

NOTES - A BOOK: Nicola Rotundo, *Common good between universal ethics and social morality*, Cosenza 2018

The economic crisis that has occurred since 2006 is in fact a crisis that was not only economic, but social and moral. A crisis that, even today, is constantly evolving and has created and continues to create very difficult consequences to decipher. Precisely because the economy has vast reverberations, even Pope Francis wanted to prepare for March 2020 in Assisi a great event entitled "Economy of Francis", where young economists were invited to rethink the economy.

In this groove, we can read the essay of fr. Nicola Rotundo, "Common good between universal ethics and social morality" (Editorial Project 2000, Cosenza 2018). An essay that focuses on the true genesis of the crisis, or on the profound cause that generated it, without getting lost in confused economic technicalities.

The volume is divided into three parts: the first focuses on the concept of natural law, distinguishing it from natural right; the second explains the link between economy and the correct concept of the common good; while the final one offers a reflection on the fundamental educational role of the family.

The real novelty of the text consists in pointing out that the economic crisis is the direct consequence of a certain human atti-

tude, that is, having looked away from God. Without too many words, it is noted that having cancelled any consideration on moral lawfulness of some attitudes in the economic and financial fields has produced the inevitable crisis.

The text, with a preface of Msgr. Costantino Di Bruno, is an opportunity to become aware of a truth that cannot be silenced anymore: only the fear of the Lord and the observance of his Commandments lead man to build his own future on the rock. Otherwise, if man expels God from the personal, economic and social dimension, he will build a sand castle destined to fall at the first uncertainty.

You can write the most precise and interesting economic dictates, the most enlightened essays on the subject of finance, we can even lay down laws that require concrete actions, but everything will remain waste paper until the eternal law does not becomes the internal law.

In the interesting text there is no lack of references to the good entrepreneur, to the true sense of "economy" (oiko-nomia, of Aristotelian memory), of skilful construction of the personal work with the necessary dedication, etc. Finally, a call to "humanize" the economy. It is the author's conviction that it must be imbued with charity, piety, compassion and alms... in other words, it recalls the essence of "economic morality".

It is on the anthropological level that we need to look for the reasons for the crisis, everything else is secondary. Therefore, to "piece together the parts of a man in pieces" it is necessary to start from the conscience and not from the wallet.

In short, an interesting book for the clarity of exposition and easy language for everyone.



## Increase faith in us!

Faith is obedience to the Word of our God, Lord, Creator and Father, in which our present and future of eternal life is placed. The Word to which we must obey is not imagined or even thought of by man. It was written, codified and entrusted first to the stone and then to the scrolls of the sacred text, which is the Holy Scripture. Since the Word was given in the Holy Spirit, it must be read, understood and also put into practice in the Holy Spirit. If we separate ourselves from the Spirit of the Lord, the Word of God is immediately transformed into a human word and consequently into a lie and a falsehood. Today this is precisely the danger that hangs over the Word of our God: being reduced to a fairy tale, a literary genre, a myth of our prehistory, a residue, which has come down to us, of antiquated ways of seeing man. Since it is a human word, it can be undone. But if we undo the Word, we will inevitably get rid even of its every content.

The Word of God tells us that Christ Jesus is the only name in which it is established that we can be saved. If it is only Christ Jesus, there are no others. Other words cannot affirm contrary things. If we say that every Holy Book is equal to the Gospel or to Our Sacred Text which includes both the Old and the New Testament in every word, verse, pericope, chapter and book, from Genesis to Revelation, it is evident that Christ Jesus it is no longer the only name in which it is established that we can be saved. Consequently, Jesus is no longer the grace, truth, justice, peace, and charity of the Father for

all humanity. But if Christ is no longer necessary for salvation, neither is the Church necessary. The sacraments are no longer necessary and the evangelizing mission among the peoples can also be dispensed with. Christian formation is no longer necessary either. Every way is good to reach salvation. Then, if we add that Paradise is given to all, regardless of obedience to the Word of God and of Christ Jesus, all sound morality and sound doctrine become useless in a moment. True faith is always razed to the ground by men that belong to the world of faith. The enemy of faith will always live in the house of faith. No stranger has the power to destroy faith.

The Apostles ask Jesus to increase their faith. Jesus responds that there is no need for faith to be increased. We owe only obedience to the Word of faith. The more one obeys, the more faith grows in the heart, in the mind, in the soul, in the spirit and in all of man. The more one obeys and the more one becomes one thing and one life with Christ. The Holy Spirit also grows in us due to our obedience to the Word and he will be the one who leads us from faith to faith, truth to truth and intelligence to intelligence. Where does our journey of faith begin? From perfect and uninterrupted obedience to the Commandments. Without this obedience, one builds on nothing. He builds on the sand. Mother of God, come to our help. Teach us to obey every Word that came out of the mouth of your Son Jesus, without ever doubting.

Msgr. Costantino Di Bruno

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## "MY DESIRE IS THAT YOU FEEL ENCOURAGED"

### Reflections in the light of the "Letter to the Priests"

of H.H. Francis (4.8.2019)

**O**n the occasion of the 160th anniversary of the death of the Holy Curate of Ars, proposed by Pius XI as the patron saint of all the parish priests, the Holy Father sent the priests a very beautiful letter, which is worth meditating personally with great care. Here it is only possible to indicate some hints of reflection and give an immediate reading key.

