

Dacci oggi il nostro pane

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SEVENTH DAY

XXV Sunday O.T.
Year C

No one can serve two masters

One cannot serve two masters: either one serves the thought of Christ or one serves the thought of the world. If one serves the thought of the world, the entire thought of the world is turned into thought of God and attributed to Him with satanic ability. Have we not deprived the Church of its most pure truth today? Have we not reduced the Holy Spirit to earthly and sinful wisdom, to justifying wisdom of each of our falsity, each of our foolishness, each crime and misdeed committed by us? Have we not deprived the human nature of its most holy morality? And thus we pretend to be servants of Christ, while we are only actually

servants of the prince of the world, enslaved to his thought and to his lies about God, about Christ, about the Holy Spirit, about the Church, about the Gospel, about man, about time, about eternity, about life and about death. Ours is a dark time. It is always dark when a ministry of the light turns himself into a ministry of darkness wearing the garments of light, though, the garments of love and of mercy, the garments of the dignity of man.

No good is ours. Everything is of God. Even our life is not ours. It is of God. What does Jesus ask us? He asks us to use every gift of God, putting it at the service of charity, of righteousness, of mercy, of piety, of alms toward every other man, so that we may gain our eternal life. The children of darkness know how to provide an earthly future for themselves with the possessions of the others. Much more should the children of light do it. Jesus demands his disciples to gain a good eternal future putting both the spiritual and the material goods at the disposal and at the service of the others. No one should delude himself, nor let himself be deceived.

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The eternal future of beatitude is a gift of God, but it is also a fruit of man. How does one bear that fruit? Putting all the goods the Lord daily bestows on us at the service of charity, of hope, of faith, at the service of Christ the Lord. Mother of God, do not let us take possession of the gifts of the Lord. Let them be all put at the service of the sake of Jesus for the triumph of his Gospel and of his truth.

LAMP UNTO MY FEET

The fullness of all things is Christ and it is in Christ

Here is what the Holy Spirit of Christ Jesus says through the mouth of the Apostle Paul: "Which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way." (Eph 1,20-23). "and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen." (Eph 3,17-21). "He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile

all things for him, making peace by the blood of his cross (through him), whether those on earth or those in heaven." (Col 1.18-20). "For in him dwells the whole fullness of the deity bodily, and you share in this fullness in him, who is the head of every principality and power." (Col 2,9-10). Christ Jesus is the fullness constituted by God so that he gives fullness to each thing: fullness to the invisible creation and fullness to the visible creation. Fullness to the Church and fullness to every man.

If we deprive Christ of his truth, it is as if we emptied the oceans of their water and deprived earth of water. Everything is wrapped by death. Everything dies. Indeed, without Christ, one is not from the will of God. One is from the will of man and consequently one is in death

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If we did it, we would deprive Christ of his life and also the Church of her life. If Christ is the fullness of every man and in man Christ receives his fullness, can we declare Christ not necessary to man and man not necessary to Christ? If we do it, we condemn Christ not to

be true Christ and we also deprive man of the truth of his being. The truth of man is Christ the Lord. Being Christ Jesus the fullness of the Church and of man, man is clothed with the fullness of Christ only when he becomes body of Christ and lives as body of Christ. One becomes invisible body of Christ becoming his visible body, becoming Church of the living God. If we do not become Church, we are not body of Christ and we remain ocean without water and earth without air. We are not instruments of life, but of death. We are bodies emptied of their soul and their spirit. Christ Jesus is the only and unique fullness of man. Fullness in time and fullness in eternity. However, if Christ Jesus is not fullness in time, neither is He fullness in eternity. May the Mother of God help us. We want to become true fullness of Christ and work so that every other man becomes it. The one who does not become fullness of Christ will not be able to work for the others.



IF YOU LISTEN...

Full of Grace

The Virgin Mary is filled with grace as She is the "Immaculate Conception of God." In the creation, She is the only "Work of God" with no limits of image and likeness with her Creator. We reflect a spark of the nature and of the essence of God. The Virgin Mary reflects God more than the entire creation put together. She is filled with God. She is clothed with God. She is wrapped with God. Not only is She filled with grace. The grace of her conceiving and the grace of the last moment of her life is not in the same measure. She was filled before. She is filled now. The measure has changed, though. Now it is with no measure. Her fullness is with no limits. God has given all himself to this Woman. He kept nothing for himself. He could give everything for the Virgin Mary lets herself be filled by God every day, as She is humble servant in his hands. The Virgin Mary is the perfect collaborator with God. We can apply to Her the image of the vessel and the potter in a very perfect way. God is the potter. The Virgin Mary is the Vessel. She is the

Vessel that opposes no resistance, neither of one only venial sin, of one only "innocent" transgression, of one only little motion of her heart.

