

WISDOM, SCIENCE AND INTELLECT

The testimony of a researcher (part 1 of 2)

There is a phrase taken from the book of Wisdom, in which Solomon elevates prayer to obtain Wisdom, which has remained strongly impressed during my university studies, and still accompanies me today in the daily work of the scientific research activity of which I am occupied, in which I always ask not only for the gift of Wisdom but also for those of Intellect and Science. The phrase is: "Though one be perfect among the sons of men, if Wisdom, who comes from you, be not with him, he shall be held in no esteem" (Wis 9,6). It made me think and it still makes me think today. "Easy", perhaps, to understand and share for those who believe, "difficult" if not "impossible" to accept, for those who do not believe. Apparently in support of faith alone, in reality an essential element and a complement to what is missing from reason. Yes, because for me, "science and faith" is not an impossible or irreconcilable combination.

Compared to the past, in which, due to some prejudices, approaching faith with science (and vice versa) seemed unthinkable, today, it is increasingly understood that there can be a peaceful and fruitful dialogue between them. It did not surprise me to read, some time ago that, according to an international research conducted by the Rise University (Houston, Texas), in Italy about 65% of the scientists interviewed said they were believers and considered science with religion and rea-

son with faith to be compatible. A percentage that, more or less, I also find in my work environment.

Making the words of Benedict XVI my own, I believe that science is a marvelous instrument of progress that exalts man's reason, distinguishes him from the rest of creation and represents the expression of his being creature made in the image and likeness of the Creator, that is, of that (incarnate) God who is Logos.

I am strongly convinced that science, if used for the greatest good of humanity, is and will always be a source of greater knowledge and will add a piece to the infinite mystery of God. The most delicate problem that scientists, especially today, find to face, concerns the use that is made of it. Let us think of great discoveries and technological innovations. Each new technology carries with it the risk of abuse, but technology is not a problem (think of the internet, the great technological advances in the medical field, which allow you to save lives, robotics, artificial intelligence, or to the computer-brain interfaces that allow those suffering from neurodegenerative diseases to communicate) but the improper use made of it: the tool that could save a life is the same that is used to remove it; an instrument like the internet that could feed the knowledge of the truth is sometimes used as a means of spreading lies and confusing minds and hearts and the robots that could help man are used to replace him.

Unfortunately, today it happens to find a science that has freed itself from the Lord and Creator of matter and man and which also thinks of replacing man with a machine. But it must not be forgotten that every human being is unique and special, because he is enriched by the spirit that makes him intelligent and free, capable of relating to his Creator and which makes him irreplaceable (Sir, 17).

Patrizia Cherubino, PhD, Neuromarketing



Retrieving the lost treasure

In the thirteenth chapter of his gospel, with a series of parables, the apostle Matthew introduces the mystery of the Kingdom of heaven, compared in the final parables to a hidden treasure, a precious pearl and a net cast into the sea. He manifests how to look for it and how to find it by divine condescension, how to decide for it and how to live its responsibility.

The reflection usually considers the obvious protagonists - the day farmer and the merchant - who sell everything in order to possess the unique priceless asset and divine wisdom, which is preferable to any other earthly reality; and the field is identified with the world, the Church and the believing soul.

Silent characters are almost never considered: the owner of the field, who for guilty ignorance sells it off, not knowing its real value; the pearl merchant, who is unable to recognize the uniqueness of the pearl he possesses and sells it for what has an infinitely lower value.

Today, the silent protagonists are the Christian nations and the baptized of ancient tradition, who have abandoned the treasure of faith for what has no value. The abandonment is caused by the fact that they are no longer able to understand the priceless value of what has been lost. The problem afflicts contemporary Christianity: the treasure, field, Church, pearl, faith, promises and Kingdom of heaven were ours; Christ, the Father, the Spirit, the truth and grace were ours; but, except for a "small flock", the majority has traded everything for a lentil soup: illusory ideologies, a thirst for power and wealth, conformation to the world and

fading fads. Instead of living according to the Gospel logic, the baptized often found themselves unable to donate even an hour of their time to sanctify Sunday, to strengthen faith in listening to the word of God and restore the spirit with the body and blood of Christ.

One must not despair if the field has been sold off and the precious treasure is lost: like the prodigal son, whoever wishes it, he can recover everything. This is the meaning of the new evangelization of Saint John Paul II, who exhorted us to open up the doors to Christ without fear. This is the meaning of the heartfelt words of Pope Francis, who urges not to let joy and hope be stolen away from us. Christ wishes to hide in the field of our lives. In order to do so, we must let ourselves be met by him in an entirely new way, aware that he is the hidden treasure in the field of the Church. Through her and in her we will know Jesus as the Lord who calls us friends, the Crucifix who washes sins in his shed blood, the Redeemer who makes everything new and the Saviour who prepares a place in his Kingdom. Surprised by joy and hope, converted to the Gospel, we will break the chains that prevent us from welcoming the Kingdom of Heaven as the only true homeland of man.

Mother of the Redemption, you have kept intact in your heart the eternal Word that became flesh in you, grant us to be a living memory of your Son in the world, manifesting to all the joy and hope that spring from the hidden treasure of his word of truth and the precious pearl of his grace, making our lives more attractive.

Father Massimo Cardamone

Movimento Apostolico

Non-profit Apostolic Movement Weekly.
Free distribution. Publisher: Apostolic Movement
Responsible Director: Costantino Di Bruno.

With ecclesiastical approval of the
Archbishopric Curia of Catanzaro-Squillace.

Authorization no. 75 of 8-2-1990 of the Court of Lamezia Terme.
Directorate, Editorial, Administration: Via B. Musolino, 23/E, Catanzaro.

