**Year XXXIV n. 6 March 12, 2017**

**This is the Lord for whom we looked**

The man, whoever he is, is just an *"elaborator"* of false hopes. Today in particular he is an *"operator"* of death and no life hopes. What hope is there in the legalization of abortion, divorce, euthanasia and marriage between same sexes? What better future starts on these hopes founded on the destruction and disintegration of life and its source? What future might he ever expect from building a man with no soul or spirit, for with violent imposition they want to cut him from his true origin from the living and true God, from Christ God, the Crucified and Risen One, from the Holy Spirit and from the eternal sources of grace and truth? What real hope might ever rise from the imposed cancellation of the very nature of man, created by God in a wonderful communion in the difference of being male and female? The list of all the elements that contribute not to create, but to kill the true hope in the hearts, is endless.

One is the Creator of true hope. The same One who created man out of nothing is the same One who always can create him again. Real hope is not in the order of many useless promises, but of real creation. Who creates real hope is the Father of our Lord Jesus Christ. He decided to create the man's heart new. Indeed he decided to give him the same heart as his Son’s. Guided, supported and strengthened by the Holy Spirit, man might walk in newness of life, up to reaching the new heavens.

Singer of this eternal hope, is the prophet Isaiah. The hope sung by him is not only for the children of Abraham, but for every man that lets himself be conquered by the Word of God and walks in its ways. It is for whoever proceeds with a pure heart and clean hands, refrains from all evil and from that immorality which is always generated by idolatry. The message of the prophet comes for the people of the Lord in a time when mere thinking of these words was sum folly, foolishness and true spiritual dementia. Jerusalem was all a ruin, the temple gutted and its streets full of dead bodies. Isaiah sees this lifeless city as the future and eternal centre of the true life.

*On this mountain the Lord of hosts will provide for all peoples A feast of rich food and choice wines, juicy, rich food and pure, choice wines. On this mountain he will destroy the veil that veils all peoples, The web that is woven over all nations; he will destroy death forever. The Lord God will wipe away the tears from all faces; The reproach of his people he will remove from the whole earth; for the Lord has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the Lord for whom we looked; let us rejoice and be glad that he has saved us!" For the hand of the Lord will rest on this mountain*" *(Is 25.1 to 10)*.

Who is the Lord in whom the rest of Israel hoped? It is the God who not only is the Creator from nothing of the whole visible and invisible universe, but also the only Lord Almighty Creator of history. He says one Word and it is accomplished infallibly. If He says death, death it will be. If He says life, life it will be. If He says that Jerusalem will be rebuilt, Jerusalem will be rebuilt and if He says that on the destroyed and desolate Mount of Jerusalem he will prepare a feast for all the people, the feast will be prepared.

Our God creates hope that it is only the transformation of his Word of truth, light and life into truth, light and life for the man who believes and is delivered to Him, in Christ Jesus, through the Holy Spirit. This is the difference between the false hopes invented by man and the true ones decided by God. No man can give life to his word. It is a breath that is dispersed in the air. It comes out of him and dies, causing death around it. If man had power to give life to his word, he would be God and not man. God has not granted the man the gift of a creative word. The creative word is only his.

If true hope is only created by God, can a man without God, against God and against Christ, create hope for the other man? If a heart believes in Christ, does not it betray its God if it looks for hope in men and no longer in God? There is no blessing for those who trust in man without God, without Christ, against God and against Christ. Without blessing, there is no hope. Everything fails miserably. In turn all if we are without God, will be reduced to dry leaves. No one has ever denied and never will deny history. Not wars, not the abolition of the Commandments, not the destruction of human nature, not laws and the death projects of man are creator of true hope. One alone creates the true hope: He who after having created man has the power of re-creating him. The real hope is the real new creation on the part of the God Creator.

Virgin Mary, Mother of the Redemption, you are the door of true hope. For You the One through whom all things were created and through whom everything must be renewed, redeemed, recreated and sanctified, came into the world. Help us, disciples of the Author of the new hope, to believe in his every Word in which our future of truth, righteousness, holiness and new creation, is.

***Father Costantino Di Bruno***

**The meeting between love and truth**

Reflections from the Speech of H.H. Francis at the Tribunal of the Roman Rota (21/01/2017)

Pope Francis, after having addressed his greetings and best wishes to work with serenity and love for the Church to the operators of the Apostolic Tribunal recalls, in reference to the Catholic marriage, the essential relationship between faith and sacraments, specifically the sacrament of marriage: *"The more you move away from the perspective of faith, the more " the man runs the risk of failure and ends up in the condition of a fool.'"*

The foolishness the Pope refers to is the one reminded by Scripture: "*The fool thinks: God does not exist*" (Ps 14). What is the fruit of this foolishness? The loss of the fear of the Lord. Without this gift, which is the knowledge of God and of his will, the man is entirely abandoned to evil. He is delivered to corruption. The Pope reminds us that only *"the fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction"* (*Pro* 1.7). The fear of the Lord is therefore the beginning of wisdom, so he becomes wise only who fears the Lord. But what is it in itself the fear of the Lord? It is the knowledge that He alone is the Word of eternal life and only in Him it can be drawn. No man is the word of life. Fearing the Lord also means that the Lord acts only in his wisdom and never will he act in a different way from it: He is forever faithful to his every Word.

