**Year XXXIV n. 7 March 26, 2017**

**The world's inhabitants learn justice**

What are the judgments which the Lord has on the earth with the end of making the inhabitants of the world learn justice? Judgment of the Lord is the fulfilment in history, on earth, but also in the eternal ages of every Word uttered, said, preached and written by him. What the Lord says, he has also the power to implement it. Seeing the fulfilment of the Word uttered early and often even well in advance, all the inhabitants of the world are called to learn justice, that is, they have to learn that the Word of the God of Abraham, Isaac, Jacob is powerfully real and it is always carried out.

*"The way of the just is smooth; the path of the just you make level. Yes, for your way and your judgments, O Lord, we look to you; Your name and your title are the desire of our souls. My soul yearns for you in the night, yes, my spirit within me keeps vigil for you; When your judgment dawns upon the earth, the world's inhabitants learn justice. The wicked man, spared, does not learn justice; in an upright land he acts perversely, and sees not the majesty of the Lord. O Lord, your hand is uplifted, but they behold it not; Let them be shamed when they see your zeal for your people: let the fire prepared for your enemies consume them*" *(See Is. 26.1 to 21).*

Moses goes to Egypt. He asks Pharaoh to free the Lord's people. The king replies to him that he does not know any Lord. The Lord, through Moses, first announces what he would have worked, gives Pharaoh a span of time so that he obeys. The king does not obey. The word preached is fulfilled. Pharaoh sees that he is not omnipotent and is lord of not even a tiny insect. He can, if he wants to learn justice which for him consists in seeing himself only a small, poor man, before the omnipotence of the true God. Although the Lord had exercised his judgments, Pharaoh was hardened in his injustice and was eventually swallowed by waters of the Sea that he, in his folly, thought he could dominate. But he was not God. He should have learned justice and seen him only a man. He perished in his arrogant folly.

There is a woman: Raab. She sees the works of God's judgments in history. She recognizes the justice of God, that is his truth. She confesses the injustice of her many gods, that is, their vanity, futility and falsehood. She helps the explorers. She is converted to the true God. She becomes a part of the Lord's people. God chooses her to give her flesh to the future King David, from whom one day he would have made His only Son be born for the redemption of mankind. Sublime ways to bring justice into the hearts of peoples and nations. The word is uttered and is fulfilled. Who wants to, can learn righteousness. Who does not want, remains in his foolishness and falsity. But every people can learn the true justice, can leave the false gods for the true God, moving from the own untruth to the own truth that it is only from the true God.

Today the Lord has chosen a new path, even higher, sublime and visible to every man. This way is the body of the disciple of Jesus. It is in the body of the Christian, today, that every Word of God, come down to us through Christ Jesus must be accomplished. If this righteous judgment of God is not fulfilled in the Christian, the world cannot make any difference between the true God and the false gods, the true Christ and the false christs, the real Saviour and false saviours and it remains in injustice. If every word of God becomes a yes in the Christian, as it has become a yes in Jesus Christ, the world, if it wants, can go from untruth to truth and from injustice to justice. This must happen in every baptized person. All nations need to see the fulfilment of every one of God's judgments. In every nation, Christians must be true manifestation of the truth of their Christ, Saviour and Redeemer.

It is right then that the Christian wonders: Am I a manifestation of God's judgment in my body? Do I reveal to the world that in my history every Word of Jesus became a reality? If even a single word still has not transformed into life, it necessary that this happens, otherwise the world is justified in its injustice and ratified in its iniquity by me. It does not see the judgments of God fulfilled and it thinks that the Word of God is equal to every word uttered by men. Today, it is up to the Christian to manifest that just and true judgment of God is only the Word of God and this Word was all fulfilled in his body. Until the baptized does not show this power of Jesus Christ and his Word in his flesh, people will hardly learn justice. Te way to reach this truth is missing and the way established by God is one: the Christian who transforms into his life for the body, soul and spirit every word of his Master and Lord, the one who made of his body, of his spirit and of his soul the purest manifestation of every judgment of God.

Virgin Mary, Mother of the Redemption, convince Christians that today we are the way established by the Lord to show the world his judgments. With your motherly intercession, obtain for us all the power of light and truth of the Holy Spirit so that our body, our soul and our spirit, are powerful emanation of the light and grace of the Lord Jesus. The people see and make the difference, if they want, they abandon their false gods and lords and enter the true justice of God, by making themselves body of Christ and the living temple of the Holy Spirit.

***Father Costantino Di Bruno***

***Economy and communion are not in opposition***

*Reflections from the Speech of H.H. Francis at the meeting on "Economy of Communion", organized by the Focolare Movement (02/04/2017)*

Economy and communion have often been mistakenly placed in opposition. The economy can and does indeed create communion through a virtuous path in favour of all humanity.

