

# APOSTOLIC MOVEMENT: FINAL REPORT ON THE SERVICE DONE IN THE ARCHDIOCESE OF CATANZARO-SQUILLACE

YEAR XXXIX - 2017/18 (PART 3 OF 4)

**O**n March 18, 2018, with a cast of 150 young people, the Apostolic Movement brought the musical "Under your shadow a song" to the Politeama Theatre in Catanzaro. The work, written and set to music by Cettina Marraffa, already represented in several Italian and foreign cities, was revived at the invitation of the Archbishop Vincenzo Bertolone, on the occasion of the Synod of Bishops 2018 dedicated to young people. The two shows recorded a very large number of visitors. The Archbishop himself, was also present; speaking at the end of the evening, he expressed words of praise for the young participants, defining the work as a "beautiful catechesis". Through music, words and dances, the young have recounted the miracles of Jesus: the wedding of Cana, the multiplication of the fish-breads, the healing of the haemorrhage woman, the resurrection of the daughter of Jairus, the blind man born, the resurrection of Lazarus, the paralytic and the sinner.

After having participated in the parish and diocesan preparatory phases, the Apo-

stolic Movement will also be present with a large representation from the various venues, on 11 and 12 August 2018, in Rome for the meeting of Pope Francis with the young Italians.

In view of the event, in July, the young people of A.M. gathered in the parish church Mary Mother of the Church for a preparatory meeting led by some priests. Moreover, on 4 August, once again, they will be in Serra San Bruno for the evening celebration of Mass organized by the Regional Youth Ministry. The young people of the Apostolic Movement will live a day of pilgrimage and fraternity in the places of San Bruno, and then meet again at the assembly with all the other peers set by the organizers for 8p.m..

In order to address more directly to young people in view of the Synod, some presbyterial assistants of the Apostolic Movement this year started a video column on social media, entitled #AWordForYou. Within the limit of 60 seconds and with an immediate language, every week one of them proposes a thought taken from the Sunday Gospel. The column is being much followed and shared.

A particular intention of prayer has always been placed for vocations to priesthood and religious life, thanks also to the group of vocational animation made up by members of the A.M. and led by Fr Antonio Severino. Every second Monday of the month the Mass celebrated by the Apostolic Movement in the Mary Mother of the Church parish is dedicated to vocations.

(continues)



## This is really the prophet

**I**n Holy Scripture, our God has always revealed his Lordship and Omnipotence through his Word, which creates, regenerates, renews, transforms, heals and governs the visible and invisible universe and all that is in it. It is sufficient that the Lord says only one Word and everything gives full and immediate obedience. He tells a sterile womb to become fruitful and it begets; to the Red Sea to split in two and it splits; to recompose and it is recomposed; to bread to fall from the sky and it falls; to water to gush from the rock and it gushes; to the Jordan to stop its waters and they stop; to the Jericho walls to collapse and they collapse; to the sun to stop its run and it stops, so also to the moon. This Omnipotence and Lordship over all things is only of the living and true God, the Creator of the universe and of every man. No one else is God alive and true. Before Moses, God exercised this Omnipotence and Lordship over creation, in a direct way. After Moses, he granted, according to different measures and modalities, the same Lordship and Omnipotence to those sent by Him.

Jesus is sent by God. He is in a desert. The people who are with him have not been eating for three days. He does not want to send them away, they could get sick along the way. He puts Philip to the test. He wants to know the extent of his faith. Philip still has no Holy eyes Spirit. He does not see Jesus according to fullness of faith. He knows he is a man of God, but knows nothing of his Master. He answers that they cannot do anything to feed that crowd. Andrew tells Jesus that there is a boy with five barley loaves

and two fish. With so little stuff they can do little or nothing. This is the man with the eyes of flesh. Instead, Jesus sees his Father with him and behind him. He sees all his omnipotence. He knows that the Father is of all means. He asks the men to offer them the little. He asks God to transform the little into a lot. Here are the eternal modes of the men sent by God. They give the little of their body and their life, their things. The Father puts the much of his omnipotence and lordship. Jesus puts the little of his body and the Father will make it become the bread of life for humanity. The disciple of Jesus will put the little of his heart and his voice and the Holy Spirit will transform his breath into the breath of salvation and redemption.

Everyone eats and is satisfied. Twelve baskets of the advanced pieces are collected. People see what Jesus has done and draw a conclusion of pure faith: "This is indeed the prophet, he who comes into the world!". Jesus is seen as the prophet promised by God to Moses. However, they draw a second conclusion that is not in the truth of before. They decide to take him and make him a king. The prophet is a prophet, he is not a king. According to the word of Moses, the prophet would have acted only with the Word and not with the government. The government is not tied to prophecy. Specific of the prophecy is the Word. The sign serves only to guarantee to the people that every word of Jesus is true Word of God. Mother of God, give us a living faith so that we believe that every Word of Jesus is true Word of God, yesterday, today and always.

Father Costantino Di Bruno

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Internet: [www.movimentoapostolico.it](http://www.movimentoapostolico.it)  
e-mail: [info@movimentoapostolico.it](mailto:info@movimentoapostolico.it)

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# JESUS PREPARES US A PLACE AND A FOOD

## Reflections starting from the Homily of H.H. Francis on the Corpus Domini Solemnity (3.6.2018)

"Preparing": this is the key word on which Pope Francis has focused his homily on the last Solemnity of Corpus Domini: "Jesus prepares for us and also asks us to prepare. What does Jesus prepare for us? He prepares a place and a food" (Homily).