Today we are witnessing the disappearance, in men, not least Christians, of the fear of the Lord. This disappearance is produced by the fracture, as Pope Francis himself says, between love and truth. A heretical vision of love, that is disconnected from any reference to truth, to God, is the cause of this fracture. The effects produced by this breach are nothing short of disastrous. Pope Francis calls to such consequences when quoting Pope Benedict, claims that there is only one way to understand and realize the truth of man: opening up to the truth of God. In fact, the emeritus Pope, in his last speech to the Rota, reiterates that denial of this truth leads to a distortion of all human relations, including the matrimonial one.

To stem this perceptible drift, Pope Francis asks to deepen the relationship between love and truth. In fact, the Holy Father says, only in the encounter between love and truth, the fundamental choices, such as marriage, may last (last-for) the whole life. Removing the principle of truth, love becomes a whim at the mercy of human passions (cf. *Lumen fidei*, 27). In fact, the truth is the only one to broaden the horizons of man to his eternal dimension. This eternal dimension is constantly abolished or distorted by the foolish and ignorant man that dooes not know God. Either this man tends to eliminate entirely the dimension of eternity or he gives it a totally nonexistent meaning in God (cf. *Evangelii gaudium*, 64 ).

The Pope can only find the solution to this problem in Scripture. In fact, in compliance with what Jesus says about the birth of the Kingdom of God (Mk 4,26-29), He supports the necessity, which must be felt and experienced by the entire Christian community, to start to announce "cordially the Gospel" again, arguing that only in this proclamation, love, reconciling with the truth, can become a sacrament, that is an effective sign of salvation. The teaching of the Holy Father is admirable: no sacrament can be unhooked from the Word. Today the drama of the pastoral activity in general and of the *pre and post* matrimonial of the family in particular, lies in this rift between Sacrament and Word. Sacraments are, yes, celebrated but without adhesion to the Word. What is the fruit of this divorce? The ineffectiveness of the Sacrament.

The Pontiff, feeling strongly such risk, reaffirms the necessary acceptance of the Word, to access to the sacraments. Therefore, Pope Francis says, it is necessary that the fundamental purpose of premarital meetings is *"that of helping engaged couples to achieve a progressive insertion into the mystery of Christ, in the Church and with the Church. It involves a progressive maturing in faith, through the proclamation of God's Word, the adhesion and generous imitation of Christ [...]. In this spirit, I would reiterate the need for a "new catechumenate" in preparation for marriage."*

The catechumenate in reference to Baptism - as conceived by the fathers and taken up by Pope Francis in relation to Marriage - in fact, was not only concerned of the preparation, but also of the accompaniment following the sacrament. This is what Pope Francis hopes: that the engaged, the future spouses, are put before the fundamental choice of faith in Christ and in this they are accompanied and guided.

The Pope believes that all the Christian community undertakes to welcome, accompany and help young couples and, talking of appropriate tools, argues that participation in Sunday Mass is an essential point from which we must start. Our Inspirer, I remember personally, many times and in different ways, recalled the importance of the successful participation in Sunday Mass: welcoming Christ-Gospel as our truth and accepting Christ-Eucharist as our life.

Finally, the Pope addresses a big warning to Parish Priests, called on the front lines to be more aware of the task entrusted to them. In fact, it is they that have to convey the importance of the necessary unity between fides and foedus (faith e doctrine) to couples who are preparing to receive the Sacrament of Matrimony.

The last invocation of Pope Francis is to the Master of Pastoral, the Holy Spirit. This is not a corollary with which His Holiness intends to finish his important speech. In fact, the Holy Spirit is the One who allows to Sacrament to be achieved, He is the main actor of the ministry. However, the Holy Spirit is granted only to the person / people who, like Christ on the day of Baptism, are consecrated to the Truth and to the Father's will. If there is no delivery to that divine Will, to the Word and to the Alliance, the Sacrament remains without any possibility of life. The Holy Spirit does not create the new nature and Matrimony and the other sacraments "die even before birth."

Virgin Mary, Mother of the Redemption, Mystic Bride of the Holy Spirit, grant your children to live in the holy fear of God, source of all wisdom.

