**Year XXXIV n. 19 September 10 2017**

**Upon the palms of my hands I have written your name**

You often hear the scream of man crying out of God's non-existence because of the evils that plague his life or the history of humanity. Every scream is the fruit of an illogical and sinful thought. Every person is responsible for every idea, suggestion, proposal, decision, advice put by him in history. He is also responsible for any idea, proposal, suggestion, decision and advice not placed by him in history. All the disasters of the earth are the fruit of will or non will, decision or non decision, thought or non thought and choice or non choice. If man is responsible, why attribute the Lord the responsibility of what we do? Why scream his non-existence because he did not take to the field to overthrow bullies, foolish, ignorant, arrogant, warmongers, inventors and destroyers of every life and nature?

Today, man asserts that life must be all in his hands, decisions and choices. He established that the Law of God was declared not to be legal and that Jesus were no longer to be a part of our history. These choices are lethal, more than if he had decided to burn all the oxygen of the earth. Without oxygen there is no breathing. Without the Word of God, without Christ, eternal life, never might there be life on earth. We decide to destroy the supernatural oxygen and then scream to God that humanity is choking. It is an illogical, irrational, insane and foolish thought. It is also sinful for the Innocent, the Holy One, the Just, the Lover of Life is accused to be our enemy and to have no interest in all these disasters that scourge humanity. God is utmost good. He works for good according to his ways and not according to ours.

Zion shouts his abandonment. The Lord's answer is immediate: *"But Zion said, "The Lord has forsaken me; my Lord has forgotten me."Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. See, upon the palms of my hands I have written your name; your walls are ever before me" (cf. Is 49: 1-28).* In truth, it is not God the one who has abandoned Zion. For almost three centuries, the Lord did nothing but send his sons with great care to his prophets, to invite all to conversion and fidelity to the covenant. But the people were always deaf, even stubbornly deaf, pouncing on the prophets with great persecutions.

This is the great mercy of the Lord, his eternal love: finding for man who by his will is in death and who produces death, a solution of universal life. But even if God writes every man on the palms of his hand, he might never act against his will. The gift of salvation is offered. If the man welcomes it in conversion to the Word and lives it in fidelity to the sworn alliance, he returns to life, otherwise he remains in his death. Today, anthropology is what defects. There is a death. Who is responsible for it? The one who physically provoked it. Instead, before God who has allowed it to be provoked is also responsible. Once, morality taught how to escape the near opportunities of sin. Today, you are immersed in these occasions, you expose your life to death; anyway, the one who is responsible is always the other person. This way many are killed every today, but they are totally excused by our bad, rather worse, foolish and ignorant anthropology.

Every single person is the guardian of his own life. Not only that. He is also the guardian of every other man's life. We are all responsible before God for omitting custody of both ours and that of every other one, that took place by word, work, omission, choice, decision and option. Every movement of the body, spirit, soul, but also every our non-movement produces a fruit of life or also of death, often with not only universal, but also eternal consequences.

Does not today, the bad, foolish and insane theology say that there are no eternal consequences for those who sin, kill, steal, provoke massacres, destroy humanity and the whole planet? Does not a foolish, bad, ignorant current of thought say that man must be left free in the manifestation of his instincts, without any education, otherwise disasters are produced in his spirit? Then when these unmanaged, not dominated instincts produce all sorts of disasters, then they tear their garments as a sign of pain, but never saying a clear word about the morally sound formation and education of young lives. First, every instinct is let out and then the complaint about the damage it produces. This is foolishness, insipidity, irrationality, lack of all light of anthropological truth.

The Lord has done, does and will do everything for our lives. He cannot do one thing: depriving us of our humanity. Everything is his. The will is ours. We can choose life or death. It is up to us to choose. He gives us all wisdom, every light, every grace so that we can choose the good. He cannot go beyond. It is up to man alone and his will to go beyond. Mother of the Lord, you have always chosen God in your life. He chose you and you let yourself be chosen. Ensure that every man lets himself be chosen by God, by choosing Christ Jesus as his one and only light of truth and grace of eternal life.