"Giving" is essential in Christian practice and theology. God has given and gives himself entirely to everyone as the absolute protagonist. With His grace, God gives mankind the ability to live in communion. Adherence to the Word of God leads believers to a free gift of life, to God and brothers, through an actual offer of the personal time and material goods.

In communion and collaboration with faith, grace, Gospel, charity and love, every human being is called to live and proclaim communion: a communion that is real as well as spiritual. A communion that it is not philanthropy or mere outward action to satisfy the personal ego.

St. Paul sees the Christian as a being of communion (1Cor 12,4-11), not by will, by choice, by a principle of high theological elaboration, but by an authentic ontological constitution. His being is communion. With Baptism is made a new creature, taken to his individuality or uniqueness and inserted into the body of Christ.

Never before was the economic issue so topical. In fact, not only businesses, but also many families have been affected by the financial crisis of recent years, which has also caused economic disasters.

It is well known that the original word *economy* comes from the greek (*oiko-nomia*), composed of *oikos* (a term that comes from the verb *oikèo* meaning *inhabit, administer, bring order, distribute*, related mainly to domestic things) and *nomos* (which expresses the concept of rules, laws and in turn it derives from nemo: I distribute, I can stand, I administer). So that, doing economy is a complex work that goes far beyond simply an accounting or business activity. It is the art of government, it is the science of the good administration of a house, a state or a confederation of States. It is also the science of the distribution of wealth, and even before, of its production, even of its consumption. Even in consuming one must possess the art of economy.

deleveraging, the rush for liquidity.

This sequence of events is diametrically opposed to the Social Doctrine of the Church!

All financial crises always follow the same pattern marked by five phases: a) a positive initial shock, which generates expectations of higher profits; b) a credit boom that encourages operators, investors and intermediaries to assume a greater financial leverage; c) a peak of euphoria and speculation, characterized by the accumulation of rapid gains; d) a breaking point, due to several factors such as a rise in interest rates or an unexpected crash; e) the panic, the sudden

The conditions that make possible an economic activity for the benefit of humanity are given instead by the four ethical values ​​that govern and determine the quality of social life: *truth* (treating every person involved in the relationship for what he is); *justice* (give everyone "his": reciprocal rights and duties of each and every one); *charity* (put yourself in the "service" of the being and growth of the other); *freedom* (to give the other the opportunity to realize the project of God on himself).

Pope Francis, in Speech addressed to the Focolare Movement, has been focusing on three concepts: money, poverty and the future. Money, Francis stressed, "is important, especially when there is lock of it, and food, school and children's future depend on it. But it becomes an idol when it becomes the end."

Therefore, money is not an evil in itself: it is the use of it that can become diabolic and lead man in the shallows of egoism and closure to the other. Money, like any other thing, if it is used for the good produces good while when it is used for evil becomes evil and generates evil.

The Holy Father then went through the issue of poverty as it is understood by Christians, a concept which, we well know, is strongly felt by him. In fact, it was March 16, 2013, at the beginning of his pontificate, when Pope Francis, in an audience with Media Representatives in the Paul VI Room, gave a speech on the role of mass media, in which he expressed what became one of the most famous phrases of his pontificate: "Ah, how I wished a poor Church and for the poor."

By essence, by ontology, by being, the Lord has made us poor both by creation and by redemption. He made us poor so that everyone by giving himself to the other according to the will of God, makes the other rich of himself. If he has spiritual goods with spiritual goods. If he has material goods with material goods. It is the end of our life on earth and it is an obligation of righteousness, for it is obedience to the God that created and redeemed us.

It is in moral injustice that he makes himself poor of will, because with sin, vice and folly he is deprived of the goods that God has given him and exploits the assets of others to make up for his vice and his sin. A vice obliges others to deprive themselves of their property unjustly, not according to the will of God. Every vice is poverty of ill will and it is not only morally wrong but also dishonest.

It is in moral injustice, who uses the gifts of God, not according to the will of God, communicated to us Christians through the Holy Spirit. As it is morally unjust to prevent, impede, prohibit that the gifts of the Spirit are places for the benefit of the whole body.

Therefore, we can state how the totality of the moral and social problems which today afflict our societies, has only one root in having rejected the "easy" *solutions* "old gospel", in the name of unprofitable and vain solutions that other *worthless physicians* suggest day by day to the dying social body, that we have every day more and more decrepit in front of us.

The return in respect of the covenant, obedience to the only word of life that can revive the personal and community lot will be the only condition of possibility to restore an economy.

It is really flourishing and thriving that economy where at the centre the virtuous man lies. Christ being the only one able to make the man virtuous, through the Church, who bans Christ and the Church from economy imposes economy a continued budget loss.

