**Year XXXIII n. 22 October 23, 2016**

**And this was prudence, to know whose is the gift**

Man has science, but almost he always uses it for evil. He uses it for death and not for life. He lives on a land that is the masterpiece of his Creator and every day produces in it deep cracks of death. Today, man is leading even his very nature to its complete dissolution. He would have so much wealth in the hands as to make everyone live in a paradise of well-being. Rather than using it to enrich, he uses it to impoverish millions and millions of people, forcing them to starvation. The man who is capable of living at every latitude and longitude, runs away from his land, from his roots, because men with the power of science and technology have made those regions impossible to live in.

Why does a man who says he is intelligent, scientist, technological, capable of any invention, direct to evil more than to good, to kill more than to enliven, to impoverish rather than enrich everything he thinks and operates? From the right answer everyone will know how to adjust his present and his future, in which the present and the future of all humanity is also enclosed. The man uses badly, will always use badly wealth, beauty, science, intelligence, earth and all that is in it, for the Lord created him in a different way than all other living beings, including dogs and cats, today so much exalted and worshiped.

God made man in his image and likeness. If he wants to use the whole of creation and himself for life, goodness, peace, joy, love, the spiritual and material growth of himself and of others, he must always be from the divine will. If it goes out of the will of his Creator, he immediately loses all wisdom, ordered to the use for the good for everything, including intelligence and every fruit of it. When man gets out of God's will and puts himself in the hands of his own, the use of rationality is no longer ruled by wisdom, but by lust. Instantly he becomes a death operator.

Thought, intelligence, rationality delivered to the lust, envy, stupidity, ignorance, greed and avarice of man, are capable of any evil. The foolish man thinks that evil is that of yesterday and fights so that evil does not happen again. That perhaps history has ever known a double repetition of the same evil? Every day evil is new. When man becomes aware of the evil, which is always the one of yesterday, he begins to fight it, leaving undisturbed the evil of today. It is the evil of today, that man creates and does not see, that destroys us in body, spirit, soul, in time and eternity.

Solomon must rule a great people. He knows that with his mind, his heart, his thoughts, his rationality and intelligence, a people cannot be governed. He lacks the use oriented towards the good of all his spiritual faculties. The use according to the truth of all good comes from wisdom, which in turn is a gift of the Lord. This gift must always be asked before, during and after every undertaken action. Is there a greater good than the body, the spirit and the soul of a man? What is the man doing of them without wisdom? He is delivering his body to death because he is entrusting it to drugs, alcohol, vice and concupiscence. He is sacrificing the spirit to an endless dissatisfaction because he has donated it to every impure, immoral and obscene thought. He is preparing the soul for eternal perdition.

*Wisdom reaches from end to end mightily and governs all things well. For she teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these. And knowing that I could not otherwise possess her except God gave it -  and this, too, was prudence, to know whose is the gift -  I went to the LORD and besought him, and said with all my heart (Cf. from Wis 8.1 to 21).*

Today, man is destroying God, his Creator and Father, Jesus Christ, his Saviour and Redeemer, from whose heart springs only the divine wisdom which is the Holy Spirit. Every day he is destroying the Church, the only mediator of the gift of Christ and the Spirit. Might ever this man be said to be wise? That he is supremely foolish is attested by his hatred for the source of wisdom. The man of today is very similar to a band of robbers in the desert. They come, poison the only source of water that exists. They are not the only ones to die, but all those who come to quench their thirst. They give themselves death, by giving death. They kill themselves, by killing. They use the poison of foolishness to commit suicide, condemning all humanity to suicide. Foolishness poisons everything. Even the food that is eaten is a lethal poison. The body is a deadly poison. The soul is destined to eternal death. Where then is the science, intelligence of this man who says he is evolved and free, if he can only produce death?

Virgin Mary, Mother of the Redemption, you who are the Mother of the Eternal Life, help us to free ourselves from the foolishness that is consuming us, because it is reducing our land into a cemetery of death, into a desolate valley. You will pray for us and ask your Son to never tire of loving us. If necessary, to let himself be still crucified once more for our redemption. You who are of all means, Holy Mother, save us from our folly of eternal perdition.

***Father Costantino Di Bruno***

**An integral ecology**

*Reflections starting from the Message of H.H. Francis for the World Day of Prayer for the care of creation (09/01/2016)*

**AN INTEGRAL ECOLOGY**

*"As the integral ecology highlights, human beings are deeply related to each other and to creation in its entirety. When we mistreat nature, we mistreat even humans. At the same time, every creature has its own intrinsic value which must be respected"* (*Message*, 1). Pope Francis recalls in these words a pivotal category of his ecological thinking, already at the heart of the encyclical *Praised be* (LS). The "integral ecology" expression means a vision to the commitment of the "common home", the planet, which integrates the divine and the human horizons.