***Father Costantino Di Bruno***

***The renewing power of God's mercy***

***Reflections from the Homily of H.H. Francis to the workers of the Industrial Centre of the Vatican (07.07.2017)***

Meeting with the Workers of the Vatican Industrial Centre on the occasion of a Eucharistic Celebration, Pope Francis focused on the gospel passage of Matthew's vocation (Mt 9,9-13), proposed by the Liturgy of the Day: *"As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.'  I did not come to call the righteous but sinners" ".*

Matthew, also known as Levi (Mk 2,14; Lk 5,27), was a publicist, a tax collector on behalf of the Roman Empire, at that time sovereign in Palestine. This type of profession made its responsible unpopular in Israel because he was considered to be a country traitor and conniving with the enemy invaders politically. The spiritual reality of Matthew (and that of people like him professionally serving the empire) by the religious guides of time was considered a condition of irreversible impurity and contagious to be avoided for preventive purposes, with subsequent generation and promotion within the people of a mentality of this kind. How much rooted was disgust for publicans is attested by Jesus' parable on the two men who go to the temple to pray (cf. Lk 18: 9-14). For the Pharisee, the publican was a person to be despised, hated, cursed and removed from the heart and even from the sight. No communion with him. The choice of Jesus to call to his sequel a "reject" of society - at least according to that false, prejudicial and discriminatory mentality - creates a general upheaval. Faced with the scandal for that choice - which in fact disavows on a human level the definitive separation between the "world" of the saints from that of the sinners, so that there is no possibility of salvation for the latter and no danger of perdition for the former - Jesus answers with a simple but very concrete image: the healthy do not need the physician, but the sick. He, the true doctor of sinners, must stay with them, to bring them to the perfect healing of the soul. On the contrary, he who deems he is healthy, does not need his care.

Nevertheless, the condition of sin marks human nature, because of the original sin in which every person is born, but also due to inclination to evil - or lust - that this sin leaves as its legacy, even when it is cleansed with Baptism. In this sense, Pope Francis, also using a symbolic image, is peremptory and unequivocal: *"We are all sinners. All. We all have this "degree", we are "graduates". Each of us knows where his sin, his weakness is stronger. First of all, we must recognize this. None of us, all of us here, can say, "I am not a sinner." The Pharisees said this. And Jesus condemns them. They were superb, vain, they believed they were superior to others"* (Homily). Taking awareness of this universal human truth, everyone can discover and experience divine mercy in these terms: *"When I read this I feel called by Jesus and we all can say the same: Jesus came for me, for each of us"* (Homily). This is the first moment of salvation: the search for the sinner by Jesus.

However, this search once embodied in the encounter, has as its specific purpose the offering of salvation, which is the liberation of the person from the slavery of sin, just as it is proper of the work of the doctor the offer of healing to the sick. In fact, Jesus is the Divine Doctor, whom the Father has sent to treat sinners. For this reason, Jesus quotes the sentence of Hosea the prophet: *Mercy do I want, not sacrifices* (Hos 6,6). Love for the Lord and love for man are one commandment, not two. Both of them come from the heart of the Father, who has commanded not only the offering of the sacrifices, but also love for the neighbour.

Divine mercy, which ultimately is the very Person of Jesus, is the gift that He makes of himself to every man of good will so that he may live - or return to live - in the original truth of a creature made in the image and likeness of God, developing and actualizing all the potentialities of good inscribed in his nature by God himself in the act of creation. This mystery is realized from the sacramental work with which divine life, which is in Christ Jesus and man is made to take part in, starting with the baptism that makes him adopted child; then, to be continued with the other Sacraments, that enrich him with a special grace of conformation to Christ to be personally witnessed in history. Particularly in the context of this discourse we must mention two essential sacraments: Confession and Eucharist. In fact, the former in sincere repentance and in the intention of no longer committing them, remits sins resurrecting the soul from its moral and spiritual death; on the other hand, the latter nourishes and strengthens the person in the soul and body so that he preserves and increases the Lord's grace, living and persevering in obedience to the revealed divine Word, Commandments and the Gospel, and in fidelity to his vocation.

