

## "BEING REDISCOVERED A MOTHER":

### A PARISH PRIEST, A NOVEL, THE FAMILY REALITY

Father Alessandro Carioti, parish priest and theologian, has just published "Being rediscovered a mother". A work that, in the freshness of the narrative style, focuses a careful and positive look on the difficult dynamics of families.

«The idea of writing a novel was not born in a short time - reveals the author at the headline "Fragments of Peace". Five years passed before I decided to make it happen. I devoted a lot of time on young people and also on numerous training courses for families, so I realized that I could, indeed I had to write a book that was within everyone's reach, a book capable of involving young people and adults".

Voiceover is a single mother, who suddenly discovers her daughter's raw experience with drugs. The hard way starts for her to take hold of her role as a mother and establish a genuine relationship with her daughter, until then never really sought. "The story is totally conceived by me, it is the result of imagination - Father Alessandro explains. Despite this, like many novels, the book expresses something current, comes into contact with us personally and concerns experiences close to us".

It can be expected that the work - beyond the narrative purposes - has a direct link with the daily mission of a parish priest and a "pastoral" purpose. The author does not hide

it: "It is clear that the novel is not only the description of affecting and moving events, because behind these plots there is an effort: that of conveying a message, some truths that I consider important and which give a meaning not only to the individual moments of the plot, but also to the life of those who read carefully behind the lines of each page».

Despite the intensity of the themes dealt with, the positive gaze with which the author is able to observe the soul, the anxieties and the sufferings of the characters, without suggesting judgments towards them, is striking. Rather, the story is oriented towards a prospect of hope capable of involving the reader: «"Being rediscovered a mother" is the title of the book, but also the central idea impressed in the story. It suggests to readers that when we are "under pressure", tried, suffering, we tend to surrender normally, to remain prostrated by the burden of the circumstances that weigh on us. On the other hand, the novel makes it clear that in difficulties we can grasp a reason to continue fighting, going forward. Only in this way, on the contrary, will we take out of the undisclosed potentialities of the energies unknown to us. Of course, this is not valid only for the mother of this novel, but for any person who, with faith, is willing not to look at herself and her existence from the perspective of abandonment, mere resignation and even worse of desperation (...) After all, the characters of this story cry to our conscience that, where there is depression and pain, right there an outstretched hand, capable of making us rise and live again, can always emerge. This unpredictable help has only one name: hope".

Therefore, this is a book for everyone, that has already become known during the summer and that surely, at the resumption of the pastoral year, will find a lot of space even in the activities of parishes, movements and youth groups.

## He who eats me will live for me

God has given us eternal life and this life is in his Son. He who has the Son has life; he who has not the Son of God has no life (1 Jn 5: 11-12). We can apply this truth to the Eucharist: The Eucharist is eternal life. Who eats the Eucharist eats the eternal life that God has given us in his Son. Whoever does not eat the Eucharist remains without eternal life. He rejected the great gift the Lord gave him in his eternal Son. Real is God, real is Christ Jesus, Son of God, real is eternal life, real is the body and blood of Christ the Lord. Christ Jesus has the eternal life of the Father, in the communion of the Holy Spirit and he lives for the Father. We feed on Jesus the Eucharist, we eat the eternal life that is the Father, but also the Son and the Holy Spirit, moved and guided by the Spirit and we live for Christ, who lives for the Father. We too live for the Father. If we do not eat the Eucharist, we do not live for Christ, we can never live for the Father. We lack the life of the Father that is in Christ.

This truth must open the eyes of our mind, so that we free ourselves from all foolishness that makes us utter insipid words against Christ, the Father and the Holy Spirit. They are insipid words, because they are not true, not straight and without any truth, when we say that we can go to the Father without Christ. How can we go to the Father, if the Father does not come to us except for Christ and he knows nobody as his son of adoption except through Christ and in Christ? How can we declare that all the ways are good for salvation, if they are ways without eternal life, being this only in Christ Jesus? How can

we affirm that baptism is no longer needed to be saved, if the adoption and participation of the divine nature occur through incorporation into Christ Jesus, being born of water and the Holy Spirit? If Christ Jesus says the truth, we say insipid words. If then Christ said insipid words, then we are true. But I firmly believe, with conviction in the Holy Spirit, that from the cross through obedience to the Father, we cannot say insipid words. As a result we are the ones that say words that are foolish, without truth, that destroy the ways of true salvation.

Our life attests that our words are insipid. The life of Jesus that is annihilated in obedience until death on the cross reveals that his word is true. Instead, we who drown ourselves in vices and sins, we attest that our word is false and we say everything as justification of our vices and every transgression of the holy Law of the Lord. Personally I have never heard a person crucified on the tables of the Commandments or on the wood of the Gospel pronounce insipid words against Christ and his Word. Instead I saw the crucifiers of the Commandments and of the Gospel utter every foolish word against Christ Jesus. Whoever lives for Christ always testifies for the truth of every Word that has come out of the mouth of Christ. Who lives for himself in sin, speaks for the defence of himself and his sin. But he blasphemes because in the name of a Christ he works everything he thought and invented. Mother of God, ensure that no disciple of Jesus says a single insipid word against Him.

