

APOSTOLIC MOVEMENT - 2018

Catechetical and training meetings in some locations in the Center-North

TURIN: Madonna of the Roses Parish (Oratory room, A. Da Brescia rd.)
1st SUNDAY, 8 pm
DOMODOSSOLA (VB): S. Heart of Jesus Parish and S. Quirico Parish (Calice pl.)
2nd WEDNESDAY, 8.30 pm
CORSICO (MI): Holy Spirit Parish (Europe Sq.)
11/1, 15/2, 15/3, 12/4 - 6.45 pm
CORREZZANA (MB): Oratory S. Desiderio (S. Desiderio rd., 10)
17/1, 4/2, 4/3, 8/4 - 5.30 pm
SEVESO (MB): PASTORAL COMMUNITY S. PETER OF VERONA (Cavour rd., 2)
5/1, 2/2, 2/3, 6/4, 6.30 pm
MORBEGNO (SO): St. John the Baptist Parish (Oratory: Cappuccini rd., 2)
2nd THURSDAY, 8.30 pm: spirituality meeting
BOLOGNA: St. Mary and St. Domenico Parish (Mascarella rd., 48)
14/1; 11/2; 11/3, 22/4; 20/5; 17/6 - 6 pm
SIENA: S. Petronilla Parish (Cavour rd.,

20)
1st SUNDAY, 5 pm
GROSSETO: St. Joseph B. Cottolengo Parish (Scansanese rd., 67)
2nd and 4th SUNDAY, 3.30 pm
RIETI: St. John Bosco Parish (Risorgimento sq., 3 - Villa Reatina)
3rd SATURDAY, 6 pm: spirituality meeting
ROME: St. Mary of the Carmel and St. Joseph Parish (V. d. Casaleto, 691)
MONDAY, 7 pm: Bible formation meeting
ROME: St. Roman Martyr Parish (Beltramelli pl., 23)
2nd and 4th WEDNESDAY, 7.30 pm
ROME: St. Judah Thaddeus Parish (Amedeo Crivelucci rd., 3)
1st and 3rd FRIDAY, 8 pm
ROME: St. Silvia Parish - Youth Center (Imbrecciato rd., 112 / a)
2nd and 4th FRIDAY, 6.30 pm
ROME, loc. Isola Farnese: St. Pancrazio Martire Parish (Colonna sq.)
THURSDAY, 6.30 PM and SATURDAY, 6.40 pm: catechesis;
SUNDAY, 6 pm: training session for members
FREGENE (Rome): Assumption B.V. Mary Parish (Riva Trigoso sq., 8)
1st and 3rd SUNDAY, 5pm: spirituality meeting

**Calendar and updates are available
on www.movimentoapostolico.it**



And that day they stayed with him

Christ Jesus enters hearts through the way of witness. John the Baptist fixes his gaze on Jesus passing by and says of Him: "Behold the Lamb of God!" These are words that reveal the invisible truth of Jesus. He is the Lamb of Easter, but also the Lamb of our ransom, the one who takes upon himself the sins of the world to expiate them in his body and in his great suffering. This word suffices so that two of his disciples abandon him and get to follow their new Master. Today, if we too testified to Christ according to the pure truth, the world would start with great joy. Many would be those who would abandon their old masters to follow the one, only and true Master of humanity, who does not teach only by eternal doctrine, but also by transformation of the very essence of man, since he frees it from sin and elevates it making it share in the divine nature.

The witness of man is completed in the personal encounter with Christ Jesus. He must be seen, heard, listened, touched and experienced with the eyes of the flesh and those of the spirit. The testimony indicates, the sequel meets, attends and remains. The two disciples remained with Jesus a whole day. Their life has changed with this meeting. They now have a certainty in their hearts. By direct experience they know who Jesus is. He is the Christ of God or his Messiah. In Andrea, science is immediate transformed into testimony. He meets his brother Simon, tells him who he has met: the Christ of God, and leads him to Jesus.

John testifies and leaves the disciples free so that they follow the only Master of humanity. Andrew testifies and leads to Christ. Even for Simon, the encounter with Jesus is decisive. All of his life from this moment on is covered with a new truth. The change of name proves it.

We are called to testify that the Word of Jesus is eternal life for every man. Do we believe with true faith and with strong conviction in the Holy Spirit that only the Gospel can save man? Is this faith transformed in us into word, in proclamation and into a cry to man? As we cry out the Word, do we bring to Him who is the Author of the Word and the way and the truth of salvation? Do we form ourselves every day in the knowledge of Christ by frequenting him and making true experience of him? The poverty of our witness is the absence of true experience and assiduous frequentation of Jesus. Since we are not bound to Christ we cannot even lead others. We are not with Him. We would lead to a stranger. If the Gospel is foreign to me, never might I make it familiar to another. This is the true failure of our testimony. We have little credibility because we believe a little. The mission is a true relationship with Christ on our part. A false relationship will always make us false witnesses and false missionaries. May the Mother of Jesus help us so that we can give Christ Jesus a true witness and for us every man can find Christ, the only salvation and eternal life for him.

Father Costantino Di Bruno

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The Holy Mass is prayer

Reflections starting from the General Audience of H.H. Francis (11.11.2017)

The Holy Father, in his catechesis, affirms a truth about the human being: "Man has been created as being in a personal relationship with God that finds his full realization only in the encounter with his Creator".