This ecology begins with recognizing the common house as "creation", ie work of God the Creator. Respect for nature, for the intrinsic value of each creature, starts right from the knowledge that it is a gift of God, to be preserved and enhanced. However, taking care of creation, indirectly, is also taking care of the man. You could compare this attention to the "common house" to the one every good person reserves to his own home. We take care of it not so much for the building itself, in its materiality, but for the people who live there. So, care for creation is an act of love for the present and future generations. It is for this reason that the Pope comes to propose *"a complement to the two traditional list of seven works of mercy, adding to each the care of the common home"* (Message, 5).

**ECOLOGICAL CONVERSION**

In the perspective of an integral ecology, promotion and preservation of the harmony of creation imply a full involvement of the person. In fact, in the Christian sense ecology does not consist in the simple search for good technical solutions to environmental problems or in a series of acts and extrinsic practices - however noble and necessary -. An ecology of this type is partial and superficial ecology, aimed at solving some ecological problem, but does not face the ecological problem at the root. On the contrary, faith teaches how evil enters the world for man's sin. The harmony of creation was disturbed from his original transgression (cf. *Gen* 3: 17-19; *Rom* 8: 18-22). To bring creation back to its natural harmony then it is necessary that the man brings his own nature back in harmony with the law of his Lord and Creator. It is no coincidence that the Pope has decided to propose St. Francis of Assisi, as an *"example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically [...] He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself"* (*LS*, 10).

Practicing the work of "ecological" Mercy therefore implies an "ecological conversion" (Message, 2), which, like any act of conversion, calls everyone to a profound revision of his way of being, on the spiritual and moral level. As a matter of fact, it is not lawful to shout to the corruption of creation, to his downfall, without first of all, questioning the own lifestyle, without grasping the connection between their own sin and their vices and the deterioration of nature. Many complain as an example of rapacious exploitation of the planet. However, few are willing to review a materialistic lifestyle, marked by frenzy and consumption. A man unable to be restricted in the desire and consuming, to sacrifice, giving up something to share it with those who have less; a man devoid of interiority, unable to grant himself the Sabbath rest that God has given himself, constantly on the go, who cashed Sunday in that the product has to be permanently available to the consumer, is a man devoted to the indiscriminate exploitation of nature . Retrieve at a personal level the virtues of temperance and charity, would, in our context, be the first and greatest ecological possible act.

**AN INTEGRAL IDEA OF NATURE**

Thus a truly integral ecology is an ecology man is an integral part of. But this also means that "nature" to be respected are not only creatures of the mineral, vegetable and animal world, as much as and first of all the man. If you do not respect human nature, the summit of creation, subjecting it to manipulation, how can you think of respecting in their nature, without manipulating them, other creatures that are inferior to humans in dignity? How can one, for example, profess, on the one hand the respect of nature, if on the other then ideologies such as that commonly known of *gender*, which is the most serious lack of respect for human nature ever conceived, are supported? In this regard, Pope Francis wrote that *"The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek “to cancel out sexual difference because it no longer knows how to confront it'"* (*LS*, 155).

**MARIA, HORTUS CONCLUSUS**

Medieval Christian writers often refer to the Virgin Mary under the title of *"Hortus conclusus"*, "garden" of God on earth. The Virgin Mary is actually the garden in which every virtue blooms, that new Eden in which human nature has made peace with his Creator and from which the Christ, the new man, springs forth, the one through and in view of whom everything has been created and in whose blood all creation is reconciled, "both things that are on earth and those that are in heaven" (Col 1, 20). Through her obedience, God can carry out his integral ecology for the benefit of creation. May her example and her intercession help us to imitate her, to be advocates of an integral ecology, guardians and promoters of creation according to the plan of its Creator.