***Father Antonio Cozzolino***

**THIS IS MY BELOVED SON**

**(II Sunday of Lent Year A)**

**GO FORTH FROM THE LAND (Gen 12,1-4a)**

When God calls, a new history starts. The rudder of life passes from our hands to those of our Father who called us. We are no longer the ones to rule the earthly history, but the Lord. You go where He sends. You do what He asks, always with ready and immediate obedience. He asks us only one thing: putting ourselves in his will, then he will do everything else in the short or long term. The Lord, our God works it all. Abraham must only deliver life to Him. Obeying to his every word. Living without a past and a future in a present perpetually placed in the hands of the One who called him. Abraham listens to the Lord, leaves the land and becomes a pilgrim at the command of his God. This truth also applies to the disciple of Jesus. The before without Christ is left and he is placed in the will of God, that leads, through His Holy Spirit, on the ways chosen by him for us from eternity.

**HE CALLED US TO A HOLY LIFE (2 Timothy 1,8b-10)**

If a Christian wants to reach his eternal vocation, every day he must let himself be transformed into the real body of Christ by the Spirit of the Lord. This is his obedience. He must obey neither a law and nor a statute, but only the Holy Spirit who wants everything in him to manifest Christ the Lord in his mystery of death to sin and resurrection to new life. If the Christian does not listen to the Spirit, does not follow his voice, does not walk in his presence, he might never achieve and bring to fulfilment his eternal vocation. He remains like an abortion. He was conceived in Christ, but he has not been turned into the perfect body of Christ. He might not even help others to fulfil their vocation. He cannot offer them the image to which they are called. We help the man to form Christ, by showing how Christ was formed in us. This is why it is urgent that the Christian always walks in the presence of the Spirit and lets himself be guided by Him.

**WITH WHOM I AM WELL PLEASED; LISTEN TO HIM (Mt 17,1-9)**

Who is the Holy Spirit for the Christian? He is the inner and outer voice of Christ Jesus, who is the voice of the Father. On the mountain the Father invites the disciples to listen to Christ, his beloved Son. How does Christ speak to his disciples today? Through his Holy Spirit. For the Spirit to be able to speak it is necessary in the Christian the firm will to listen. The Spirit seeks the disciple of Jesus. But the disciple of Jesus must also seek the Holy Spirit. It is in this seeking to let oneself be found and in this letting oneself be found in order to seek more that the life of the disciple of Jesus is carried out. The day that the baptized person does not seek the Spirit of the Lord he dies as a true disciple and assumes again the path according to the flesh. Listening to the Spirit is imperative for every Christian. Without listening, the path of his conformation and transformation in the life of Christ Jesus is stopped and he rushes into a spiritual mediocrity and gets to walk entirely according to the flesh, following the thoughts of the world and listening only to the flesh in its satanic and hellish voice.

**WILL NEVER THIRST**

**(Third Sunday of Lent Year A)**

**THE WATER WILL FLOW FROM IT FOR THE PEOPLE TO DRINK (Ex 17.3 to 7)**

It is sad to forget the benefits. It is a sin to deny the past of grace. It is being ungrateful murmuring against who so far has been praised for his great works, as if divine omnipotence had been exhausted. To show his inexhaustible omnipotence the Lord gives water making it spring from the hardest rock. Now the people know that nothing is impossible to the Lord. But will the people trust their God? They will trust until the next difficulty. When they were in bondage they complained that they felt bad. But now they murmur because they must work, labour, endure and overcome difficulties. Freedom is conquest. This is the great love of the Lord: helping the man to walk towards, not freeing him from the path, or skipping it. From baptism to the entrance into the eternal kingdom the journey must be done. For us, there will always be water. It flows without any interruption from the hard rock of the body of Christ pierced on the Cross.

**WHILE WE WERE STILL SINNERS (Rom 5,1-2.5-8)**

The Father gave Jesus Christ for our salvation when we were still sinners. We were wicked and enemies of God, the Lord has given us his Eternal Son. His beloved Son, gave himself up for us on the Cross, taking on and atoning in his body the burden of our sin. Now that we are his children, will the Father save himself in anything for us? If before he has given everything of himself and we were not his own, much more today He will give himself and Christ Jesus to us, who are his adopted children. True faith thrives on logic and rationality. It knows how to argue and deduce with Holy Spirit wisdom and understanding. The Christian cannot live with a silly and foolish faith, a faith that takes an isolated truth from all the others, or a truth without the others. Today a lot of faith is foolish because it is incapable of deduction and argumentation. It is foolish that faith which destroys a truth and does not realize that with it all the faith is razed to the ground.

