

At the Politeama in Catanzaro on stage the musical "Under your shadow a song"

Sunday night, with a cast of over 150 young people, the Apostolic Movement staged the musical "Under your shadow a song", set to music by Cettina Marraffa, in the Politeama theatre in Catanzaro.

Two shows, at 6pm and 9pm, which recorded the full house party. The Metropolitan Archbishop of Catanzaro-Squillace, Msgr. Vincenzo Bertolone, who spoke at the end of the evening and numerous institutional authorities, were also present.

"Under your shadow a song", represented in several Italian and foreign cities and in 2011 in Madrid for the World Youth Day; once again, in the capital city, brought a message of hope with music, words and dances, telling some spiritual pages on the miracles of Jesus: the wedding at Cana, the multiplication of the loaves and fish, the healing of the haemorrhage woman, the resurrection of the daughter of Jairus, the born blind man, the resurrection of Lazarus, the paralytic and the woman sinner.

Protagonists were the young people who for months have been prepared to present a musical, encouraged by Archbishop Bertolone, who has warmed the hearts of the people present, making them share in the great responsibility of communicating and reminding the joy of the gospel: the charisma and mis-

sion that has characterized the life of the Apostolic Movement since 1979 through the founder and inspirer Maria Marino.

Among the scenes there was also the actualization of the "masks", to represent the fragile and suffering condition of humanity not hidden, however, to the heart of Christ that can give life, peace and hope.

"In this evening of reflection on the living and working presence of the Lord Jesus in our midst - Fr Gesualdo De Luca, regional ecclesiastical assistant of the Apostolic Movement, said - we are animated by the certainty that this message of hope will be kept in our spirit: under His shadow, life becomes a song of praise. We continue our educational work to give young people courage to embrace the vocation that God shows them; courage to live their faith without hiding or diminishing it, but witnessing it with joy, just as they did tonight».

Words strengthened by Archbishop Bertolone, who in thanking all the protagonists, the author Cettina Marraffa, and Anna Maria Mazza the one who prepared the young; offered a reading key to the evening that was represented as a "beautiful catechesis". "There is nothing more precious - Monsignor Bertolone said - than offering the Word of the Lord to others". From the words of the Archbishop the need emerged of a renewed commitment to revive the relevance of the Gospel message in a world marked by a crisis of values and a great deal of indifference.

Archbishop Bertolone addressed a greeting to the founder of the Apostolic Movement, Mrs. Maria Marino, thanking the one who in her bed of pain "loves, believes and prays for us, witnessing concretely in suffering love to the Lord, to the Church, to the diocese and to all of us».

Then he opened their minds to understand the Scriptures

God is the eternal infinite. Man, who is the created finite, might never grasp God's infinite. The Lord must always reveal it to him. The Lord will have to manifest him even his finite creation. From the first moment of creation God has told man what to do and what not to do, announcing to him the purpose for which he was created in the image and likeness of his Creator. We know that immediately man has sinned and from that day on the Lord always comes in the history of men to show them his will, helping them to enter into their truth that is perpetually from his. If man detaches himself from the truth of God, he loses his truth, he sets out on the path of foolishness and ignorance. Can man know God? Yes. He can know him because the Lord always comes down and manifests himself to him. The ways are multiple. Every man is helped from his Creator to enter into the knowledge of his human truth which is always from the divine truth. Man is from God through creation and redemption.

God reveals his truth to man. Can man enter the full possession of the truth? Never with his own strength. The Lord always helps him with the gift of his wisdom. But if man lives in sin, separated vitally from his Lord, wisdom cannot act, and man proceeds from falsehood to lie to lie. Today the lie is great. The man has decided to remove Christ from his history. Christ is the only Giver of wisdom, because he is the sole Giver of the Holy Spirit who is the Spirit of Wisdom, Knowledge or Science, Counsel, Fortitude,

Intellect, Piety and Fear of the Lord. When Christ is rejected, the Holy Spirit is rejected, eternal life is rejected and the truth of man is rejected. Only darkness remains. Today the man without Christ is raising on the altar of the world the god foolishness, ignorance, the god of death, corruption and immorality. This god is the source of all his actions.

Can a Christian who walks in the grace of God, grows in it, proceeds from faith to faith and light to light, truth to truth, wisdom to wisdom, know the mystery of Christ as it is contained in Holy Scripture? He can only superficially. To enter its depths he needs every day a special grace, a new light. A visible and not only an invisible light is often also necessary, an audible voice and not only one that speaks within the heart. This is what Jesus does with his disciples after his glorious resurrection. He comes and with an omnipotent action of grace, opens their minds to the knowledge of the Scriptures. Does everything end with this omnipotent grace? Not at all. Along the path of the mission, Christ must always intervene personally to open the mind again to be able to proceed forward in the fullness of the truth. Without this perennial action of Jesus in his Church, she would remain mired in the light of yesterday and would never pass into the full light of her today. Mother of God, obtain for us an omnipotent grace of light and wisdom, in the Holy Spirit, so that we may walk in the fullest and truest light of Christ the Lord.