*Father Nicola Rotundo*

**DO YOU BELIEVE IN THE SON OF MAN?**

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

**THE SPIRIT OF THE LORD RUSHED UPON DAVID (1 Sam 16,1b.4.6-7.10-13)**

The Lord always fills with the Holy Spirit every man he calls to perform his works. The Spirit of God is guide, light, strength, advice, inspiration and knowledge. Samuel is sent to the house of Jesse to anoint one of his sons king. If the Lord had not been with the prophet, this would have given him a king incapable of governing his people. God assists him and he consecrates the person chosen by his Lord. As soon as Samuel pours on the head of David the anointing oil, the Holy Spirit breaks on him and stays there for every day of his life. Without the Spirit that dwells in man, no one knows the will of the Lord, nor can he implement it. He lacks knowledge and power, true wisdom and intelligence. The Spirit of the Lord is everything to a man and he has to do everything for Him, with Him, in his motion and inspiration. Vocation and the gift of the Spirit are one in God.

**RATHER EXPOSE THEM (Eph 5.8 to 14)**

A very serious duty of Christians is to perform in history all the works of light, remaining always in the light of Jesus. Not only must the works of darkness be avoided, but they must also be openly condemned. There must be no approval, not even by omission, by silence, inattention, distraction and confusion between good and evil. The Christian must always be alert, vigilant, so that the world never takes advantage of one carelessness or non condemnation in order to justify evil by declaring it good, injustices proclaiming them justices and sins making them become holy works. The Christian must be a light of work, word, truth and wisdom. If the baptized person does not accomplish this net discernment or just with his silence lets the other confuse what is human and what is not human, he becomes responsible for all the evil fruit of his omission. His responsibility is of eternal hell if he is not a true Christian.

**IF YOU WERE BLIND, YOU WOULD HAVE NO SIN (Jn 9,1-41)**

There is a natural blindness, the result of the original and of every other sin, which can be excused. No one has passed and no one has healed us. But there is a blindness no longer excusable, when Christ is proclaimed and one refuses to be healed by him. There is an even greater responsibility that is the one of every Christian and especially of the ministers of the Word. They are sent into the world to give sight to the blind in spirit and soul. If they instead of giving the light of the Gospel, they give the darkness of the world, the natural blindness remains, but they are the ones who are responsible for it. Minister of the Word and Holy Spirit must be a single light, not two. To be the light of the Word, the disciple of Jesus must be light in the body, subtracted to vice and sin and brought into the body of Christ, the body of light. Until there is one man in darkness, the minister of the Word must always wonder if by chance it is not due to his gross negligence. So much blindness in the world could be caused by serious omissions. He did not become a body of light. He did not let himself be turned into the word of light.

**EVERYONE WHO LIVES AND BELIEVES IN ME WILL NEVER DIE**

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

**I WILL HAVE YOU RISE FROM YOUR GRAVES (Ez 37.12 to 14)**

Before the Lord, in the valley of the nations, the people of Israel are like a field of dry bones with no life. The Lord asks his prophet: *"Might these bones live again?".* The Prophet replies: *"My Lord, you know it!"*. Three times, on the Lord's command, the prophet invokes the Spirit of God from the four winds. The Spirit comes and the bones return to be living persons. From the vision the promise arrives. The Lord will come with the power of his Holy Spirit and will create his people again. He descends into the valley of the nations with his almighty knowledge and wisdom and his people resumes its way back to the land that was once promised to Abraham and his descendants. If the Lord does not come down in our history, we remain forever dry bones with no life. The Lord comes and the man returns to be a man. The One who created us is the one who always recreates us. It is an immutable truth.

**THE SPIRIT IS ALIVE BECAUSE OF RIGHTEOUSNESS (Rom 8.8 to 11)**

The baptized has become a new creature in Christ. He was released from the bondage of sin and delivered to the Spirit, so that he lives only for justice in Him. The way to operate all righteousness is the uninterrupted communion of Word, grace, dwelling and growth in the body of Christ and perfect communion with the Spirit of the Lord. If only one of these supernatural realities is missing, we pass from justice to injustice and from light into darkness. Today it is impossible to live justice. The Christian has altered the Word. He transformed it from pure Word of God into an unclean word of men. He can celebrate a thousand Masses a day, it serves no purpose. It is urgent to give all the splendour of the truth to the Word. Without preserving the Word in its entirety of truth and light, no justice will be possible. Justice begins with obedience to the Word and it is consumed in obedience to the will of the Father communicated by the Holy Spirit.