Seen in this perspective, mercy is not tolerance, justification or, worse, legitimacy of the condition of sin, a kind of bandage that the physician applies to the wound of the sick to hide it, but it is divine omnipotence that, in Christ, through the work of the Holy Spirit, renews the existence of man who, in repentance, lets himself be welcomed to change life. A novelty arising from the inner renewal operated by the victory of grace over sin, of truth over falsehood, of good over evil, of virtue over vice, making of the Christian a new man in Christ Jesus. Therefore, the truth of the divine mercy becomes necessarily concrete and visible in the virtuous and evangelical life of the Christian.

Virgin Mary, Mother of Redemption, guide and support every Christian to witness with the proclamation and life the Word of Jesus, that You want to remind the world so that it sees the renewing power of the divine mercy.

*Father Raffaele Catizone*

**IF YOUR BROTHER SINS (AGAINST YOU)**

**(XXIII Sunday of O.T. Year A)**

**I WILL HOLD YOU RESPONSIBLE FOR HIS DEATH (Ez 33,1.7-9)**

If this Word of God is true - I believe with a convinced and certain faith that it is true - then all ministers of the Word of the Lord, his prophets by sacrament, must tremble. They are responsible for every man who is lost, not only because of the non-preaching of the Gospel, because of the many other occupations they assumed that are not inherent in the announcement of the Word, but also of every change made in the Word. Better give up the ministry of prophecy or ministry of the Word, than betray the personal mandate, announcing the false and justifying it as God's will. Today, the sin of betrayal of the Word is the most serious of all sins. It is the sin that opens the door to every other sin. Every minister of the Word is ever liable to the Lord of all the misdeeds that are accomplished in the world that are the fruit either of his failed announcement or of the betrayal operated by him in the Word of the Gospel.

**LOVE DOES NO EVIL TO THE NEIGHBOUR (Rm 13: 8-11)**

Charity is always a relationship man - God - man. It is the love of God poured into our hearts so that with it we love God and the brothers according to the will of God revealed to Him. Is there greater charity for one man toward another man than the non-destruction of his family? Yet families are destroyed for love. Is there a greater charity than respect for the brother's name? Yet one loves with slander, murmuring, false testimony, infinite gossip, every talk and rumour about the name of others. Today, everybody is preaching a love, charity, mercy without and against the manifested will of God. He is in the truth who walks with a supposed will of God, which legalizes every abomination. On the contrary, he is against man and an enemy of the human race who is committed to shout that only one is the Will of the Lord: that manifested in the Old Testament and that Christ Jesus has brought to fulfilment.

**GO AND TELL HIM HIS FAULT BETWEEN YOU AND HIM ALONE (Mt 18: 15-20)**

Your brother commits a sin against you. Go and warn him between you and him alone. Without the presence of other brothers. But what happens? Sin is immediately advertised. The whole world knows that that person has committed a blame, even if one often cannot even talk about fault. If your brother does not listen to you, make a second attempt: be presented with two witnesses and ask him to recognize his sin. If he even does not want to hear this time, you can refer him to the community and even if he does not want to be converted before the authoritative word of the community, let the community regard him as a pagan or a tax collector, that is, as a person who has decided to move away from the truth of Christ. Gracefulness, refinement, secrecy, mercy, compassion, forgiveness, shrewdness and sweetness are the true weapons of charity. Harshness, hardness and defence of truth without love toward the person, do not belong to the charity of Christ. The Gospel must be lived according to the rules of the Gospel. Never must it be defended by going against the Gospel. It would be a defeat, rather than a defence.