**WATER WELLING UP TO ETERNAL LIFE (Jn 4,5-42)**

Jesus tells the Samaritan woman that whoever drinks to his rock, will become in turn a rock that quenches thirst. Quenched by Jesus, the woman leaves her pitcher at the well, goes to her village, quenches all its inhabitants and leads them to Christ. What is the confession of those who were led to Jesus by her? *"We do not need any of your water."* Through baptism we have become a spring of water welling up for eternal life. Then, why does not our water lead to Jesus? Why what has happened with the woman of Samaria is not realized in us? The Christian is constituted a spring for others, but he is not the spring of eternal life. Christ is the spring. If the everyday encounter with Christ does not take place, never will the evangelized become an evangelizer. First one draws from the Christian the water that leads to Christ. The water that brings to man is drawn from Christ. Who does not draw from Christ, will never lead one man to Christ. If you do not bring to Christ it is a sign that we still have not drawn from him. Without this rule every disciple of Jesus would exclude Christ from the current history of salvation.

**Cameroon: Visit of Father Francesco to the Apostolic Movement**

January 30, 2017, at the Douala International Airport, a delegation of three adhering members welcomed fr. Francesco who came in the name of the Central Seat of the Apostolic Movement.

Then, on January 31 it was the big day of the meeting with the adhering members, officiated by Fr Francesco, assisted by Abbé Gustave Mohomye in charge of the Movement in Douala. Fr. Francesco retraced the history of the Movement, which was founded through the Inspirer Mrs. Maria Marino: the encouragement of St. John Paul II to give the world a new soul, the ecclesiastical approval, the everyday work of proclamation and charity in the vineyard of the Lord, the tireless training service and co-responsibility in the parishes, vocations and the secular institute. All this in the constant link of the Movement to the wellspring of its spirituality, from which an invitation comes that involves all members: responding to the desire of the Virgin Mary so that the word of Jesus is reminded to the world. The day ended with a fraternal sharing of a refreshment.

On February 1, fr. Francesco took off for the Congo and returned to Douala Saturday 4. An hour later he was received by H.E. Msgr. Samuel Kleda, Metropolitan Archbishop and President of the Episcopal Conference of Cameroon. The archbishop, who cared to have Fr. Francesco as a guest in his residence during the whole stay, has once again shown his interest toward the reality of the Apostolic Movement, already recognized at the diocesan and national levels, and has confirmed his satisfaction for the mission carried out in his diocese. The archbishop also warmly invited Fr. Francesco to participate in some moments of joy and communion on the occasion of his pastoral visit to a Douala parish.

Sunday, February 5 Fr. Francesco presided over the Holy Mass in the parish of Our Lady of Mount Carmel, with the participation of members of the Apostolic Movement, and he also administered Baptism to a newborn.

Monday 6 was a day of joy, for the live link of our members with the members gathered in church in the Central Seat in Catanzaro before Mass. We were able to greet the president Cesare Rotundo, the assistant Msgr. Costantino Di Bruno, many priests and members of the Movement. Then, in communion with them, we celebrated Mass fraternally in the university chapel of Saint Jerome. All these moments have allowed us to grow in the faith and in knowledge of the Apostolic Movement.

Tuesday 7 a pleasant delegation of the Apostolic Movement has accompanied Fr. Francesco back at the airport for his 11.50 pm flight.

We thank the Central Seat that sent us Father Francis to comfort us in the faith and consolidate the movement in Douala. We are united among ourselves, with the Inspirer and all its members, who in a certain way, through Father Francesco, came to visit us. We are determined to persevere in the call that the Lord addressed us in the Apostolic Movement to remind the Word of God to the world.

The members of the Movement have experienced, through the simplicity of Father Francesco, that the Apostolic Movement is not an ideology, a philosophy, but a personal relationship with Christ to remind the Gospel to the world, under the protection of the Virgin Mary, Mother of Redemption. May the Lord be praised!

*Abbé Gustave Mohomye*

**MERCY ON ME...**

When your faith wavers,

it is weak and fails

put yourself in prayer,

approached the sacraments,

feed on the Body and Blood of the Son of Man,

draw strength from the Heavenly Father

and the Holy Spirit.

When you wish you turned away from the Lord,

with the haemorrhage woman,

together with the Centurion

and the other sick of the Gospel,

you also scream:

"Jesus, Son of David, have mercy on me."

When temptation assaults you

and sin knocks with violence

at the door of your heart,

think of the martyrs

who resisted to bloodshed

in the profession of their faith.

For the faith

you have to give all of yourself,

even life...

your blood...

Resist and persevere to the end,

fighting the battle

of truth and eternal life.

But remember:

if you want to overcome temptation,

you have to know the will of the Lord,

you must be formed in his truth,

in his holy Gospel,

in the Word of life.

If you do not know His Word,

and if you doubt of his commandment,

you might not last long,

you will soon fall and you will not get up anymore.

The Word of the Lord

It is the invincible fortress of faith.

When

pain is great,

suffering unspeakable,

think of the Blessed Virgin Mary under the cross,

ask her for help, rescue, protection.

She will wrap you with her mantle

and you will be saved.

***Maria Marino***