

“God”!

A word dangerous and misunderstood.

After years and years of exploitation and obscene use, this word would have been omitted for as many years as it have been used for, as Father Primo Mazzolari has warned.

It is an unrepeatable name till the day when on the Earth the flower of justice and of solidarity will flourish. As Father Zeno Saltini, the founder of Nomadelfia has preached: “It has to be forbidden to speak about God in the churches at least for a couple of centuries from now on. Till when there will be no one who is not living as a human being”.

For this time only you will forgive us the exception.

There is kind of red thread under pressure that cross all biblical narrations and I may say the story of the betrothal between God and mankind. I talk about the cry of salvation of the people as an invocation to God and God’s response to it. The fundamental pillars of this architecture are:

- God’s revelation to Moses: “I have observed the misery of My people in Egypt, and have heard them crying out... I have come down to rescue them” (Exodus.3:7-8)
- the prologue S. John propose to his Gospel: “Verbum caro factum est et habitavit in nobis. The Word became flesh and made his dwelling among us” (John.1:14)

Two lattice hold the subject of the imminent transcendence. This transcendence has broken over the centuries, on one hand, an evasive game according to which the Church wants to subjugate an unseizable God, and , on the other hand, it has broken the chains with which the authority had stopped and paralysed human activities.

A God of care and attention, that is looking for the disobedient in Eden and becomes a protector of the fratricide. A God that violates the Empire of the Pharaoh and is the stuff of the people in the desert, that takes off his face from the perfume of incense and from the blood of sacrifice when he is moved to pity for the thirsty people and makes raining manna from heaven. This God cannot but identify himself with the people to whom he simply “IS”!

On one hand, the Incarnation (the principal Mystery of the Faith) or God that becomes flesh, and on the other hand, the Holy Communion (a Sacrament of the same Faith) or God that becomes bread , are both necessities searched by his “have to be” and not an option of his “kindness”.

Yes! Because our love for the Bible is:

“the look through which God take care of human alterity, giving space to it and supporting it; is the movement of falling through which we meet the other, a call for bread and forgiveness, the divine alterity transforms it’s alterity and its transcendence into nearness; is the unyielding difference which reveals itself as implacable non-indifference towards who is poor and is an enemy; is expectation of life and friendship”.
(Carminé di Sante, *L’io ospite*, p. 12)

Against this narration and in the name of indifference and disdain, stands “*L’Homo Oeconomicus*”, an autocephalous without relationships, an *autophagous* and an omnivorous, that consumes anything, transforming into goods and into goods of waste, people and things, values and affections, plans and hopes.

Because we are used to frame the “Event-Incarnation” in the composition of the Nativity scene, there are no more great surprises for us. Less and less we are touched by the revolutionary wave to which history and transcendence, finite and infinite, fragment and totality, human and divine are an organic whole. At the most, we let us being invaded by the nostalgic tenderness of a world-no-more. In this bucolic and archaic reading of Christianity lie the sterilization of the event, incapable now to overturn the suspicious union between spirituality and mercantilism, universality and local interests, philanthropy and xenophobia, love and hate. Those are practical unions adrift free-trader of an economy without soul and of a politics without ethics, in Italy at first place and more then everywhere else.

Aldo Antonelli

The stimulating narration of Moses, who, having broken the stones, had to go back to the source, to the God of alliance to invoke forgiveness and a new law (because while he was talking to God the people had made the golden calf), immediately arouse an analogy which cannot but turns into a speech of severe sentence for us because we say and we are the God’s people.

If nowadays the prophet had to come down from a mountain with the Tables of the Law, he would have break them once again, because of the people. These God's people have built temples, have written books and books over the Mystery of God in a way to make it more easy to built the golden calf. You tell me if there isn't the golden calf on the squares of today's highly civilized society? The society that have built a terrible belt of weapons around the golden calf in order to protect it.

This is the state of things as I may see it, thanks to the thread of imagination the Scriptures put in my hand. The tragedy lies in the fact that we still continue to talk about God. Here we are today - we go on wander around the world with his symbols, with his Tables while, undisturbed and sure of herself, the society dance around the golden calf, the one real power. The one that the father of modern economy have called, in a moment of mystical lapse, "the invisible hand", the logic of the profit, a kind of invisible omnipotent Holy Spirit.

People today are not afflicted by any anger, in opposition to those in the past to whom came all the anger of Moses. Today the experts, the Scribes and the Popes are, all things considered, kindly and often even accessory to the dance around the golden calf. That is why all our creations have inside at least some sign of the cult of the golden calf.

Even the efforts, like the one we are doing, trying to create a united Europe are based on the logic of the omnipotent market. Thus every time when the name of God is corrupted by the cult of the calf, we have to go up to the mountain and ask another definition, because God is contaminated by our own contamination. His image, His idea is not an idea, a pure image, alien to the sicknesses of our existence. Across the concepts, even the most crystal-clear ones, pass the evil breath of our passions. When the marvellous theology of the Trinity was formulated, over the dogma was put the sword of Constantine, who said: "I will kill the one that doesn't believe in it!". That means there were even in this theology a kind of uniformity of the spirit of power. And in fact, once the mystery of God has been closed into high theological logarithms, who dares talk about it? Only the experts.

Thus the God of Jesus Christ has been announced by illiterate people who didn't bother to explain that God is One in three persons like each other, given that no one has ever asked them about the matter.

That message was a message of salvation and not a revelation of secrets and doctrines. Later on it happens that the doctrine of the Trinity of God was made more subtle, so that anyone who dare speak about it without an adequate education made terrible mistakes. Thus, to avoid mistakes preaching were prevented, or, even better they were monopolized. Later on, during the Middle Ages, when the saint of all saints - S. Francis from Assisi - was permitted to preach as long as he would not speak about God, because the people that could speak about Him were clergymen, experts while he was non-clerical. With a kind of unconscious but still Gospel cunning, Francis preached peace, a theme over which clergymen let him free.

Ernesto Balducci, *Il Vangelo della Pace (The Gospel of Peace)*, Vol.1, p.189-191