

REGGIO CALABRIA: The musical "Under your shadow a song" in honour of Msgr. Giorgio Costantino

In the populous parish of "Holy Mary of the Rescue" in Reggio Calabria the young people of the Apostolic Movement staged the musical "Under your shadow a song", written and set to music by Cettina Marraffa.

A spiritual event dedicated to the parish priest Monsignor Giorgio Costantino, on the occasion of the fiftieth anniversary of his priestly ordination, who for several years has received in his parish the weekly catechesis offered by the Apostolic Movement.

The evening began with a moment of prayer and with the celebration of Mass presided by Fr Gesualdo De Luca, the regional ecclesiastical assistant of the Apostolic Movement, who thanking the parish priest and the community, that was preparing for the patronal feast of the Madonna del Soccorso, strongly emphasized the mission of the Christian "called to announce, to remind and to witness the Word of the Lord", imitating the Most Holy Lady "docile creature to the will of God".

Many the people that applauded the message offered by the musical, which saw on stage a cast of over one hundred young

people of the Apostolic Movement.

Words, music and dances have re-proposed the miracles of Jesus: the wedding of Cana, the multiplication of the loaves, of fishes, the healing of the haemorrhages woman, the resurrection of the daughter of Jairus, the born blind man, the resurrection of Lazarus, the paralytic and the sinful woman.

"I thank all of you, dear young people, and the Apostolic Movement - these are the words of Monsignor Costantino at the end of the evening - for having given us all a precious spiritual message, staged with a contemporary language". Finally, Msgr. Costantino addressed a greeting and thanksgiving to the author of the sacred work, Cettina Marraffa, while wishing the Apostolic Movement to continue to witness with joy the Word of the Lord.

At the end of the evening, the young people also did not fail to greet and thank the founder of the association, Maria Marino, the central ecclesiastical assistant, Monsignor Costantino Di Bruno, the author of the musical, Cettina Marraffa, renewing from the City of the Straits their commitment of faith to live the charisma of the Apostolic Movement with the "remembrance of the Word of the Lord to the world".

(From: www.calabriaecclesia.org)

Soon, in the same parish of H. Mary of the Rescue, we will resume the weekly catechesis meetings proposed by the Apostolic Movement and inaugurated by the Archbishop of Reggio Calabria - Bova, H.E. Msgr. Giuseppe Fiorini Morosini.

If one wants to be the first

When one reads the Gospel, he notices the great solitude of Jesus. In truth He is never alone. The Father is with him, the Holy Spirit is with him and the angels of heaven are with him. There are also some people of the earth that are with him. The greatest solitude of Jesus is not that which the world creates, but the one caused by his disciples. It seems that Jesus and the Apostles are walking on two parallel and opposite paths. Jesus thinks according to the Father's thought, written and revealed in the prophecies, the Apostles pursue the thought of the world. It is as if the will to listen to the Master were missing. They do not even show a little good will in it. Yet they should trust Jesus by now. Only his Word is truth. He has shown it to them many times and in different ways. In the end they think that it will not be as the Master says, but as they think and desire.

Jesus is heading towards Jerusalem. It will not be for him a trip on a triumphal chariot. In the holy city the Son of Man will be delivered into the hands of men and will be killed. But once killed, after three days he will rise again. If the Son of man is a figure of triumph, dominion, government, eternal kingdom and divine powers, might he ever be killed by men? Daniel reveals the culminating moment of the Son of Man and neglects the historical part. This part is written in the Law, in the Psalms and in the Prophets. The prophecy announces the Just or the Christ of God as the rejected by men, the persecuted, the condemned to death and the delivered. But it also shows him as

the risen one, with the great descent. The Apostles are not yet able to link the two events of history: passion and resurrection, annihilation and exaltation, humility and glory, being the rejected by men and being the Lord of heaven and earth. They do not understand, but they are also afraid to know the truth and refrain from asking questions.

Their thoughts are fixed in a kingdom of the Messiah in the manner of David. A kingdom of the earth. A reign of men over men, that subjugate men. They do not know that in the kingdom of the Messiah every man will be free from the slavery of every other man, because he will be a son of adoption of the Father and brother of every other adoption son of the Father. They will be the inhabitants of the kingdom of Jesus, brothers of each other and will live the only law of brotherhood, according to which each brother becomes the servant of the other brother to serve him according to all the power of truth and charity with which Jesus served the world in obedience to the Father. In the kingdom of Jesus there will be no people who rise above others, but people who lower themselves to serve the brothers, giving life for them. There is no point of contact between the kingdom of Jesus and the kingdom of men. In the kingdom of men one dominates. In the kingdom of Christ he serves. Life is given in ransom. We die to give life to every other man. Mother of God, help us to live according to truth and charity in the kingdom of your Son.

Father Costantino Di Bruno

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MONEY MUST SERVE AND NOT GOVERN

Reflections starting from the document "Oeconomicae et Pecuniariae Quaestionis" of the Congregation for the Doctrine of the Faith and of the Department for the Integral Human Development Service (17.5.2018)

The document "Oeconomicae et Pecuniariae Quaestionis" is an analysis on the current global economic system, in which considerations are made for an ethical discernment regarding some aspects of the economic-financial system. The aim is to demand a substantial improvement in financial policies on debt, taxation, prevention of financial crises and transparency.

