

Next appointment

## The faith of Jesus

The new book by fr. Giuseppe Comi, entitled "The faith of Jesus", starts from the current issues, often raised and studied also in a sociological key, about the problem of the crisis of faith typical of contemporary culture.

The author, rightfully considering, highlights how the sacred text is repeatedly crossed by movements of crisis that concern the faith and therefore the relationship of trust, of obedience, of a covenant between the Lord and his creature. The crisis of faith, according to the biblical revelation cannot be solved except by means of a return to the faith.

For this reason, the other speculating question raised by the author is to reconsider faith in a Christological and not only anthropological key, precisely to solve the problem of faith at the anthropological level. Leveraging on the thought of Thomas Aquinas, wrongly considered a theologian who denied a personal faith in Jesus, the author de-



monstrates how Christ was perfect in the relationship of faith with the Father, because he was perfect in the relationship of obedience and entrustment. This serves both to have a perfect paradigm of faith for anthropology - thus Jesus becomes a model for man in an integral and full sense - and to give to the crisis of faith the only possible solution: the very faith of Jesus Christ.

Of all this we will speak on 11 January 2018 at 6 p.m. at the "Blessed Domenico Lentini" Parish in Catanzaro in a convention sponsored by the Archdiocese of Catanzaro-Squillace, with the collaboration of the Apostolic Movement; illustrious names of the current theological panorama such as: Prof. Giacomo Cannobbio president of CATI; Prof. Gianluigi Pasquale OFM Cap teacher at the PUL, Vatican City, Prof. Pasquale Giustini, professor at the PFTIM in Naples, as well as the author and moderator of the evening Prof. Francesco Brancaccio, Episcopal Vicar of Culture, will take part in. The Archbishop H. E. M.Rev. Mons. Vincenzo Bertolone will conclude the work.

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## You are my son, the beloved

Today, so much confusion reigns over Jesus the Lord. It is the fruit of a human mind entirely oriented to the creation of a super religion, able to bring together men, in all similar to a modern Noah's ark. The human mind does not know that it is impossible to put in the same house a leopard and a gazelle, a lion and an ox, a snake and a hare, a cheetah or a tiger and a sheep. We can also create a modern religious bio park, provided that each cage contains its animal and each enclosure its species. If this does not happen, each animal will follow its instinct and act according to its nature. There is no possibility that we can act differently.

Christ Jesus is the only one who can build universal religion. Only He, through his Holy Spirit, takes "every animal nature" and before bringing it into the bio-park of his body, transforms it, regenerating it as a true child of God, making it share in the divine nature, giving it the highest dignity of temple of his light, truth, justice, peace, mercy, desire for redemption, preparing it to embrace every cross in order to never respond to evil with evil, but always to overcome evil with good. All other religions give man an external law, but nature does not change. It remains sinful. It follows the flesh in its concupiscence and pride. It is incapable, always for the death that reigns in it, even of the smallest discernment regarding the good to be followed. But even if it sees the good, the sin that is in it becomes the powerful law that makes it act for death

and not for life, for war and not for peace, for injustice and not for justice.

Either one gives Christ Jesus his truth of God, the eternal Son of the Father, universal Mediator in truth and grace, in redemption and salvation, in justice and peace, in the creation of the new man and in the assistance in the Holy Spirit so that he can live as a new creature, or never might the new humanity be born. As the universe was created for Christ in view of Christ, so it might be renewed for Christ in view of Christ. If we put Christ and men on the same level, we commit a very serious sin against humanity. We condemn it to remain in its death, because One is eternal life and One is the resurrection and salvation: Christ the Lord.

Some might object: where do we put religious freedom? Religious freedom consists precisely in this: in offering man the truth of Christ, showing it realized in our body and in our history. This for us is a divine command to which we owe eternal obedience. Whoever wants, welcomes Christ and is saved. Who does not want, remains in his death. The Christian is not free to announce or not to announce, always respecting the Gospel modalities. Free to welcome or to refuse is the man to whom the Gospel is to be announced. Mother of Jesus, free the world from every confusion that reigns in the hearts on the Redeemer and on the Saviour of humanity.

Father Costantino Di Bruno

# The smell of God

Reflections starting from the Discourse of H.H. Francis to the Bishops of Myanmar (Yangon, 29 November 2017)

Last November 29 - in the context of his apostolic trip to Myanmar and Bangladesh - the Holy Father Francis spoke to the Burmese bishops, talking on many of the themes dear to his teaching, declined in the perspective of their local churches. Here we want to gather in particular a preliminary point also useful for the journey of our communities.

Addressing the bishops present, the pope recalled how "a good shepherd is constantly present in regard to his flock, leading it as it walks by his side. As I like to say, the Shepherd should have the smell of sheep; but also the smell of God, do not forget!, also the smell of God".