Day after day, year after year, the Lord works his Vessel and makes it a Masterpiece. The Virgin Mary lets herself be worked by God and becomes the most excellent work in his creation. In this divine work, the Virgin Mary participates with the gift of all her will that is made offering of all her body, all her soul, all the spirit. Everything that She is is of her Lord. Being She a gift always offered to the Lord, God can do all He wants of Her. In Mary there is neither the obstacle of one only desire. She never asks the Lord to do this or that gift for Her. She is the one who gives all herself to her Lord and lets herself be made by the Lord according to his divine and eternal wisdom. We must learn that from Her: turning our prayer into a gift of our life to the Lord so that the Lord may do what He needs. Not what we need, but what He needs. The Virgin Mary is poor in spirit. Rather, She is the most poor in spirit. She

owns neither one only desire for her life. Her desire is only one: that She may always be from the will of her Lord and from his wisdom. Always most humble servant of the Lord!

We reflect a spark of the nature and of the essence of God. The Virgin Mary reflects God more than the entire creation put together

FROM JACOB'S WELL

When Satan places his heart in the disciple of Jesus, then the might of evil becomes unstoppable. Does Jesus not say that whoever practises falsehood is belongs to his father the devil? One belongs to his father the devil for he works with the heart of the devil. Whoever works with this heart eludes all the commandments of the Lord for the profit of his heart. Here is why one must be careful so that no yeast of Satan takes a place in our heart. Even the leaven of one of his thought can ruin the batch of our heart, that must be only and always a heart given to Christ so that He may govern it and turn it into a heart capable of consuming itself to build the kingdom of God in many hearts. For every vice that enters our body, there is a piece of kingdom of God that is handed over to Satan.

IN SPIRIT AND TRUTH

Responses of Faith

What is the attitude of man before a command of Jesus? Can he evaluate to obey, and how to obey, or whether not to obey at all with his mind?

Before a command of Christ Jesus there is only obedience. The Gospel according to Matthew ends with three commands given by Jesus to his Apostles. First command: go and make disciples of all nations. Not one nation, but all nations must be made disciples. Disciples of whom? Disciples of the Apostles. Only becoming disciples of the Apostles they can be disciples of Christ. If the Apostles do not make disciples, Christ, too, remains with no disciples. Being a command of Christ Jesus, no one can ever abrogate it. Whoever abrogates it should know that he moves to another Gospel and becomes anathema. Whoever does not obey it sins of omission and is charged with all the committed sins by missed obedience. Second command: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Being the baptism true command of Christ, the one who affirms, today, that baptizing and not baptizing is the same thing – rather, that the baptism is of no use – should know that he is anathema. He is out of the communion with Christ, for he has placed himself out of his will. Third command: teaching them to observe all that I have commanded you. The Apostle of the Lord must not teach from his heart. He is obliged to say all the Words said to him by Christ Jesus to those who have been baptised. Every Word of Christ Jesus must be

subject of his teaching. If he adds or takes away from it, modifying it and transforming it, eluding and falsifying it, he too falls in the anathema pronounced by the Holy Spirit through the mouth of the Apostle Paul.

No one should think that these three commands have been abrogated. If a baptised, a confirmed, a deacon, a presbyter thinks it, an Apostle of the Lord must never think it, for the three commands have been handed over to Him. Not only. He will have to teach these three commands to every disciple of Jesus the Lord. These three commands are teaching of Christ and they must be placed in the heart of every Christian. An Apostle of the Lord who does not consume his life in the obedience to these three commands can declare his mission failed. He will never build the true Church. He will never rise the body of Christ on earth. He will never deliver one only soul from the eternal death. He will work with his thoughts, he will follow his instincts of falsity and of lie, he will work for the death and not for the life, for the falsity and not for the truth, for the darkness and not for the light, for the hell and not for the Paradise. He will work against Christ and not for Christ. Only the one who obeys these three commands of Jesus the Lord works for Christ Jesus.

Before a command of Christ Jesus there is only obedience. Whoever abrogates should know that he moves to another Gospel

IN THE NEXT ISSUE

They have Moses and the prophets. Let them listen to them

The notes of the Christian morality

The Lord is with thee

Can a Christian walk the path leading to the eternal kingdom of God alone? If he cannot walk alone, what is the necessary, rather indispensable, help?

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