***Father David Marino***

**O GOD, BE MERCIFUL TO ME A SINNER**

**(XXX Sunday O.T. Year C)**

**HIS PETITION REACHES THE HEAVENS (Sir 35,12-14.16-18)**

In the Holy Scripture there are evident truths and hidden truths. They are there, but they are often not seen or one pretends not to see them. What is almsgiving to widows, orphans and the needy? It is a request of grace made to us, not by the poor by God himself. It is as if God dressed as a poor, miserable, hungry, sick and desperate person, comes to you and asks you for help, support, compassion and love. You do not listen to him. The poor leaves and looks elsewhere. He knocks at other hearts. Today, you need a grace no man can give you, but only the Lord. You knock at his heart. Never might He listen to you. You have not listened to Him, He will not listen to you. Who wants God to listen to him, must always listen to God. God does not come dressed as angel of light or as an emperor. He comes under the rags of the poor, miserable, with bones attached to the skin. You listen to him. When you knock at his heart, He will listen to you by demand of justice.

**THE TIME OF MY DEPARTURE IS AT HAND (2 Tim 4,6-8.16-18)**

For Paul, time to raise the sails to make the journey to the eternal heavens has arrived. What is his conscience at this last moment? He has fought the good fight, that of the Gospel, to bring the real life in the heart of every man. In this battle he has always kept the faith in Christ Jesus and the Holy Spirit. Nothing has he done for his decision, will, intelligence and wisdom. He did everything in listening to the Lord Jesus and the Holy Spirit. He has always lived a very pure listening. He did what he was commanded, according to the received mode. Now it is right that God fulfills what he promised, since every condition has been fulfilled. Paul's words are for us a moral blow, theological, spiritual, ascetic. We want God to be fair to you, when we have done nothing for Him. We have served Satan, we want the reward, the wage of the Lord.

**THEY WERE CONVINCED OF THEIR OWN RIGHTEOUSNESS (Lk 18,9-14)**

It is a universal anthropological truth: no man is right if he compares with the Law of the Lord. Either in thoughts, or words, or works, or omission, or will, or by inadvertence, or unwillingness, he is always guilty before Him and always in need of his great mercy. God has conditioned the gift of his mercy to ours, his forgiveness to ours, his remission to ours, his non judgment to ours, his piety to ours and his love to ours. That is how the Pharisee should pray to be really righteous: *"Lord, I stand because you let me and you uphold me with your grace. I pray to you, my God, grant also my publican brother the same grace that you gave to me, rather give him one even bigger, so he will love you more than me and I might know through his love, all the power, strength and divine energy that come from you."* Only apparently it is a request for clemency for the publican, it is actually a further appeal for clemency for him, wanting to love the Lord as it is fitting to Him. True prayer is always the fruit of wisdom.

**HALF OF MY POSSESSIONS I SHALL GIVE TO THE POOR**

**(XXXI Sunday O.T. Year C)**

**THAT THEY MAY REPENT (Wis 11.22 to 12.2)**

The time given by God to man has just one goal: bringing to completion the work of his salvation. The merciful Lord, merciful, slow to anger, full of love and kindness, from heaven gives man endless graces so that he can repent. However, the man must never challenge his God. How much time does he give for my conversion? As much as his eternal wisdom advises him. Then the time of mercy and that of judgment comes. Today this truth is erased from the minds of the believers in the true God. The righteous judgment of the Lord was abolished. God is declared sole mercy, charity, compassion and forgiveness. Even hell itself has been declared void. So saying, all the doors of evil were open to man. He can commit any abomination and wickedness. God will welcome him in his eternal dwellings. Utmost falsehood! Utmost foolishness! Utmost slander! Utmost perjury against God!

**TO THE EFFECT THAT THE DAY OF THE LORD IS AT HAND (2Thess 1,11-2,2)**

Every little falsehood about God becomes instantly an anthropological, social, economic, financial, political, ecclesiastical, moral, spiritual, ascetic and mystical falsehood. For every anthropological failure, there is a theological failure. If you do not repair the theological failure, never might you repair the anthropological failure. In the community of the Thessalonians rages an eschatological falsehood that is producing serious social harm. Many who are convinced that the end of the world would have come at any moment, stop working. St. Paul immediately intervenes and warns them. Let each resume his daily work. The end of the world is hidden to every mind. Needless to hope for social peace, when every heart lives of falsehoods and lies. Today, an even bigger sin reveals to us that it is the builders of theological peace that are ruining the social peace with their theological and eschatological falsehoods and lies.

