

# Dacci oggi il nostro pane

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## SEVENTH DAY

XXXIII Sunday O.T.  
Year C

### **By your perseverance you will secure your lives**

**H**istory is a sea always in a storm. The perennial storm of history has the aim, though, to lead man to conversion, so that he acknowledges God as his Lord, bows down before Him and worships Him, not only as God and Creator, but as true unique and only Lord of his life. Our God is not the Lord, not the Creator, not the Almighty God to pray so that He makes storms cease, so that we may continue in our idolatry and immorality then. Let us reflect about our days. This devastating pandemic had an outbreak. First, someone has lifted up a plea to the Lord, but with no will neither of conversion, nor to take his life in the true faith again. Immediately then, we have glimpsed the salvation from science and it has become our new true God. We have science, we do not need God. However, pandemic has not been eradicated by science yet, because the virus changes and adapts itself to our remedies every day. If this were not enough, what do men do? They add a war that is leading the entire economy of the world to ruin. When one thought to be able to leave pandemic, here is that war immediately arises. What pandemic has saved,

war is devouring. What war has left or will leave, the foolishness and the ignorance of men will devour it, they who deprived of the wisdom of the Lord, think that building remedies of clay, the storm may be ceased, stopped, dominated, governed, controlled. In this perennial storm, what does the disciple of Jesus have to do? Remaining in the most pure confession and profession of his faith. He will have to live of faith, walking from faith to faith. His remaining in the faith does not calm down the storms that come one after the other one, it does not eliminate evil from the world. The true faith is living every storm always remaining in the obedience to the Gospel. And here is the perseverance that Jesus demands: the Christian must pass from a cross to another cross always remaining in the Word of Jesus. If, when He comes, the Lord will find him in his Word, the Christian will enter the blessed heavens. May the Mother of Jesus come to our rescue and teach everyone how to carry the crosses each other.

*The true faith  
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## LAMP UNTO MY FEET

### Let the children come to me

Let us attempt to reflect on some right of the children, not on those after birth, that are right of the soul, of the spirit, of the body, natural and supernatural rights, rights for the time and for eternity. Let us reflect instead on some rights that are before the conceiving itself. Every child has the right by nature, by creation, as this is will of God, of his Creator, to be born of a family. Every child must be the fruit of a family, not of a man and of a woman, not of a test tube, not of a machine, not of illegitimate unions, not of extra-marital relationships, not of pre-marital relationships. Not of wombs for rent. Not of surrogate mothers. Not of biological mothers, either. Not of sperm and of egg sold and bought. By nature, he must be born of a true family and only that between a man and a woman is true family, with a public pact in which, before the world, one commits oneself to faithfulness and indissolubility. The only true family is that that has been constituted before the Church and the world, before God and men. The Catholic Church does not acknowledge other families among her children. The only true marriage is that celebrated and constituted in the sacrament. Every child, son of Christians has this right: being born of a Christian

family. Every other conceiving and every other birth is not according to the Law of the Lord. It is not of the nature become Christian, obliged to observe the law of Christ.

The child has the right to know his Creator. Not the One who has created man and woman in the beginning of history. For the biblical faith and for the Catholic doctrine, this is pure falsity. Man and woman give the body, the flesh to the child.

But they are not the only procreators of the child. Flesh is not of the child. The soul of man is created directly by God and it is the soul that makes flesh a human being. It is a right of the soul to know his Creator according to most pure truth. If it is his right, no child, no man must be prevented from knowing his true Creator, his true Lord, his true God. One can forbid no child the path toward the purest and holiest truth. And this is the true meaning of the religious freedom. Religion freedom does not mean that everyone can live the religion one wants. Instead, it means that to every child, to every man one must leave the freedom to seek and find the true God. But also that one can announce the true God, the true Lord, without imposing or forcing to accept, though. To us the freedom

of offering the true God. To the others the will to accept or refuse him. This right to the knowledge of the true Creator of man, the Catholic Church acknowledges it to the child before his conceiving. But a third right of the child, even before being conceived, exists. It is the right itself to be conceived. The family wanted by God is ordered not only to the intimate union of man and of woman, namely to make one only flesh, but also so that another life arises from the only flesh. Responsible paternity and maternity does not mean that having or not having children is from the will of man or of woman. Instead, it means that the right of the child to be conceived must be lived with great responsibility. Being responsible means that one must give account to God of every decision taken. However, these rights for a Christian with no reference to God, to his divine will, are nonsense, foolish arguments. They are a chimera and a tale of other times. By now, only the will of man rules.

