

## PROPOSAL OF FAITH AND VOCATIONAL PERSPECTIVE

Synthesis of the report presented by the Apostolic Movement at the meeting of lay groupings convened by the Laity Ministry in view of the Synod, 19.6.2018

**The** proposal of faith and the vocational perspective, such as to directly involve young people, are among the typical expressions of missionary animation carried out by the Apostolic Movement.

This aggregation is characterized by the offer of a **weekly systematic catechesis**, with the aim of forming to the faith, to the Christian life and supporting the activities of ecclesial service, animation of parishes, social voluntary service and witness to the Christian life of young people in living environments.

In the climate of preparation for the 2018 Synod, other specific initiatives have been implemented:

- the **IX<sup>th</sup> General Convention of the Apostolic Movement**, celebrated in Catanzaro on 9 May 2017, on the theme: "The Church listens and accompanies young people in the change of the era - "A better world is built also thanks to you" (Pope Francis)», with card. Lorenzo Baldisseri, the chief prosecutor of Catanzaro Nicola Gratteri and the archbishop mons. Vincenzo Bertolone, a point of arrival for a series of meetings and activities aimed directly at young people.

- the **Original musicals**, of Cettina Marraffa, have proved to be effective instruments as a missionary proposal of faith that young people turn to their peers to invite them to feel part of the Church. Last March,

*Under your shadow a song* was staged in Catanzaro, a work dedicated to the saving passage of Christ among the crowds of Palestine, already proposed in Madrid in the cultural program of the 2011 WYD and at the Conciliation Auditorium in Rome.

- **Youth meetings** are scheduled in various diocesan seats. As an example we can mention the program "*I beg you, truth on love*", edited by the members of Bologna in a parish in the university area of the city. A journey on love in the light of faith to serve the vocational discernment of young people.

- These meetings have a common epilogue in the **Meeting of young people** organized annually in the mountains, in the Archdiocese of Catanzaro-Squillace. That of 2017, which saw over a thousand participants for a dialogue on faith, took up the theme "*A better world is built thanks to you*".

- With the intention of addressing young people more directly, some presbyters assistants of the Apostolic Movement have launched a video column on social media, entitled **#UnaParolaPerTe (#AWordForYou)**, which proposes within the 60 seconds limit and with an immediate language, a thought taken from the Sunday Gospel.

The theme of the vocational proposal and the prayer for vocations are always present in the pastoral work of the Apostolic Movement. The inspirer herself, Mrs. Maria Marino, has always highlighted the value of the presbyter in the Church and in society and in fact many vocations to the priesthood and the consecrated life have been born and matured in the Apostolic Movement. A work of sensitization that continues steadily in the **groups of vocational animation**, which involves people of all generations in preparing and taking care of initiatives of prayer and awareness for vocations to priesthood, consecrated life and all the dimensions of the Christian mission.

**President, Cesare Maria Rotundo**



## I am the bread descended from heaven

**A**ctually Jesus is the bread descended from heaven. But he is different than any other person or thing that comes from heaven, because he is sent by God. Jesus is true God and true man. He is the true God who became true man. Everyone sees the humanity and does not see the divinity in his flesh. But that he is not just flesh, his words attest to it, his works reveal it and his whole life witnesses it. In his person He is the Eternal Son of the Father, generated by Him before all ages. He is true God from true God. He is the Word that is in the beginning, that is with God and that is God. He became flesh in the womb of the Virgin Mary to give us of the Father, in the Holy Spirit, through his body, in his flesh: grace, truth, light, eternal life, justice, charity, mercy, forgiveness, reconciliation and peace. Since he is true bread descended from heaven, in order to eat bread, one must take it whole. The elements that compose it cannot be separated. We cannot separate the Christ divinity and humanity. We take the humanity and we leave the divinity. We cannot even take the divinity and leave the humanity. We must take the whole person.

Subsisting the Person of Christ, since true God other than true man, in the one divine nature in which the Father and the Holy Spirit subsist, we cannot take Christ and leave the Father and the Holy Spirit. Father, Son and Holy Spirit are one, one only mystery. Whoever takes Christ will necessarily take the Father and the Spirit of the Lord. But Christ is also the Head of the body which is the one, holy, catholic and apostolic Church. Whoever takes Christ must take the whole

Church and love her as Christ loves her, obey the Father as Christ obeys, let himself be moved by the Holy Spirit as Christ lets himself be led, be made and immolated for the Church as Christ was immolated. Christ has received from the Father the mission of redeeming all of humanity. Whoever takes Christ also assumes the mission of Christ. He will have to spend his life for the redemption and the salvation of every other son of Adam. We take all of Christ, we love all of Christ, we give our life entirely to the mission of Christ.

Christ Jesus is also the Eucharist, true, real, substantial body and blood. Whoever takes Christ, who believes in Christ, he must also make the Eucharist his own. If he does not take the Eucharist, he does not take the true Christ. The Christ he has taken is a Christ without salvation. Not having the Eucharist is nourished neither of the Father, nor of Christ, neither of the Holy Spirit, nor of the Church nor of the mission of Christ. Not receiving the Eucharist he cannot be transformed into holocaust and sacrifice for the redemption and salvation of his brothers. If Christ is taken in part, it is no longer Christ. A Gospel without the Eucharist is not his Gospel. A Gospel without apostles is not his Gospel. A Gospel without the Father and the Holy Spirit is not his Gospel. The Gospel is all of Christ. And in all of Christ there is the Father, the Holy Spirit, the Church, the mission and the redemption. Mother of God, ensure that every Christian takes all of Christ today and for the eternal centuries.

