

# Faith and science

## For a relationship of trust, respect, collaboration

When it comes to "faith and science", let him raise his hand who does not immediately think of Galileo! It must be recognized that certain habitual patterns are capable of imprisoning even for centuries an enormous potential of human and cultural growth. Precisely the relationship between faith and science, for example, can offer much to the human race, if only we have the courage and honesty not to go forward with the usual clichés.

In the first place, faith is not concurrent with science. It does not have easy certainties to be opposed to the laborious research of science, and this for various reasons. First of all, faith does not only have certainties - and not necessarily "easy" - but it also has many questions to ask and a great deal of effort to put into practice both the former and the latter. God who is Creator and Father, the Incarnate Son that raises man to the divine life, the Spirit that vivifies the body and the soul: these are fundamental certainties, but they are not already answers that allow the Christian to settle down; they are rather responsibilities to set out on a journey, to take care of creation and the history of salvation, to collaborate in God's providential work, to love others and to protect the common home. And in this responsibility, faith also needs science, because the effort to know the world and man is necessary to be able to take care of it.

But even science is not opposed to faith, if

it remains itself and does not pretend to give answers that remain outside its own method. "Science and technology have helped us to deepen the boundaries of the knowledge of nature, and in particular of the human being. But they alone are not enough to give all answers" - Pope Francis recalled at the Pontifical Council for Culture on November 18. Which perspectives can the sciences not open themselves to? Human dignity, the universal destination of goods, the principles of ethics - the pope suggests - are, for example, enormous spaces of reflection typically human, which certainly require the contribution of scientific knowledge, but which cannot be fully explored and concluded with their forces. These are themes that require the experience of religions, philosophy, art and all the treasures of popular human wisdom. How to determine human dignity only with scientific categories? How to establish with the exact sciences what is good? How to demonstrate what is beautiful?

Therefore sciences must carry out their research work to the full. The knowledge on the origins of man and the universe, on the laws that govern the infinitely large and the infinitely small, on the dynamisms of life and the mind, are just some of the fascinating perspectives in which the scientific method is put to the test. Faith takes into account the results made possible by the sciences and does not contradict them, but frames them in a global perspective, which also includes principles that would otherwise remain out of reach: the meaning and purpose of man and nature, the love of God as a project and as a continuous presence, life and the person as dignity and as good in themselves, history as the responsibility of man... Science is also part of the responsibilities that God has entrusted to man, and for this reason faith enhances and encourages it. Therefore, no contrast, but trust, dialogue and respect.

**Father Francesco Brancaccio**

## As it is written in the law of the Lord

The family of Nazareth is born from obedience to the faith. It lives walking from faith to faith, in an uninterrupted listening to the Word of God. It dwells, without deviating either to the right or to the left, in the written Law of the Lord. Current word immediately listened to and written Law perennially experienced are the divine ground in which the Holy Family of Jesus, Mary and Joseph dwells and grows.

The field of God is the only one in which every other family on earth will have to plant itself to produce fruit according to the will of our Creator and Lord. However, the man has decided to operate a double action of dissolution and destruction. He removed the family from the written Law of the Lord, cancelling the Commandments on which it alone can stand. He has undergone a second subtle work of annihilation of all life through the substitution of the divine, true Word, descending from heaven, with the consent of his heart, which are not only a true universal deluge for every life according to God, but come to erase the truth of human nature itself, just as it has come out of the hands of its Creator.

If today the Family of Nazareth can teach something to our families it is a powerful, strong invitation to return to its double truth: union in the absolute respect of the written Law, listening to the God who speaks and who calls so that each person of the family responds to his peculiar vocation. Like Jesus, Mary and Joseph every day are from the voice of the Father that shows them

the way to follow so that his plan of salvation may be fulfilled in history, so it must be of every other family on earth. Either every person is made from the will of God that today speaks and today asks, or there might never exist a family that is modelled on that of Nazareth. But to listen to the current voice of God it is necessary to walk without any deviation from the written Law. Being this universal law is rejected, the current voice might not even be heard.

The result is the passage from the objectivity of the Law and the Word to a subjectivism in which everyone makes his own law and gives himself his own word. The family is thus uprooted from God's field. There is no more life for it. Today we would like to respond to this breakdown with decisions of foolishness. We worry about curing the uprooted tree by keeping it outside the field of God. It should be clear to all that there is no life for any tree if it is not taken care of according to the natural laws of the tree. The laws of the family do not come from man, but only from the One who created the family as the one and only possibility and modality of being of man on earth. The family is destroyed, humanity is destroyed. Obedient Virgin, Mother of Jesus, the chaste and most pure Bride of Joseph, come to the help of this humanity that has decided to live outside the field of God. Teach it that God is life and it is drawn from Him through our obedience to the Word that comes out of his mouth.

**Father Costantino Di Bruno**

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# Peace: God's gift for humanity

Reflections starting from the Message  
of H.H. Francis for the LI World Day of Peace (1.1.2018)

Pope Francis in his message for the World Day of Peace affirms that in the heart of every person there is an aspiration to peace that coincides with the gift announced by the angels to the shepherds of Bethlehem. This peace is a constitutive element of man, whose absence prevents full realization, while its presence predisposes to the completeness of life.