The place is twofold. Here on earth, it is the Church, that is "our spacious and vast home, where there is and there must be room for all" (Homily). Jesus did not leave us in the middle of a road, abandoned to ourselves and victims of bandits and ravenous wolves. He thought of a particular "place" where we can all find refreshment, of a fold in which we are safe, of a house in which there is a table always laid out so that we can satisfy our hunger with eternal life. It is a duty that each of us loves the Church and see her in this light. It is not just any place. It is the place that Jesus built and continues to build for us, with the bricks of his Word and the cement of his precious Blood. We must populate this home, frequenting it often and especially on the Day of the Lord, in which we are called to give thanks to God the Father for his mercy which has given us his only Son so that we may be saved.

We must also bring many of our brothers who are still far away into the Church. Jesus asks us to fill the House he has prepared for us. He made it very vast because there must be room for everyone. We cannot exclude anyone. Indeed we must invite friends and relatives to attend it. Our being together on this earth in the Church is a pre-figuration of our being together in Heaven to which we are called.

In fact, Jesus also prepares us "a place up there, in Paradise, to be together with Him and among us forever" (Homily).

The Church is filled on earth to fill Paradise in Heaven. These two places, which Jesus prepares us, are intimately linked to each other. In fact it is in the Church and not elsewhere, that one hears the Word of God and then puts it into practice, that one asks for forgiveness in the sacrament of Confession, that personal charismas are put to good use for the building up of the Kingdom of God. Above all, it is in the Church that we find the other great gift that Jesus prepares for us and which we are all in need of, his Body and his Blood: "In addition to the place Jesus prepares us a food, a Bread that is Himself: Take, this it is my body" (Mk 14:22). These two gifts, the place and the food, are what we need to live. They are the final food and accommodation. Both are given to us in the Eucharist. Food and place" (Homily).

And what must we prepare for Jesus? We must prepare our heart, clearing it of all impurity, of every sin and of every thought contrary to the Gospel. We are invited to inhabit the Church and Paradise. Jesus wants to live in our hearts. To the extent that this happens, for our availability, Jesus uses us and leads others to salvation.

Virgin Mary, Woman of the Eucharist and Queen of Heaven, make us available for daily conversion and ensure that we are always able to welcome the precious gifts that your Son Jesus has prepared for us.

**Father Pasqualino Gualtieri**

The  
Lord's Day  
ROMAN RITE

**GATHER THE FRAGMENTS LEFT OVER**  
(XVII SUNDAY O.T. YEAR B)

**THEY SHALL EAT AND THERE SHALL BE SOME LEFT OVER (2 Kings 4,42-44)**

Elisha is a prophet whose word is always fulfilled. It suffices for it to come out of his mouth and what he says takes place. God has credited him with signs and wonders of all kinds. Elijah has left his Spirit to him. A man comes to him and offers him twenty loaves of barley as a gift. Elisha commands him to feed them to the people who were with him. The boy looks around, sees that there are many people and tells the prophet that bread is very little for all those people. Elisha replies him that not only will everyone eat, there will also be some left. God does not lavish his gifts with a narrow, rather very narrow measure, as we do. God bestows them with a large, very wide measure. Jesus says that the Holy Spirit will be given without measure. He also adds that God does not give only what is necessary, he gives it with great abundance. Abundance attests that it is the Lord the one who works and not man. If God gives without measure, can the man of God give with measure?

**ONE GOD AND FATHER OF ALL (Eph 4: 1-6)**

Saint Paul wants the disciples of Jesus to live in perfect unity. If baptism is one, Christ is one, the Holy Spirit is one, the Father is one and faith is one; if everything is a gift from the Father, in Christ, through the Holy Spirit, can the disciples live in division, in contrasts, in oppositions and in quarrels? The vocation requires, demands a behaviour worthy of it. But how is it possible to live what the Lord asks of his elect? Growing them in every virtue. The Apostle recommends the virtues of humility, meekness, magnanimity, endurance, love, desire and

perennial search for peace. These virtues are not worn once and for all. In them we must grow daily, exercising with every effort. Strength must be drawn in the Holy Spirit. The strength drawn must be nourished by the grace of the sacraments, especially the sacrament of the Eucharist and penance. Without exercise in the virtues, the Christian life becomes pagan.

**THE ONE WHO IS TO COME INTO THE WORLD (Jn 6,1-15)**

Jesus performed the miracle of the multiplication of the loaves. He testified that He is truly from God and comes from Him. Since the great miracle of the manna had taken place with Moses, even if it had not been by the hand of Moses, because it was done directly by God for forty years, the crowd immediately confesses that Jesus it is the Prophet promised by Moses himself. But the promised Prophet does not come to multiply bread, he comes to make the true Word of the Lord resound among the people. Since it is true Word of God, it is accomplished in all that it says. In fact, the Word of Jesus always became historical truth when it was said about the diseases and sufferings of the body. But the crowd does not draw the right consequence from history. It gets an incorrect one. It wants to take Christ and make him its king. Thus it would have solved the problem of daily bread. Like Moses He would have multiplied bread every day. Jesus did not come to give this bread and for this he immediately turns away from them. Jesus must be sought to listen to the Word, in which, for the faith of the one that welcomes it, all life is contained.

*.by the theologian,*  
**Father Costantino Di Bruno**