The Letter has a purely exhortative character. In it the Pope manifests his paternal closeness to each Priest, in the awareness that today we live in difficult times of purification, in which even innocent Priests "feel ridiculed and "blamed" due to crimes they did not commit" (Letter), despite working "in the trenches", with wisdom and quietly, giving their life to Christ for the salvation of the faithful.

The temptation of discouragement is always at the door, also because the world of mass communication highlights the rotten and obscures the numerous testimonies of an exquisitely evangelical taste. However, being discouraged and abandoning the battlefield is an anti-Christian attitude and therefore must be removed with Holy Spirit fortitude.

In order to "keep the heart courageous", it is necessary to take care of the spiritual life, not to be isolated, to walk together with one's Bishop and confreres, to nurture attitudes that increase trust in God and in his creative omnipotence.

The bond with Jesus must be guarded, always remaining grafted in his will, which must be sought daily in prayer and in the Liturgy, in the daily meditation of the Word of God and "having a brother Priest with whom to speak, be confronted, discuss and discern in full confidence and transparency

the personal path. [...] This is an irreplaceable help to live the ministry by doing the will of the Father" (ibid).

The bond with the faithful is necessary in order not to close oneself to the mission which is an essential part of priestly life. The faithful must be loved in the Lord. We need to take care of them, getting close to their sufferings and their tragedies, knowing that this paternal attitude is at the same time an antidote against apathy, individualism and the consequent isolation that slowly kill Priesthood.

The sense of gratitude towards the One who has called us and continues to support us with his grace must never fail. It "is a powerful weapon" to avoid falling into crisis.

The sadness that "paralyzes the courage to continue in work and prayer, makes our neighbours unpleasant" (ibid.) must be removed with incessant prayer because it is the worst of the enemies of spiritual life.

We must not be afraid of suffering. It should be considered "a founding experience that removes frustration and disenchantment" (cf. *ivi*). We cannot speak of it through abstruse theorizing. Rather it is necessary to accept it in the personal existence and to live it with faith, knowing that also thanks to it "the Lord transforms us and configures us more to Him" (cf. *ivi*).

Finally it is more necessary than ever to invoke the Virgin Mary, often reciting the Magnificat, a song of praise "capable of opening one's eyes to the future and restoring hope to the present" (ibid). Guarded by the attentive love of the heavenly Mother, every Priest might fully live his ministry.

Father Lucio Bellantoni

The  
Lord's Day  
ROMAN RITE

BE UPROOTED AND PLANTED IN THE SEA  
(XXVII SUNDAY O.T. - Year C)

**THE JUST MAN, BECAUSE OF HIS FAITH, SHALL LIVE (Hab 1,2-3; 3,2-4)**

Habakkuk sees the evil that ravages the earth. He also sees that God remains an inert spectator in his heaven. He could intervene, but he remains motionless. Why? It is not He who must overcome evil, but man. How might man fight the overbearing power of wickedness, evilness and injustice experienced by man to the detriment of man? The answer comes from the Lord. History is the fruit of this double truth: "He succumbs who has not the right mind, while the righteous will live for his faith". The iniquitous is like a flash in the pan. It lights up, seems to want to set the world on fire. Then it runs out by itself. He is overwhelmed by his own wickedness. He is burned by his fire. Instead, the righteous will live for his faith and his obedience to the Word. Life is not just the one we live on earth, it is also the one that we will have to live in eternity. For eternity, life is given to God and He will give it to us forever in heaven.

**GUARD THIS RICH TRUST (2Tm 1.6-8.13-14)**

Saint Paul urges Timothy to guard the precious good that has been entrusted to him. The precious good is not a thing, it is a Person. It is Christ Jesus from whom grace and truth, eternal life and resurrection, justice and peace, justification and salvation are. How is this precious good guarded? Guarding ourselves in the purest obedience to the Word, according to the truth of the Holy Spirit. If we exit obedience to the Word, Christ Jesus might no longer be guarded, because his custody is our heart, our soul and our body. We are the holy

temple in which he wants to live. He lives in us, is guarded by us, if we let ourselves be guarded by the Word in the Word. If we leave the Word, Christ comes out of us and for us He will be able to do nothing for the salvation of the world anymore. He saves for us, in us and with us, if we let ourselves be inhabited by the Word and we consecrate our life to the Word.

**IF YOU HAVE FAITH THE SIZE OF A MUSTARD SEED (Lk 15: 10-10)**

How much faith does a Christian need to save his life and so that for him many others can come to possess the same faith in the Word of the Lord Jesus? It suffices to have of it as much as a mustard seed. A small seed becomes, developing a shrub above whose branches the birds of the sky go to rest and nest. If the disciple of Jesus has a living faith, if he is truly a grain of mustard he will differ from the grain of sand. The latter is without any germ of life, it remains the same forever. Instead he will grow from faith to faith, walking from truth to truth, always taken by the hand and led by the Spirit. As a true seed he might produce many fruits, of salvation for himself and of conversion for many of his brothers. When is faith alive and when is it dead? It is alive if we believe that in obedience to the Word it is our present and future life. It is dead when we remain insensitive to the Word of our God. Faith grows with our obedience to the Word. The more one obeys, the more he is strengthened in faith. If you do not obey, faith is dead.

by the theologian,  
Msgr. Costantino Di Bruno