*To every child, to every man one must leave the freedom to seek and find the true God*



## IF YOU LISTEN...

### For your seven sorrows, for your sufferings, intercede for me!

**T**oday the Virgin Mary is at the feet of the Cross of the mystical Body of Jesus the Lord. She is there to offer it to the heavenly Father as true holy sacrifice, pleased for it is sanctified by her suffering, silent, hidden love. To Her, who wishes to offer us too to the Father as pure and stainless victims, we ask to intercede for us and we ask for it for her seven sorrows. She is to intercede for us before her Son Jesus as She did in the wedding of Cana. She is to ask Him to perform the miracle of the wine, otherwise the joy at the table of humanity ends. In fact where Christ is not invoked, since his Mother does not intercede, at the table of humanity there is sadness, dismay, solitude, daze, abandon, disdain of life, spiritual and often, also physical death. The vision of the feast of humanity, where the Virgin Mary was not invited and Christ is absent since his Mother is not there, is very concerning. It is a vision of death, not of life, a vision that leaves the spirit breathless, because of that pestilence of mind and of heart that lacerates

the truth and kills it inexorably, for man abandoned himself to such a foolishness, ignorance, silliness, that make him a person with no more moral rectitude.

The Virgin Mary is to return to intercede for us, otherwise there is no longer hope at the table of humanity. We ask the Virgin Mary to presents Herself to Christ Jesus with the power of the grace and of the blessing God has granted her for her seven sorrows and her sufferings. The seven sorrows are the perfection of her sufferings that has its culmination at the feet of the cross. Here She had to do more than Abraham and more than every other man before and after her. Here She had to offer the Father Christ Jesus for the redemption of the world. The Father asked two sacrifices before the cross: his and that of the Mother. God, the Father of our Lord Jesus Christ, has given the Son for the salvation of the world. The Son has let himself be given with an obedience without question. The Mother, as well, true Mother of the Son of the Most High,

as the Father has given the Son for the redemption of humanity. In this sacrifice, the Virgin Mary has also offered Herself, becoming one only sacrifice, one only oblation, one only holocaust with Jesus. For this immense sorrow, we ask Her to intercede, knowing that the Son will certainly listen to Her, every time we turn to Him through her means. When our prayer raises to Christ through the means of the pierced heart of his Mother, He cannot say no. His Mother asks for it.

*When our prayer raises  
to Christ through the  
means of the pierced  
heart of his Mother,  
He cannot say no*

#### FROM JACOB'S WELL

The disciple of Jesus must be concerned with one only thing: loving Jesus with all heart, with all soul, with all strengths, handing all his life over to this love. How does one love Jesus? Listening to his Word. Turning his commandments in one's own life. When the disciple of Jesus dwells in the commandments received and lived according to most pure love and most holy truth, with an obedience getting until the death of cross, the Father, the Son and the Holy Spirit come and take dwelling in Him, live in Him and he becomes not only holy temple, but also living presence in the world and of the Father and of the Son and of the Holy Spirit. If he is living presence, he visibly becomes love of the Father, grace of Christ Jesus, truth and light, love and holiness of the Holy Spirit.

## IN SPIRIT AND TRUTH

Responses of Faith

### Our faith teaches that we are body of Christ. What does this truth involve for the Christian? How does one live as true body of Christ?

**T**he Christian must always think himself as body of Christ. What does always thinking himself as body of Christ involve? It means that his life with each of his gift of grace and of truth is necessary to the body of Christ so that it may abound in every life of holiness and also of mission. What would the world be without the evangelizing mission of Paul? But what would the Church be today and always without the most high truth about Christ Jesus and about the Church herself? Here is why one must always think himself as body of Christ at the service of the body of Christ. Then, there is another way to stay with Christ: committing every energy in building the body of Christ. Building the body of Christ, one already lives with Christ, for one lives through Christ and with Christ. Every desire must be lived in the law of the purest and holiest faith. That desire that prompts to abandon the body of Christ for a greater personal good is not Christian. The personal good of the Christian is the body of Christ and every personal good that cancels the good of the body of Christ is not true good for us. Dying to stay with Christ is not a true good because it is a good that deprives the body of Christ of its greatest good. It deprives the communities of their greatest good. It is a water stream that longing to overflow in the great sea, leaving all the earth sun-

dried and every plant with no possibility to produce fruits for men. One certainly achieves the personal good, but at what cost? Here is why everything that we desire, decide, want, do, say, must always be desired, longed, decided, wanted, done, said for the greatest good of the body of Christ. If we exclude the good of the body of Christ, we exclude our good too. It is truth.

Our good is the good of the body of Christ and the good of the body of Christ is our unique true good. Here is why those who think to the particular good and do not think to the universal good of the body of Christ are in a great fault. Those who destroy the universal good that is the good of the entire body of Christ in order to achieve a particular good are in a condition of mortal sin, then. Individualism has conquered hearts today, though. The good of the individual comes before the good of the others. This means that selfishness is capable to destroy an entire community, whether it is an ecclesial community and a non-ecclesial community of any nature. May the Mother of Jesus come to our rescue and teach us put our entire life at the service of the body of Christ.

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#### IN THE NEXT ISSUE

Our Lord Jesus Christ King of the Universe  
Rather, he emptied himself, taking the form of a slave  
Grant that I may truly look at the Cross of Jesus without sin  
How can we show the world today that great is the love of Christ in our hearts as the love of Christ Jesus for his Father was?

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