Internet: www.movimentoapostolico.it
e-mail: info@movimentoapostolico.it

Printed by the press office of the Apostolic Movement

THE CHRISTIAN PRAYER

Reflections starting from the catechetical cycle of H.H. Francis
on prayer / 2 (13 May 2020)

From the Gospel reading we realize that every time someone with his personal history, infirmity, misery, sin and doubt, went to Jesus to ask for something, he always experienced welcome and listening from him. He did not and does not make preferences in favour of anyone or to the detriment of others. This is a completely human and wrong way. Whoever presented himself has always been listened by him. In some circumstances Jesus himself was the one to ask his interlocutor what he needed.

What is prayer? "A cry that comes out of the heart of those who believe and trust in God". (Pope Francis). Prayer is the meeting of two hearts: the heart of man and that of God. The former, an imperfect, small heart, full of human miseries, expectations and hopes. The latter, one perfect, holy, full of love and mercy for his creatures. When two hearts talk, they understand each other. The Lord always listens to the cry of a heart that turns to him. Why do men sometimes not understand each other? Because not the hearts do speak but their reasons, feelings, appearances, judgment and condemnation.

One day I read the history of a woman who for absurd situations in her life had found herself making wrong choices. Tired of a life of sin and immorality, she wandered around the city. Everyone observed, but nobody watched her. Passing by a church, she was attracted to a personal ad posted on the bulletin board outside. The image of Jesus and a woman at his feet. She went a little closer and read: "Who does really love you?" The door was open. You could sense silence inside. She entered not

thinking much about it. She had not entered a Church for many years. The lights were off. The gaze made its way up to the altar where there was a huge crucifix in the centre. Slowly she walked towards that face that was already scrutinizing her. So many tears wet her face. The woman was praying, manifesting all the darkness of her heart. Jesus was comforting her looking inside her heart.

We judge the histories of men, point out superficially and exclude them from the heart. Jesus follows our history. Of course he is sorry for human failures, but in that personal history he knows how to place a desire for light in the heart. «God is always near the door of our heart and waits for us to open it to him. And sometimes he knocks at the heart but is not intrusive: he waits. God's patience with us is the patience of a dad, of someone who loves us very much. I would say, it is the patience of a dad and a mom together. He is always close to our heart, and when he knocks he does it with tenderness and with much love». (Pope Francis, Catechesis).

"The Christian prayer enters into a relationship with the God with the most tender face, who does not want to instill any fear in men. This is the first characteristic of the Christian prayer. If men have always been used to approaching God a little intimidated, instead Christians turn to him daring to call him confidently with the name of "Father" " (Pope Francis, catechesis).

Virgin Mary, Mother of the Redemption, our heart turns to your motherly heart, confident that you will always pray and intercede for us. Amen.

Father Francesco Cristofaro

The
Lord's Day
ROMAN RITE

THE KINGDOM OF HEAVEN IS LIKE
(XVII Sunday O.T. Year A)

TO JUDGE YOUR PEOPLE
(1Kings 3.5.7-12)

From Solomon every man must learn to ask the Lord wisdom concerning the execution according to justice and truth of his specific and personal ministry received. Solomon is a king. He asks for wisdom to be a king according to truth. A pope, a bishop, a priest, a deacon, a confirmed, a baptized, a married man must ask for wisdom to be what he has been made by God, in Christ Jesus, in the gift of the Holy Ghost. This rule also applies to every theologian, evangelist, doctor, teacher and professor. It suffices a single theologian without truth, justice and wisdom of the Holy Spirit to send the world to ruin, delivering it into the arms of Satan. Even in the political, scientific, economic and financial fields, everyone has to ask for the wisdom, justice and truth of his science and his profession. Either is God with His wisdom and righteousness that governs us, or it is Satan with his falsehood.

FOR THOSE WHO LOVE GOD
(Rm 8,28-30)

Suffering and cross are for the disciples of Jesus the way to attaining the greatest glory in the blessed heavens and also to participate in the redemption of Christ in a useful way, producing many fruits of conversion and salvation. Every disciple must always ask: how can I live in God's most pure and holy will what the Lord allows to happen for my greatest eternal good and the spiritual good of every other brother of mine? If the disciple diverts his sight from the Crucified Christ, he will lack in that holy light with which he must enlighten all his suffer-

ing. Today, lacking Christ Crucified, because he was expelled from our world, the real light to look at the suffering is lacking and one lets himself be conditioned by the darkness that gives only death, also called with the gentle name of euthanasia or dignified death. It is suicide for those who practice it and homicide for those who help. Severe sins against God and man.

LIKE A TREASURE BURIED IN A FIELD
(Mt 13,44-52)

The kingdom of God has been entirely hidden by the Father in Christ Jesus, rather Christ Jesus in his flesh is the kingdom of God. Everyone is asked to discover this treasure of inestimable value, to sell everything that he possesses, that is, every philosophy, religion, anthropology, science and wealth of the earth to acquire the treasure and make it become his own life. But even those who have found the treasure must make every effort to indicate Christ Jesus as the true treasure given by God to humanity and his body, his cross, his Church, the same Christian as the field in which it is hidden. If a person attends the field of the Church, her ministers, theologians, teachers, professors, doctors and does not find the treasure in them, because they are not the true field of God, the other remains without the treasure, but the field that is not full of Christ Jesus is responsible. Every son in the Church, every minister, must be this field in which the treasure is hidden. Before it was hidden in the flesh of Christ, now it is hidden in the flesh of every disciple. Great is the responsibility of the Christian.

by the theologian,

Msgr. Costantino Di Bruno