**I AM THE RESURRECTION AND THE LIFE (John 11,1-45)**

Baptized in the Holy Spirit, in his fire of love, truth, justice and eternal life, the man resurrects. He becomes an adopted son of the Father and the body of Christ, from which the Spirit must always be poured for the resurrection of every other man. If the Christian, as the true body of Christ, does not pour the Holy Spirit, the result of his perfect obedience to the Word and the Spirit, the world remains a valley of dry bones, but the responsibility is of the disciple of Jesus. He must give the Spirit giving the Word of Jesus. it gives the Spirit if you are donating the Word of Jesus even as the fruit of his heart and his soul. The Word is given by turning it into our flesh. Made our flesh, we make it become our breath, our voice and as the voice of the Word of God transformed into our flesh, we become the vehicle that carries the Spirit that converts hearts and attracts them to the Lord Jesus. Jesus gave the Word and the Holy Spirit as the true fruit of his humanity obedient to the Father in everything. Even the Christian must give the Word and the Holy Spirit as a result of his most pure obedience to the will of God.

**Catanzaro - "Let us rediscover the style of Christian poverty"**

"With the Blessed Domenico Lentini, let us rediscover the style of Christian poverty": the Aranceto district parish of Catanzaro, in preparation for the feast of Blessed Dominic Lentini to which it is entitled, has organized a major highlight event, promoted by the Archbishop of Catanzaro-Squillace with the close cooperation of the Apostolic Movement.

With the moderation of fr. Francesco Brancaccio, Episcopal Vicar for Culture, the convention was inspired by a recent publication of the professors Gaetano Di Palma and Pasquale Giustiniani, full professors at the St. Thomas Section of the Pontifical Theological Faculty of Southern Italy (Naples): "A poor Church for the poor?", Aracne publisher, Naples 2016.

The two teachers have presented the topic of the book dealing respectively with the biblical, historical and theological profiles. Poverty as a bliss was at the centre of the biblical scholar reflections of prof. Palma, contextualized in the set of references to poverty contained in the Gospels of Matthew and Luke. Then, professor Giustiniani briskly led the audience to "medieval metamorphosis" of the first beatitude, looking at reflection prompted by the mendicant orders, and in particular by St. Thomas.

The path of the evening was opened by the two substantial speeches of profs. Nicola Rotundo and Giuseppe Comi, priests of Catanzaro-Squillace and also faculty teachers at PFTIM. The deepening of Fr. Rotundo was enlightening to consider poverty in the intimate essence of man. Due to his constitution, the man is a "homeless" being, as he lives in a mansion that was granted him by God and that he must accept as a gift, sharing with others and helping to protect. This is an obligation of non-conventional or social nature, but properly moral and of divine right. This duty requires the man to put to use in the communion of the body of Christ the body, soul and spirit resources that are granted him, according to the specificity of the personal charismas and ministries, letting himself be led by the Holy Spirit. Therefore, the Christian is a "poor by essence" that makes the other rich by making the Body of Christ live with the gift of himself, in obedience to God.

In the reflection of fr. Comi, pastor of the host community, the figure of Jesus as the eternal and divine poor has emerged: all that He is in his divinity, he receives it eternally from the Father in the Spirit; becoming man, he lives his constitutive poverty, giving his will totally to the Father, in an offer that is radically delivery of his body for the redemption of the world. It follows that the Christian poverty is the gift of our body, elevated in virtue and holiness, so that Christ makes of it an instrument of redemption.

The conclusions have been offered by the Archbishop himself, Mons. Vincenzo Bertolone, who explained the reasons why in the poor the face of Christ is shown, in a charming and well-founded parallel with the visibility of the very Christ in the Eucharist.

Greeting with satisfaction the meeting, the Archbishop wanted to particularly thank the Apostolic Movement, because - he highlighted - without its presence and commitment it would have been unthinkable the impressive gathering of faithful who packed the venue of the convention.

*Maria Francesca Maieli*

**ETERNAL LOVE...**

I want to be faithful to you,

Eternal love.

I want to serve you to make you be served,

I want to know you to make you be known,

I want to listen to your Word

to proclaim it to your creatures.

Seduce us increasingly more,

Eternal love,

and we will say to the world:

"Do not think human thoughts,

just think of him,

and make him be thought,

because he will demand an account

of the man's life to man,

to everyone of his brothers."

Convert us,

Eternal love,

and we will talk about you

who wanted

to be made flesh,

dwell among us

to give us hope,

to give us comfort

in pain and much suffering.

We thank you,

Lord,

because you have given us life.

Life is sacred,

it belongs to you.

You have given it to man

and you want it to be respected by all.

We are not masters of it

and we cannot put anyone to death.

You, Lord,

let yourself be killed,

you have not killed.

Teach us how to pray

and how to always forgive,

as you did,

together with your Most Holy Mother,

from the wood of the cross.

Lord, meek Lamb,

guide us with love and for love

on the way of the cross and forgiveness

up to seventy times seven.

***Maria Marino***