**Father Costantino Di Bruno**

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# "YOU ARE THE MESSIAH"

## Reflections starting from the Homily of H.H. Francis on the Solemnity of the Apostles Peter and Paul (29.6.2018)

There are many ideas for reflection in the homily that Pope Francis held on the occasion of the Solemnity of the Holy Apostles Peter and Paul. The question about the true identity of Jesus, which opens and concludes his homily, seems to us to be the fulcrum of his discourse, around which all the other considerations intertwine: "The whole Gospel wants to answer the question that lodged in the heart of the People of Israel and that even today does not cease to inhabit so many faces thirsty for life: "Are you the one who has to come or we have to wait for another?" (Mt 11: 3). A question that Jesus takes up again and asks his disciples: "But you, who do you say that I am?" (Mt 16,15). Peter, taking the floor, attributes to Jesus the greatest title with which he could call him: "You are the Messiah" (cf. Mt 16:16), that is, the Anointed, the Consecrated of God" (Homily). Even if by revelation from heaven (see Mt 16.17), Peter knows the true identity of Jesus and manifests it. He is the Messiah, that is, the one sent by the Father for the salvation of humanity, the only Saviour and Redeemer of man.

We believe that knowing, believing and announcing this truth - which is one of the fundamental and unavoidable truths of our faith - is nowadays necessary, as we live in a time when confusion reigns supreme. The "bitter" words that, in the midst of the Arian crisis, Basil of Caesarea pronounced seem very timely: "There is a great commotion everywhere; it is no longer possible to distinguish between friend and foe, each one hits the other; the Church has become an indescribable confusion" (On the Holy Spirit, 30, 76).

Even today, like yesterday, the "problem" is Christ. His true identity is no longer recognized, because people no longer believe - according to the words of the Apostle Peter - that he is the only Saviour and Redeemer of humanity. In fact, Jesus is often equated to other founders of religion, as if He is a Saviour among the many saviours, a Redeemer among the many redeemers. Consequently, becoming disciples of Jesus or becoming disciples of others would produce the same fruits of eternal salvation. It is not understood that these statements destroy the cornerstones of our faith, as they proclaim superfluous Christ, the Church and the Sacraments. All that previously was, rightly, considered essential for salvation, today is, falsely, considered accidental. This is the reason why starting from the announcement of the true identity of Jesus seems fundamental to us, because it is necessary for everyone to know that He is the one and only Saviour of the world as the following words - even more explicit than Peter - highlight: « There is no salvation in any other; For there is no other name under heaven given to men, wherein it is established that we are saved" (Acts 4:12). Proclaiming this truth to all men is the task of the Church. Then everyone is free to make his choices - of which he will have to account precisely to Jesus on the day of judgment - but everyone must know - as much as it depends on us Church - that being converted to Christ and walking according to his Word is necessary to enter in the fullness of salvation, which only God incarnate has merited for us. Let us ask the Virgin Mary to convince us of this truth.

Father Alessandro Severino

The  
Lord's Day  
ROMAN RITE

IT IS MY FLESH FOR THE LIFE OF THE WORLD  
(XX SUNDAY O.T. YEAR B)

### COME, EAT OF MY FOOD (Pr 9,1-6)

Wisdom is the gift that the Lord gives to the man of his eyes so that he may see everything according to fullness of truth; of his heart so that he may love as he loves; of his intelligence so that he may enter into the mystery and understand it in its full truth; of his advice so that he may know from time to time to choose the best for him. It is God who gives himself to man as his life. This gift is not made once and for all. We can say that God is like air for us. Every moment the air must be breathed. If you do not breathe, you die. God is the oxygen of the soul, of the spirit and of the body of man. One breathes God, one lives of God. One does not breathe God, he dies in the life of wisdom. For this reason we are invited by wisdom to always eat and drink wisdom. We eat wisdom, we become wise. We eat God, little by little we become deified. You stay far from Him, you die in the death of sin and evil.

### NOT AS FOOLISH PERSONS BUT AS WISE (Eph 5,15-20)

If the Christian eats perennially Christ, in his body and in his blood, he nourishes himself with him, he cannot live except as a true disciple. He is no longer allowed to live as a simple son of Adam, spending his days in the foolishness that transforms his life into idolatry and immorality. He must live as a wise man. But what is wisdom for the Christian? It is not the Word of the Gospel, nor is it the Word of revelation. Wisdom for the Christian is the Holy Spirit, that is given to him as a gift of wisdom, so that he may be led to all the truths that is God, that is Christ, that is the Holy Spirit,

that is the Church, that are the sacraments, that is grace, that is the Gospel and that is the whole of Scripture. The Gospel says what the Eucharist is. Whoever has to give the heart the whole truth of the Eucharist is the Holy Spirit. But the Eucharist is the truth of eternal Wisdom. The Holy Spirit always comes to lead the Christian to the whole truth of God and of man.

### MY FLESH IS TRUE FOOD (Jn 6,51-58)

We know that the Eucharist is true, real and substantial body and blood of Jesus the Lord. It is not a symbolic thing, or a sign of Christ. Whoever wants to confess the truth of the Eucharist must exclude every symbolism that reduces it to a pure mode, but without the truth of its real, substantial and true transformation of bread and wine into the body and blood of Christ the Lord. The Eucharist is true body and true blood if it is celebrated by the priest in the apostolic succession. Where there is no apostolic succession, the Eucharist is not the Eucharist. It is simply a symbolism without any efficacy, because the reality of the body and of the blood is missing. You do not eat symbolically and not even for imagination or for vision. We eat by taking real food and turning it into our body and blood. Taking, eating, body and blood are one reality. We eat if there is matter. There is no matter you do not eat. You take the matter. The matter is absent nothing is taken. The Eucharist is a mystery of real, substantial and true presence.

by the theologian

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