This law is inscribed by the Creator in the very human nature: "Not by bread alone will man live, but of every word that comes from the mouth of God" (Mt 4: 4). Even Jesus, true God and true man, needs to "be" with the Father to receive from Him, every day, a Word of life: "The Gospels show us Jesus that withdraws to secluded places to pray; the disciples, seeing this intimate relationship with the Father, feel the desire to be able to participate, and ask him: "Lord, teach us to pray" (Lk 11: 1) ».

The purpose of this daily meeting of Christ with the Father is only one: knowing and understanding, in the Holy Spirit, the Word of the Father to bring to fulfilment, always in the Holy Spirit, that is moved by Him, with the light and strength that come from Him. The work of the Spirit is precisely this: revealing to the heart of Christ the heart of the Father, his desires, his thoughts, his will, so that Christ may at any moment be and always act from the will of his Father. The Holy Spirit makes the heart of the Father live in the heart of Christ.

This is basically the "mystery of faith" that is celebrated in the Holy Mass which is "an encounter of love with God through his Word and the Body and Blood of Jesus". One goes to the presence of the living God to contemplate his heart, all enclosed in the heart of Christ and revealed to us in the

Word that the Church guards, announces, proclaims and teaches. But we go not only to contemplate the heart of God, but also with the desire to make it our own, to become one life and one heart with him. It is the miracle that happens when we feed on the Body and Blood of Christ. By forming one body with Him, the Holy Spirit gives life to the heart of Christ in ours, so that we begin to think, desire, love and act according to His heart.

However, if this desire is lacking in us, our participation in the Mass is vain and even sinful. We approach the Eucharist with the firm will to abandon sin, to let Christ's heart, revealed in the Gospel live in us: "This is the desire of every true believer: the desire to be reborn, the joy of starting again".

The Lord wants to grant this grace and longs to give it to his children: "Which father among you, if the son asks him for a bread, will give him a stone? Or if he asks for a fish, will he give him a snake instead of a fish? Or if he asks for an egg, will he give him a scorpion? Therefore, if you, who are evil, know how to give good things to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!" (Lk 11, 11-13).

May the Virgin Mary, Mother of the Redemption, obtain for us the grace to celebrate Mass with the living desire to be reborn from the Word and Holy Spirit, so that the "page of paper" proclaimed from the ambo becomes a "life giving page" in us, in our life brought in obedience to the Lord's commands.

Father Davide Riggio

**The
Lord's Day**

**THEY SAW WHERE HE WAS STAYING
(II SUNDAY OF ORDINARY TIME - YEAR B)**

SPEAK, LORD, FOR YOUR SERVANT IS LISTENING (1Sam 3,3b-10.19)
Samuel does not know the voice of the Lord. He never heard him before this night. He thinks Eli is calling him and runs to him. But this had not called him and sends him back to sleep. Since Samuel continues to be called, the priest offers him the answer to give. "Speak, for your servant is listening". It is the truth. God speaks, but man does not pay attention to him, does not know his voice. He lives in the ignorance of Him. However, in the end, Eli gives Samuel the right word with which to respond to the voice that called him. Today, we give man false, mendacious and lying answers. We tell him that every voice is equal to every other voice, that every God is equal to every other God, that every word is equal to every other word. Man is strongly disoriented. It is urgent that the ministers of the voice of God have the perfect ear to distinguish with infinite accuracy and precision the voice of God from any other voice.

AVOID IMMORALITY (1Cor 6,13c-15a.17-20)
Saint Paul is true Word of Christ Jesus. He knows the voice of his Master and knows how to distinguish it even among a billion other voices. One could even imitate the voice of the Lord, he would know that it is only imitation. It is not the voice of his Lord. In the community of Corinth one lived by listening to the voice of the world. Paul intervenes firmly and shouts to them that the voice of his Lord says different things concerning the body of the Christian. With baptism he and Christ have become one

body, therefore the body of Christ is the body of the Christian. The body of Christ is holy and cannot be delivered to impurity. It must be pure in words, in actions, in desires and in every use that is made of it. It is impurity every use of the body that is done outside and against the will of God. It is always impurity the union of the man's body with the woman's body lived out of the marriage properly celebrated according to the Law of God.

WE HAVE FOUND THE MESSIAH (Jn 1,35-42)

Christ Jesus, the one and only true salvation and eternal life for every man, must always be given to everyone. In order to give him one must first be find him. No one might ever give whatever he does not know or of which he does not even know the existence. Today this is the great evil that is destroying us all. Not only do we not tell the world, we Christians, that we have found the Messiah of God, his Christ. We say that those who are not Christ, are Christ and those who are not Saviours, are Saviours and that which is not the Gospel of God, is the Gospel of God. Thus, we operate a double action of dissolution. We deny the truth. We give force to falsehood. We discourage those who believe in Christ. We give strength to those who do not believe in Him. We destroy the true faith and build the false faith. In ancient times this was the action of the false prophets: discouraging the just, giving vigour to the unjust. Removing the truth from the heart, installing falsehood and lies in its place.

*by the theologian,
Frater Constantino Di Bruno*