Father Costantino Di Bruno

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"I WAS SICK AND YOU VISITED ME"

Reflections starting from the Discourse of H.H. Francis to professional nurses and health assistants (3.3.2018)

Meeting professional nurses and health assistants, Pope Francis reiterated that the role of who looks after the sick with that typical care that "represents a fundamental part in the process of cure and healing", is "irreplaceable". He reminded them that the Code of Conduct identifies four fundamental tasks of the profession: "promoting health, preventing illness, restoring health and alleviating suffering". The health profession, in this light, appears as a "real mission", and those who choose to do it must be "experts in humanity", as they are called to perform an irreplaceable task of humanization in a distracted society, which very often leaves the weaker people at the margins, taking care only of those who "are worthy", or respond to criteria of efficiency or earnings" (Discourse).

Throughout his ministry, Jesus was close to the sick, approached them lovingly and healed many of them. He did not come only to save souls. He came to redeem the whole man: body, soul and spirit. The healing of the body attests and reveals his strength and ability to heal even the soul, and the healing that Jesus gives is not only physical, but it "reaches the heart", with that tenderness that is "the "key" to understand the sick" (Discourse).

Today, in the wake of the progress in medicine, the tendency to appreciate life prevails only to the extent that it brings pleasure and well-being. Suffering appears as an unbearable failure, from which one must be freed at any cost. Moreover, by refusing or forgetting his fundamental relationship with God, man thinks he is a

criterion and a norm to himself and he believes he has the right to even ask society to guarantee him the possibility and ways of deciding his life in full and total autonomy. In this context the diabolical temptation of euthanasia becomes stronger, that is, of taking possession of death, procuring it in advance and thus ending one's own life or that of others.

Instead, the path of love and true piety, that faith in dead and risen Christ, the Redeemer, enlighten with new reasons of the perennial truth contained in the Word on the sacred and inviolable dignity of human life, are quite different. No man, and even more so, a doctor, who has sworn to be a health and life care worker, can determine the death of no human being, under penalty of murder: "Do not kill" (Ex 20).

Rediscovering the dignity of children of God and the disciples of the Lord also means recognizing that suffering, while remaining in itself a difficult trial, can always become the source of a greater good. It becomes so if it is lived out of love and with love, in participation, through the free gift of God and through a personal free choice, to the suffering of Christ crucified. In this way, whoever lives his suffering in the Lord is more fully conformed to Him (cf. Phil 3:10; 1 Pet 2:21) and intimately associated with his redeeming work in favour of the Church and of all humanity.

May the Virgin Mary, Mother of the Redemption, help us in every suffering and make us attentive to the sick in whom Jesus, our Lord, is present.

Father Francesco Vardè

The
Lord's Day
ROMAN RITE

THE MESSIAH WOULD SUFFER
AND RISE FROM THE DEAD
(III Easter Sunday - Year B)

REPENT AND BE CONVERTED (Acts 3.13-15.15-19)

Conversion in the Church is not changing our morality, moving from an incipient, sketched, just hinted at to a noble morality, or from the Commandments and the Prophets reaching the highest morality of the Beatitudes. This is not the conversion that the Lord asks. One gets converted passing from God to Christ Jesus, the only name in which it is established that we can be saved, the one and only Mediator between the Father and the whole of humanity. One gets converted by leaving the religious world of yesterday and entering the kingdom of God, which is realized for us through the waters of baptism, in which we are generated by God as his true sons of adoption and made participants in the divine nature. Conversion is true change of substance. From the substance of death inherited from Adam to the substance of life in Christ, through Christ and with Christ. One abandons every "religious" house, to enter the new house that is Christ Jesus.

I AM WRITING THIS TO YOU SO THAT YOU MAY NOT COMMIT SIN (1Jn 2: 1-5a)
When one enters the new dwelling of Christ Jesus, in his most holy body, becoming his body, the living temple of the Holy Spirit, he is obliged by the holiness of Christ to live without sin. Who sins, becomes a dry branch of the vine that is Christ the Lord. If he does not go immediately back into the grace, little by little the path of non-return is taken. The Heavenly Father comes and cuts the branch so that it is thrown into the fire. A Christian that sins commits two horrendous crimes: first of all he behaves like an enemy of the cross of Christ. In order not to sin, Jesus emp-

ted and annihilated himself. One lives in contradiction with Christ. He is a most holy body without sin, we his body, in his body with sin. Secondly, there is a scandal against humanity. The sin of the Christian is the saddest and most horrible among all sins. One makes Jesus not believable. Who might believe in Christ if the Christian does not attest visibly that He is the victor over sin?

REPENTANCE, FOR THE FORGIVENESS OF SINS (Lk 24, 25-48)

The purpose of the apostolic mission is the preaching of conversion and forgiveness of sins. Conversion is the passage from all the religious forms of the earth, abandoning them, to the only form that is Christ, that is in Christ, that is lived for Christ. One must be converted to Christ, to become one single life and one body with him. Without the passage from what one is religiously, the conversion that Jesus asks might never exist. Conversion must always be added to the forgiveness of sins, which is not only the absolution of guilt and the cancellation of pain. The forgiveness of sins must be accompanied by the birth of the new creature. So that the conversion is not just abandoning the true, false and approximate "Gods" of yesterday, but it is changing the personal nature. From a nature of death to a nature of life, from a nature of darkness to a nature of light, from a nature of disobedience to a nature of obedience, from a nature of egoism to a nature of charity, from a nature without hope to a nature rich of the true hope that comes to us from the glorious resurrection of Christ Jesus.

by the theologian,
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