**Father Costantino Di Bruno**

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# "ITE, MISSA EST"

## Reflections starting from the General audience of H.H. Francis (St. Peter's Square - 4.4.2018)

**A**t the end of the cycle of Catechesis dedicated to Mass, the Holy Father focused on the Rites of Conclusion, which include the greeting, the blessing, the dismissal of the people, the kiss of the altar by the celebrants, the final song that accompanies the procession of return to the sacristy.

First of all we, note that, as it began with the sign of the cross, it is still in the name of the Trinity that the Liturgy ends. In this way, if on the one hand the desire to place the whole Mass in the embrace of the Father, the Son and the Holy Spirit is emphasized, the desire to continue the day in the name and in the will of God is simultaneously manifested. In fact, while the liturgical action ends, a renewed commitment to witness in life and with life begins. If we "celebrate" Mass with a right intention and live participation, we leave the church renewed, to "go in peace", become "peacemakers", bringing God's blessing in daily activities and "glorifying the Lord with our life". The greeting at the end of the Eucharistic celebration brings out clearly this close link between celebrated Mass and mission in the world.

In Latin the expression for the dismissal was: "Ite, missa est", where "missa", if on the one hand meant "dismissal" at the end of a rite, on the other hand, in Christian usage it took on a deeper meaning, being transformed into a "mission". Therefore, the final leave, invites to go because the Mass is over, and at the same time urges us to go because the mission has begun. Thus, the greeting expresses the missionary na-

ture of the Celebration and the commitment that it derives for the life of every lay faithful: every time one leaves the Mass he must return to daily life with more love, with more desire to give Christian witness.

Therefore, participating in Mass, is not participating in an abstract ritual, at the most intimate and spiritualistic: the memorial of Easter, that in every Eucharistic celebration is made to be present, allows every lay faithful to meet the Lord, his Word, his life, his presence in the community and his blessing. The grace of the celebrated Sacrament and the efficacy of the Word heard are fulfilled in the concrete choices of every day, they act in our works: the thoughts of Christ become our thoughts, his feelings ours and his choices ours.

After all, as the Pope teaches, this is true holiness: doing as Jesus did, to repeat with St. Paul: "I no longer live, but Christ lives in me" (Gal 2:19).

Then, the fruits of the Mass are destined to mature in everyday life, in good decisions, in the concrete conversion to thoughts, words and works consistent with the life and teaching of Jesus.

By turning on divine charity into our hearts, the Eucharist separates us from sin, and every time we participate in Mass we grow in love for God and for others, especially the poor in whom Jesus wants to be recognized, we eliminate something wrong with our character and in our behaviour and we improve in the attempt of overcoming our limits and our shortcomings.

**Father Michele Fontana**

**The  
Lord's Day  
ROMAN RITE**

**I AM THE LIVING BREAD  
THAT CAME DOWN FROM HEAVEN  
(XIX SUNDAY O.T. YEAR B)**

**HE GOT UP, ATE AND DRANK (1Kings 19.4-8)**

The path of Elijah is long. It lasts forty days and forty nights. It cannot be accomplished without nourishment. One can fall short along the way. The longer the journey lasts, the more nourishment is necessary. Elijah fled without bringing anything with him. After a day, he's already tired, exhausted. He wants to die. He wants to abandon everything. The Lord comes to his aid. He sends his angel with a flat bread and some water. Elijah is awakened and invited to drink and eat. With the power of that nourishment he reaches the mountain of God, the Horeb. The nourishment of Elijah is a figure of the Eucharist. We too must reach the holy mountain of God, his Paradise. The journey is long for us too. It lasts a lifetime. Without the divine nourishment that is the body and blood of Jesus, body and blood of the Son of the Most High, in which the whole mystery of the Blessed Trinity is contained, we cannot reach God. We are nourished continually with God, we reach God.

**AS CHRIST LOVED US (Eph 4.30-5.2)**

In the Old Testament God teaches his children the most perfect love by manifesting his holiness towards men: sanctity of patience, forgiveness, consolation, comfort, education and formation in the knowledge of his Word. All the prophets manifest the great sanctity of patience, redemption and salvation of our God. In the New Testament what before was invisible or was operated through men, now it is made visible and accomplished through Jesus, who is God, his Eternal Word made flesh. If the

eternal Son of the Father loves us until the total annihilation of himself, in the most profound humility, letting himself be crucified for our redemption, can we love in a different way than his? We too must love God and love one another with the same humility and obedience of Christ the Lord. We cannot love like Christ, if we do not get transformed into Christ. We eat Christ, we become Christ.

**THEY MURMURED ABOUT JESUS (Jn 6,41-51)**

Those who listen to Jesus lack true knowledge of revelation. They are outside the history of salvation. They do not live in the truth of their God. They are children of Israel and should know that the Word of God is always creator of what it says. They should know that the aftermath of God is not contained in the before, it is always an after unimaginable by any created mind. In the desert the sons of Israel ask for bread. Could have ever they imagined that bread would have fallen from the sky? Yet it fell for forty years, until they entered the Promised Land. If Jesus is a true prophet of the living God, his Messenger, might he ever say a word that is not of God? If the word of Jesus is of God, then it is true. If he says that He will give his flesh to eat, his flesh will be given to them. How he will give it, it does not matter. The modalities of the gift are in the Lord's Omniscience and in his eternal Wisdom. Could have any of the men ever thought or imagined that the Lord would have given himself in a tiny particle of bread transformed into his body?

*by the theologian*

**Father Costantino Di Bruno**