Like the Good Shepherd, Jesus, every pastor of the Church must give his life for the flock entrusted to him. This work requires dedication, constancy and presence among people. A shepherd walks with his flock, is in contact with it, does not guide it "at a distance". This real, concrete, effective closeness is what Pope Francis likes to express with the words "having the smell of the sheep". However, at the same time, the Holy Father reminds that the shepherd is called to spread the odour of God in his flock. A shepherd cannot simply conform to his flock. On the contrary, he must raise it to God, bringing his light and perfume to it. Christ. If he does not "impregnated" with the odour of God, if he lacks the transforming contact with him, his mission is vain, because he leaves the flock in its state and does not elevate it to God. This is why Pope Francis also recalled the bishops to take care of their spiritual life, in a healthy balance with physical life: "Prayer is the

first task of the bishop. Each of us bishops will have to ask ourselves, in the evening, in the examination of conscience: "How many hours have I prayed today?" Dear brothers, I urge you to maintain a balance in physical and spiritual health. Above all, I encourage you to grow every day in prayer and in the experience of God's reconciling love, because it is the basis of your priestly identity, the guarantee of the solidity of your preaching and the source of pastoral charity with which you lead the people of God on the paths of holiness and truth".

Anyhow, what the pope said in a special way to the bishops is valid for all the people of God. Perfuming of Christ means for Christians - called to be salt, light and evangelical leaven in the world - bringing the difference of their lives transformed by Christ into the earthly realities they live in. For example, a Christian who smells of Christ is a peacemaker, he is merciful, he is meek, he is distinguished by a right, charitable, trustworthy way of being, firm in goodness. A Christian who smells of Christ brings in the environments in which he lives "the scent of his knowledge" (2Cor 2:14), brings the light of a different, true thought, enlightened by the Gospel, rooted in the faith of the Church, not at the mercy of fluctuations of worldly thoughts. A Christian whose life is truly "hidden with Christ in God" (Col 3:3) possesses the irresistible power of perfume. As a good smell attracts, he attracts to Christ; because it is the Christ who lives in him the one to spread his perfume in the world.

Father Davide Marino

The Lord's Day

WITH YOU I AM WELL PLEASED  
(Baptism of the Lord)

I MADE HIM A WITNESS TO THE PEOPLES (Is 55: 1-11)

Christ Jesus is constituted a witness among the peoples by God. The Lord has given him the mission to reveal to each man his truth. God is the Creator and Redeemer of every man. Whoever wants to know who the Lord is must let himself be enlightened by the truth that is Christ Jesus, who is in him. Whoever wants to be redeemed by his God, must let himself be redeemed by the Messiah of God, who is the Redeemer constituted by the Father to work on earth the redemption of rebellious and sinful humanity. God, the Father, did not constitute any other his witness, his revealing agent, his redeemer and his saviour. This truth is the absolute of Christ. It is of no one else, either of yesterday, or of today and or of tomorrow. No one else is the saviour, either before time, or in time and or after time. This truth of Christ must be made known to every people. If the disciple of Jesus fails to make it known, he will be responsible for eternity. He has impeded the true knowledge of God.

THE TESTIMONY OF GOD IS GREATER (1 Jn 5.1-9)

Who does not believe in Christ, does not believe in God. The faith that he has on God is sick of human thoughts and of infinite subjectivism, sometimes even fantastic and fairytale. God, the Lord, the Creator of everything, visible and invisible, of every man who is on our earth, has attested for Jesus, resurrecting him from death, but also crediting him in his mission with every miracle, sign and prodigy. God has testified not only that Jesus is his Beloved Son, he also said that in Him he is pleased, that is, he has revealed that every work and every word of Jesus the Lord is pleasing to him because they are his work and his word. Nothing

Jesus put on his own. Everything in Him comes from the Father. As from the Father is his divine and human being, so too is his every work and word from the Father. Whoever does not believe in Christ it is in the true God that he does not believe. Can the Church annul the testimony that God has given of Christ by announcing a God without Christ? It is an unforgivable mistake.

HE SAW THE HEAVENS BEING TORN OPEN (Mk 1,7-11)

Descending into the river Jordan and letting himself be baptized by John the Baptist, Jesus has stripped himself of his will, making it a gift to the Father. He comes out of the waters and the Father gives him his own, he does not give it to him in a direct but indirect way; he gives it to him by sending his Holy Spirit upon him, who from this moment on will have to take the Son to move him according to the Father's wishes so that his life is all and only perfect obedience. Jesus must reveal in all his actions how one lives as a true man: with perfect and complete obedience to the Father, even to death on the cross; letting himself be humiliated and annihilated and subjecting himself to the total governance of the Holy Spirit. That the Spirit of God rests on Jesus in the form of a dove means that He is the new ark of salvation. Whoever becomes one body with him overcomes the destructive deluge of sin, which is universal death. Those who remain outside his body will be annihilated and consumed by evil. We do not know another ark or other way of salvation: only in Christ, in his body, becoming his body and his life.

by the theologian,  
Frater Constantino Di Bruno