**BE PATIENT WITH ME, AND I WILL PAY YOU BACK IN FULL**

**(XXIV Sunday, O.T. Year A)**

**FORGIVE YOUR NEIGHBOR'S INJUSTICE (Sir 27: 30-28, 7)**

Forgiveness is the essence of God's charity toward man. It must be the essence, substance and nature of our charity toward our brothers. If a man wants to be forgiven by God, he must always forgive. Forgiveness must be the essence, nature and substance of the soul. The Lord declared it expressly: if man does not forgive, he cannot ask him for forgiveness. He will not listen to him. He did not forgive, he can never be forgiven. Not because God does not want to forgive him, but because the conditions for him to forgive are lacking in the man. Every night man erases all his debt from his heart and even God erases from his heart any debt he owes. Man erases and God erases. Man holds in his heart and God holds in his heart. It is better for us that we cancel. God cancels from his heart all our sins. If we do not cancel, He will not cancel and will be eternal death for us.

**NONE OF US LIVES FOR ONESELF (Rm 14: 7-9)**

We give our life to Christ Jesus, He joins it to his body and makes of it a gift to the Father. The Father uses it to make a sacrifice, a holocaust of salvation for every other man to be redeemed and brought into his kingdom. He lives for Christ who gives his life to the Father in the fullest and perfect obedience, so that He uses it to manifest all his love to every other man. As Jesus Christ has spent his life for the Father and the Father through it has manifested all the greatness of his love, so also every disciple of Jesus gives his life to Christ so that through it his Master reveals the whole world all the love of the Father in the truth of the Holy Spirit. The Christian's vocation is the same as that of Jesus. Jesus made a holocaust and a sacrifice of salvation of his life, the Christian gives his life to Christ, so that it also becomes a holocaust and a sacrifice of salvation, in his body.

**BUT SEVENTY-SEVEN TIMES (Mt 18: 21-35)**

A man has a debt of ten thousand talents. No one on earth might ever pay such a high sum. The same man has a credit of just a hundred pence. He can meet it with great ease. He asks the master to have pity and the master condones all the huge debt. He is being asked to have pity and he has his debtor be put to jail. This man asks for pity. It is granted him. However, he is without pity. The master cannot bear the non-forgiveness and has him be thrown to jail without the possibility of exiting. Even if this man had ten thousand debtors, a hundred pence are nothing in front of a talent. He could have forgiven, exonerated the ten thousand debtors and would not have lost anything. Our debt to God is infinite, not payable and eternal. It can only be forgiven. God pardons it on one condition: that we forgive the debts of our brothers which are nothing in relation to the eternal debt. To us the choice. Forgiving to be forgiven or not forgiving to not be forgiven. If God does not forgive, one does not enter into his blessed heavens.

**Milan - Life of the Apostolic Movement**

**(From the report on the pastoral year 2016-17)**

At the end of this pastoral year, as we entrust to the Lord the path we ran through, we feel the vivid desire of expressing our gratitude to the Mother of the Redemption for everything we have been trying to accomplish in this time, convinced that *"We are useless servants. We did what we had to do"* (Lk 17:10).

In fact, the purpose of our relationship wants to be a reflection on what the Apostolic Movement has done within the different parishes and in the Diocese of Milan, in the light of the theme: "The joy of love: the path of families. Accepting, accompanying, discerning and integrating".

Based on the indications of the Holy Father, on the tracks designated by the Diocese and following the programmatic lines of 2016-2017, written by the Central Ecclesiastical Assistant of the Apostolic Movement Msgr Costantino Di Bruno, we carried out both the service of catechesis both on the Sunday Ambrosian Gospel rite, and training meetings for the adhering members.