Today, the implementation of this profound human aspiration is denied to millions of people, forced to abandon their countries of origin due to wars, hunger, discrimination, persecution, poverty and environmental degradation. This desire is also weakened in the destination countries, where often, in the name of social security, walls and reticulates rise up. In this regard, the Holy Father affirms: "A rhetoric has been widely spread that emphasizes the risks to national security or the burden of welcoming newcomers".

The Pope exhorts to react to this state of affairs, not with a sterile sentimentality, but with that industrious faith that gives a contemplative look that sees in migrants not a threat but an opportunity for good. With a look of faith, the Holy Father invites to contemplate the heavenly Jerusalem, in the image of which our earthly cities must be built. This must not remain a pure utopia, but be translated into a concrete will that enables us to discover "the God that dwells in its houses, in its streets, in its squares" and that promotes "solidarity, fraternity, the desire for goodness, truth and justice".

Pope Francis warns that rhetoric does not remain abstract ideology, but it is made laws, walls and hate. In the same way, the

contemplative gaze of faith must be translated into the imitation of that divine strategy that combines acceptance, protection, promotion and integration. In accordance with this, he suggests that the "two global pacts" on migration and refugees, soon to be approved by the United Nations, are to be "inspired by compassion, vision and courage, so as to seize every opportunity to advance the construction of peace", without giving in to «cynicism» and the «globalization of indifference». He also suggested that the poorest countries are to be involved in these issues, because they could "welcome a greater number of refugees, or welcome them better".

It is necessary that we all educate ourselves to see in migrants a sign of the times, which if on the one hand urges the international community to respond with wise vision, on the other pushes the ecclesial community to enlighten all men with the Gospel, showing that migrants are an antidote that can heal our society from sclerocardia and from the fear of the different we suffer from, lack of values that make us really poorer in humanity. The Gospel that illumines our gaze also shows us that we are a resource for each other: we represent a real hope for the migrants to see their desire for peace fulfilled.

The Holy Father wants to educate us to understand that only in mutual acceptance we might build a world of peace; in isolation and divisions we will build only a world that is poor in human values and in evangelical love.

**Father Massimo Cardamone**

**The  
Lord's Day**

**A LIGHT FOR REVELATION TO THE GENTILES  
(Holy Family of Jesus, Mary and Joseph)**

YOUR OWN ISSUE SHALL BE YOUR HEIR (Jan 15: 1-6; 21: 1-3)

The Lord promised Abraham to bless all the families of the earth in his descent. How does his God manage to keep his promise, if he is already old and his wife is also sterile? The Lord reassures him. He will have a child. One born of him will be his heir. On what grounds can God promise a future against every law of the same nature? On the foundation of his omnipotence. The God that has created nature from nothing and that gave it all law and the same God that can intervene on nature in every moment giving it another law with a single command. God tells Sarah's womb to be fertile and it becomes fertile. This is the omnipotence of God: where there is nothing He can create everything. Where there is death, He can bring life. Where there is a desert, he can arrange it to become a garden. Abraham is brought up by God to this faith. On this faith he offers the sacrifice of Isaac on the mountain.

OFFERED UP ISAAC (Heb 11.9-11.17-19)  
The Lord asks Abraham to offer him Isaac, the son of the promise. If the son is sacrificed on the mountain and he is the son in whom God's blessing should have been realized, can the Lord keep his Word with a person that not only is dead but is also consumed by the fire in his honour? Abraham is again put to the test in his faith. He trusts the Lord to the extent of sacrificing him his son, with no longer caring for his future. He obeys. Everything else belongs to God. Let him do according to his will. He can promise and he can withdraw

the promise. God is not loved for promises. You love him and that is it. Abraham believes in the fulfilment of the Word of the Lord beyond death itself. The Letter to the Hebrews reveals to us that he believed in the resurrection of his son. I offer him and he gives him back to me. Paul would say: He believed, firm in hope, against all hope. Faith is always in the last Word of God.

A SIGN THAT WILL BE CONTRADICTED (Lk 2, 22-40)

Jesus is the most pure light that illuminates the eternal truth of God and the historical truth of man. God is the Holy one, the Light, the Faithfulness, the Justice, the Mercy and the Charity. Man is sin, death, falsehood, pride, lies, deceit and corruption. Jesus came to call man to abandon his corrupt and sinful nature to be clothed with divine nature, sharing in it and consequently transforming himself into holiness, light, truth, fidelity, justice, mercy and charity. Whoever accepts his offer, enters his true humanity. Whoever refuses it, remain in his corruption. Before Christ, the thoughts of hearts are revealed. Whoever says he is just and holy and does not accept the justice and holiness of Christ, reveals the falsity of his justice and his holiness. On the contrary, who accepts Jesus' proposal, manifests to the world his will to abandon the corruption and falsity of his being and to enter the novelty and truth that is offered him. Never might whoever refuses Christ be said to be true in his nature. If he was previously, he is not it anymore.

*by the theologian,  
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