**TODAY SALVATION HAS COME TO THIS HOUSE (Lk 19,1.10)**

This is the mystery of grace: man seeks God because God has put in his heart the desire to be searched by him, to offer him all the power of his grace. But it is always God who seeks man, looks for him in the obvious and hidden, visible and invisible, direct and indirect ways. He seeks him by letting himself be sought, helping him to look for him. The Pharisees, who were excluded from this research mystery, immediately condemn Christ, accusing him of having entered into the house of a sinner. With his testimony Zacchaeus renders justice. Jesus did not come into the house of a sinner, but of a righteous one. He gives half his possessions to the poor and if has stolen someone something, he will give back fourfold. With this confession and promise, Zacchaeus not only is no longer out of the Law of the Lord, he is fully in it. So big and powerful is the grace: in an instant it makes of a sinner a true son of Abraham, not only in justice, but also in great charity. It can be said that Christ's gaze for him was not in vain. In an instant it produced this great salvation.

**Milan - Life of the Apostolic Movement**

**(From the report on the Pastoral year 2015-16)**

The Apostolic Movement has continued on the path of communion with the Diocesan Coordination of Associations, Ecclesial movements and Groups of the diocese of Milan, to promote spiritual growth and mutual exchange, so as to give every brother the only Bread that changes history in the spirit expressed by Pope Francis: "the Church lives an inexhaustible desire to offer mercy, the fruit of having experienced the infinite mercy of the Father and his diffusive strength" (EG 24).

Based on the documents of the Holy Father and in close reference to the guidelines of the Diocese, the service of catechesis took place, according to the biblical-theological, liturgical, ascetic-sacramental model offered by the programmatic lines of the Central Assistant, on the Gospel in Ambrosian rite of Sunday. The spiritual formation meetings continued on the theme "Jesus is the face of the Father of Mercy", reflected also in the light of the Exhortation Words of the Inspirer and Founder of the Apostolic Movement Mrs. Maria Marino and that took place in the parishes of the "Holy Spirit " in Corsico, "San Desiderio" in Correzzana and Pastoral Community "St. Peter of Verona" in Seveso.

Important opportunity for growth and interaction was the presentation of the book *"The Mercy of Jesus. Humanism trails in Luke's Gospel,"* of Don Gesualdo De Luca, held in San Gervasio and Protasio Parish of Seveso.

The three "MeetMaps", which involved members and sympathizers of the various parishes in the diocese of Milan and some northern locations have had as main themes missionary sector, work in the parishes and the growth in personal holiness, the essential starting point for all pastoral action, so that we can fully live the charisma of the Apostolic Movement, which sees its essence in the invitation: "Go, Save, Convert."

The Apostolic Movement of the Diocese of Milan participated animating, along with other groups, associations and movements, Advent Mass in the Cathedral with H.E. the Cardinal and the diocesan Via Crucis. Moreover, it was also called to reflect on the paths of diocesan life, giving a contribution aimed at personal and communal growth.

A new beautiful reality that the year of Mercy brought is the one of Besozzo (VA), where a group of lay people who have welcomed with love, commitment and dedication the charisma of the Apostolic Movement, is currently present. Among them, the blessing of the Lord has bestowed fruits of grace giving birth in the heart of Alexandra Chiesa, teacher of religion, the desire of the Consecration in the secular Institute Mary Mother of the Redemption. The parish priest of Besozzo, during the annual Parish Assembly, thanked the Lord for the gift of a lay consecrated in the parish belonging to the Apostolic Movement and said he was glad to have already been able to see the first fruits of a path of people that together animate and serve the community, despite their family and work commitments.

May the Mother of the Redemption always guide and accompany the steps of the Apostolic Movement in the Church and for the Church and also pour out Her grace and blessing on the new year about to begin.

*The dioc.resp. Maria Curtosi and Adriana Belviso - The dioc. Sec. Catherine Adduci*

**YOU PRAY...**

With joy in your heart,
you remind the Gospel,
right as your Lord manifested it to you;
right as the Spirit Consoler
reminds it to you,
completely,
with nothing added and nothing removed.
And you walk...
you walk...
And you go on...
and you go on...
Suffering overtakes you.

In the spirit you see man in darkness.
He does not want to return to the light.
He prefers to remain blind.
It is convenient to him,
convenient like his gospel.
Turning the other cheek?
Never!
Loving?
Never!
Do not kill,
do not judge,
do not covet your neighbour's wife?
Never!
But who are these who proclaim
such truths?

You suffer so much...
you could still shout:
"You will perish in the Gehenna, unless you repent."
You cannot...
"They love darkness;
they are not men of good will".
And you pray...
You offer your life for the salvation of the world.
You walk the more...
You have to go: your Lord wants it.
You pray...
You pray so much
and in the prayer you understand that suffering
is the reward
of those who preach the gospel of God.
"The light shines in the darkness
and the darkness has not overcome it."

***Maria Marino***