The meetings were held respectively in the following places where the Apostolic Movement is present:

*- Holy Spirit Parish in Corsico:* they were held every Wednesday after Mass at 6:30 pm and were always attended by the adhering members. The Apostolic Movement is an active part in the life of the Parish within the Corsican community; it attends the parish priest catechesis every second Sunday of the month and participates in all the encounters that occur throughout the year, trying to be always present and offering its service where it is required.

Among the activities carried out, adhering members of the Apostolic Movement accompanied the sixth grade-class boys that this year received the sacrament of Confirmation in the Duomo, in the presence of Cardinal Scola and drew up alongside with other young people the path of adolescents of the pastoral unit.

Some members are inserted in the Pastoral Council and in the Oratory Council and to some the mandate of Extraordinary Minister of the Eucharist have been assigned.

* *Community Pastoral St. Peter from Verona of Seveso:* meetings were held every Tuesday at 6p.m. with Fr. Carlo Pirotta. In addition to training sessions, the adhering members of the Apostolic Movement attended the meetings that the Diocese of Milan proposed to movements in the days of Advent and Lent. Some members worked within the parish in the oratory council and worked by serving catechists.
* In the *Besozzo* parish (Va), although there is not a large rooted parish group, some members meet every Thursday in periodic meetings animated by an Assistant of the Movement and together they read the Gospel of the following Sunday commented by Msgr. Costantino Di Bruno.

We are present in the Diocesan Pastoral Council. Fr. Carlo Pirotta, diocesan ecclesiastical assistant, Maria Curtosi, diocesan responsible member of the Apostolic Movement, Alessandra Chiesa, a lay consecrated to the Secular Institute *"Mary Mother of the Redemption"*, took part in the Diocesan Council of the Coordination of Movements in the Diocese of Milan. The purpose of this organization is to bring together representatives of the various Movements present in the Dioceses for a better understanding of their respective charismas and for a choral reflection on current issues related to pastoral with the specific contribution that each movement can give. Annual meetings are usually four. In the last meeting H.E. Cardinal Angelo Scola was present.

MeetMap meetings, that involved adherents and sympathizers of the various Parishes of the Diocese of Milan and other North seats, had also as main theme the monition that is dear to the heart of the Holy Father: that every child of the one, holy, Catholic and apostolic Church, is a true instrument of Christ for the salvation of his brothers.

In fact, the God who calls us to proclaim the gospel to the world for the sake of all, urges us to implement the principle contained in the documents of the Church, to move from an "inherited" faith to a "proposed" faith and it is in this perspective that the Apostolic Movement of the Diocese of Milan intends to continue its journey.

In communion with the central seat, a representation of our adhering members attended the IX International Convention held in Catanzaro on 9.05.2017 at the Politeama Theatre and at the summer meeting dedicated to young Adherents of the Apostolic Movement, Saturday, August 5, 2017 at the Sila National Park.

Let us always pray to the Mother of the Redemption so that through her intercession she guides our steps according to the will of Her Son Jesus, in communion with the universal Church and in obedience to the Holy Father. A particular thanks goes to the inspirer and founder Maria Marino, for her yes and self-offering, to Msgr. Costantino Di Bruno, a man of great faith and wisdom and to Fr. Carlo Pirotta for his availability. his exhaustiveness and diligence in responding to the needs of the community, for the love, patience and constant commitment with which he takes care of the people that have been delivered to him.

We thank and salute H.Em. Cardinal Angelo Scola, who since September 25, 2011 has been Pastor of our diocese. Let us welcome and salute H.E. Monsignor Mario Delpini, whom the Holy Father Francis has recently appointed Archbishop of Milan. We entrust him to the Virgin Mary and promise him a filial obedience.

To Jesus we entrust our present and our future in the certainty that he will never forget his work. We trust in his merciful heart so that he makes every one of us a tool of love and conversion for the brethren we meet on our journey.

 The diocesan responsible adherents and diocesan secretary

 *Adriana Belviso, Maria Curtosi, Caterina Adduci*