful, piteous, compassionate, rich in love, so also will the heart show these virtues. Instead, if the heart is truculent, ruthless, dirty, lurid, so also will the eye express these vices. Jesus demands each of his disciple a pure heart to have such limpid eyes to see God. "Blessed are the pure in heart for they will see God." Besides, the pure heart is capable of seeing the "Incarnated" God, the God who "identified himself" with the "poor, humble, evicted, enslaved, exiled, humiliated, sinner, prisoner, miserable." With the God who is always close to us, who walks alone in our towns, who, exploited, works in our homes, who, sick, fills our hospitals, who, criminal, crowds our prisons, who, refugees, overflows the refugees centres, who, seasonal worker, tramples our countryside strewing it with the sweat of his brow for a miserable wage. With the God who sells his body throughout the streets, victim of modern systems of slavery, who

is packed in slums and hovels. The pure heart is capable of seeing that God who has a place in the social scale below animals.

If we want the Virgin Mary to see us with her eyes filled with mercy, piety, compassion, maternal love, to see us and bend over us to bring the comfort of her presence and the help of her almightiness by grace; to pour upon us every heavenly blessing, starting from the forgiveness for each of our sin, it is righteous that we also begin to see the "poor and humble God" who lives close to us, before us. If we do not see this "incarnated, visible, present, intrusive God" with eyes of mercy, but only with eyes of impiety, sin, selfishness, evil, wickedness, envy, concupiscence, vengeance, desire of great justice, if we do not forgive him, do not encourage him, do not help him, might She, who is Mother precisely of this "visible God", have piety on us? If we harass him, exploit him, if we deny him the most elementary rights, if we treat him worse than our barn animals, might the Virgin Mary, Mother of

mercy and of piety, ever bend over us to alleviate our wounds and to make us recover from our spiritual misery? Then it is righteous that I ask myself: can I invoke the merciful eyes of the Virgin Mary? I can, if my heart is merciful. If it is without compassion, I might ever ask Her for something. I must first ask for a new heart.

Can I invoke the merciful eyes of the Virgin Mary? I can, if my heart is merciful

FROM JACOB'S WELL

Preaching Christ today means to preach an enemy of man. We have come to such abysses of foolishness. Inviting to Christ is offending man. This fall from the most pure faith in Christ has not fallen on us as a bolt out of the blue. It has remote origin. If you take away a truth from Christ today and if you take away a truth from the Church, one has come to this heavy disaster within around a century. The most serious responsibility is of those who are in charge of the vigilance and have omitted to be vigilant, they often endorse falsities and lies about Christ and the Church. No one is above the Gospel. We are all servants of the Gospel. May the Mother of God intercede. Without her intervention, Christ Jesus will be even more deprived of his truth and the world will precipitate in more and more deep darkness.

IN SPIRIT AND TRUTH

Responses of Faith

Why should the life of every disciple of Jesus be placed at the service of the mission of the Church? But what is the mission of the Church to which I must consecrate my life?

The mission of the Church is to form the body of Christ, making it grow in the highest holiness through the personal sanctification of every member and adding, through the announcement of the Gospel and the invitation to the conversion and to the faith in Christ Jesus, always new members. Why should one form the body of Christ in holiness and in adding new members? Because the body of Christ is made by the Father, in the Holy Spirit, the instrument through which the light, the grace, the truth, the holiness that is in Christ is poured out into hearts for their conversion and salvation. If the body of Christ is not formed, man remains without redemption, without salvation, without eternal life. He can never become a new creature. He will remain an old creature, a creature of sin. In Christ Jesus, who is the Lamb of God who takes away the sin of the world, the body of Christ is the Lamb of God who takes away the sin of the world. Without his body, Jesus can never take away the sin of the world. Here is one of the many truths taught by the Apostle Paul about the Church: "As head over all things to the church, which is his body, the fullness of the one who fills all things in every way." The Church is the body of Christ, the fullness of Christ. Christ fills, fulfills, gives fullness to all things in each thing.

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The Church, body of Christ, is the fullness of Christ. Christ is the body of the Church. The Church gives fullness to Christ. Christ gives fullness to all things in each thing. Christ cannot exist without the Church. The Church cannot exist without Christ, it would be similar in all to a body without his head. Now, a body without its head is in death. However, if the Church is the fullness of Christ, it gives fullness to Christ, it is called until the day of Parusia to form the body of Christ both making it grow in every fullness of light, righteousness, charity, mercy – namely showing all the fullness of Christ that is truth, grace, light, eternal life – both making it grow with the adding of new members. If the Church does not make its body, that is the body of Christ, with the adding of new members, it attests to be a Church without its truth. A disciple of Jesus who does not strive each of his energy to give fullness to Christ, does not love his Teacher. He does not love Him for he does not love the eternal source of his life. But he does not love man either. Not leading the man to Christ, he deprives of the eternal source of his life and of his light. He condemns him to remain in darkness and in death forever.

IN THE NEXT ISSUE

"Lord, will only a few people be saved?"

Jesus, trust me!

And after this exile show us Jesus

Why must faith be necessarily tested? Is there not the risk of falling from it and losing it completely?

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