The echo that the media gave of the Document was remarkable, as issues related to the financial system are tackled - including tax havens, debt reduction, interest rates and risky market behaviour.

It is not the first time that the Church has paid attention to these issues; interest is shown by the innumerable documents of the Magisterium: from *Rerum novarum* (1891) to *Populorum progressio* (1967) or to *Caritas in veritate* (2009), until the days of *Evangelii gaudium* (2013) and *Amoris laetitia* (2016). That economy is of moral relevance is demonstrated by the fact that the Commandments are directed to make relations true between men precisely in this area; two of them in particular: do not steal and do not want your neighbour's stuff. Even the Gospel contains precise indications in this sense, which if believed and put into practice would open up new horizons of prosperity to societies.

The document underlines many critical issues of the current financial economic panorama. From the issue of derivatives and toxic assets, to that of offshore tax havens, to the "economic cannibalism" of those who

speculate on default, on the failure of a third party. To remodel the current economic-financial systems, each of us - the Document says - "can do a lot, especially if he does not remain alone": "in this sense, numerous associations coming from civil society represent a reserve of conscience and social responsibility". Today more than ever, "we are all called to watch as sentinels of good life and to make ourselves interpreters of a new social protagonism, marking our action in the pursuit of the common good and basing it on the solid principles of solidarity and subsidiarity".

Common good does not consist in the simple sum of the particular goods of each subject of the social body. Being of everyone and each one, it is and it remains common, because it is indivisible and because only together is it possible to reach, increase and keep it, even in view of the future.

Of the common good one will never speak enough and every circumstance can be suitable to do it. Especially when the fate of society and the happiness of people are at stake. Development and underdevelopment are socio-economic categories that represent the degree of quality of life of people and population. Even more than the term "growth", used to describe the economic aspect of a community, "development" indicates the set of variables that constitute the completeness of human existence: culture, relationships, politics, feelings, social and psychophysical well-being.

Father Nicola Rotundo

The
Lord's Day
ROMAN RITE

THE SON OF MAN IS TO BE HANDED OVER
(XXV SUNDAY O.T. YEAR B)

LET US BESET THE JUST ONE (Wis 2,12.17-20)

The Law, Prophets and Psalms present the Messiah of God, his Righteous, wrapped up in the great, unspeakable suffering. We can say that all his sufferings have been numbered, counted and described one by one. None is missing. We also know the reason for the suffering of Jesus. There is the divine, supernatural and heavenly reason. After the first sin of man, whoever wants to love must do it at the price of his life. God wanted, wants to love man, he too had to do it at the price of the life of his only Son. But there is the human reason. The foolish, ungodly man that does not like that the Righteous reminds him love, announces him the truth of love and witnesses it to him. Wanting to live under the slavery of sin, he decides to kill the Righteous, so he will no longer remind him the path of justice and truth according to God. We know that Jesus was crucified out of envy. They wanted to deny him his truth as a witness to the purest truth of God.

WHERE JEALOUSY AND SELFISH AMBITION EXIST (Jm 3,16-4,3)

A Christian community can only stand on humility, charity, patience, mercy, tolerance and being servants of one another, according to the example that Jesus has left us. He bent down and washed his disciples' feet. Jealousy is a true element of destruction of the community. It does not allow, hinders, prevents the Holy Spirit to be able to live in others according to the measure of his wisdom, intellect, counsel, knowledge, fortitude, piety and fear of the Lord. When the Holy Spirit in a community is saddened, the community dies. It has no life. The life of a community is the Holy Spirit. Jealousy

saddens him in others and He cannot express himself in all his measure without measure. The contest is in all similar to jealousy. One wants for himself what belongs to others by divine right. Even the spirit of contention saddens and contrasts the Holy Spirit and kills the vitality of the community.

THREE DAYS AFTER HIS DEATH HE WILL RISE (Mk 9,30-37)

The mystery of Christ Jesus is one, but it takes place in two different times and also in two different places. The first part takes place on earth, the second under the earth. The first part in the Garden of Olives, in the Sanhedrin, in the Praetorium of Pilate, along the Via Dolorosa and on the Golgotha. The second part in the sepulchre. On earth, the actors of the passion and death of Christ Jesus are men. Everyone works and collaborates with his sin. Every sin is different from man to man and for this reason every man participates in it by inflicting a particular suffering on Christ. If one examines the story of the passion well, each person is different from the others: Judas, the chief priests, Peter, Pilate, the crowd and the soldiers of Rome. Each one pours on Jesus the fruits of his false, wicked, ruthless heart, of stupid diplomacy, of inconsistency of thought and choice. But then the time of men ends. The time of God, which is eternal time, comes. The Father descends into the sepulchre, raises the Son, transforms his body into spirit and light, dresses him with eternal glory, raises him up to the top of his sky and makes him Lord and Judge.

by the theologian,
Father Costantino Di Bruno