

SCOTLAND: MEETING WITH THE APOSTOLIC MOVEMENT

After high school I never thought that the choice of studying biomedical engineering could involve my going away from home. Yet like many other young people nowadays, I have decided to leave not only my city but my country. Lover of travel and driven by a great admiration for the English language and British culture, I chose Scotland as a destination to undertake my PhD studies. But, living abroad, I have not forgotten my cultural and above all spiritual roots.

From an early age I had the grace of living the spirituality of the Apostolic Movement and if today I am a young Catholic layman it is precisely thanks to it; this is what gives great value to us young people. I immediately started to join the parish of the University of Glasgow, animating the liturgy with the guitar and establishing beautiful friendships. I found myself in contact with a young Catholic international reality and it seemed to me right to show where I came from. Thanks to the great help of a friend working in the Catholic University Association, responsible for organizing catechetical meetings for young people, I managed to invite my dear friend and spiritual guide father Davide Marino.

On January 18, in a room full of high school students, young university students

and professional people, father David gave a lecture on St. John Paul II and the new evangelization, launching a strong message to young people, inspired to the growth of the Church in Nowa Huta, near Krakow. Right in this city, destined by the Polish communist regime to be a "city without God", Karol Wojtyla and local Catholic persons planted small seeds of faith that led to the growth, one after another, of many churches. «You young people, like the Polish Catholics of the time, do not be afraid to announce the Gospel to your peers!»; and again: "Put the cross of Christ at the center of everything, just like the citizens of Nowa Huta". With similar words, father Davide encouraged everyone not to live the faith as a private matter but to talk about Jesus and proclaim the Gospel, in a secularized society that seems to have no place for God.

Father Davide also presented the history and work of the Apostolic Movement, starting from the Audience granted by John Paul II to the inspirer and the adherents of the movement on August 16, 1987. In the dialogue followed by the conference, answering questions from the public, he also had the opportunity to witness how in the last thirty years the Apostolic Movement has committed itself to keep faith in the mandate of "giving a new soul to the world" received by the pope on that occasion; a commitment that has helped the conversion and return to the faith and to the Church of many people.

I thank the Lord for this occasion and I entrust my life and my mission in Scotland to the Virgin Mary, Mother of the Redemption, so that the seed of the Apostolic Movement can take root and bring also here fruits of salvation.

Gianluca Melino



He spoke of the temple of his body

The temple of Jerusalem, the house of God among his people, was often profaned because it was used as brigands and thieves of caverns to hide and be able to continue to steal, kill and do harm to their brothers. People went to the sacred place, prayed to the Lord, offered sacrifices, but then returned to the sin of before, and even more than before. The true prophets of the Lord have always cried out against the profanation of the house of God, but without making significant gestures of condemnation or reprobation.

Jesus enters the temple and drives the profaners from the house of his Father with cords and proclaims its holiness. The Jews ask for a sign that unequivocally proves that He is the true prophet of the living God. The prophet must not give signs. The truth of his Word is enough for him. The truth of the Word of the prophet is certified by history. It is history that the temple has been transformed into a market. It is history that it must be purified. It is history that the Jews never purified it. History confirms the goodness of Jesus' work. But Jesus nevertheless gives the sign. You destroy this temple and in three days I will raise it up. The Jews take his words literally and do not understand. It is urgent to go beyond the letter. Only in the Holy Spirit do those words acquire every purity of truth. Not even the Apostles enter their truth. They too are deprived of the light and power of the Spirit of God.

The Church, the true temple of God, must

be daily purified by all the profaners who are her children. This is why true prophets of the living God are needed who bring the people back to the purity of the Word. Without the truth of the Word, the Church will also be profaned. She will be seen as a cave of thieves or a market. The first purifier of the Church is the minister of the Word. If this replaces the Word of God with the many words of the earth, the temple of Christ Jesus will be soiled and not purified, soiled and not washed, dirtied and not healed. The true Word of our God and Lord is missing. The gift of grace must be added to the Word according to the rules or modes established by the Holy Spirit. Altering the modalities is making the grace of God and his Holy Spirit vain. Today the fury is precisely against the rules and the modalities of the gift of grace. We want neither conversion, nor repentance, nor return to the house of our God according to the most pure justice, wisdom, faithfulness and love. Every disciple of Jesus will purify the house of God on earth, sanctifying his body, which is the true temple of God. In the body of Christ there must be only room for truth and never for falsehood, for obedience and never for disobedience, for listening to the voice of God and never to listen to the personal self. May the Mother of God, the woman of the adoring listening, because made of very pure obedience, teach us how to keep our body pure for Christ Jesus.

Father Costantino Di Bruno

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THE TRUTH GIVEN IN THE HOLY SPIRIT TO BRING MAN BACK INTO THE LIGHT OF CHRIST JESUS

Reflections starting from H.H. Francis Speech
to the Congregation for the Doctrine of the Faith, 26.1.2018

It is a well-established practice that the Pontifical Dicasteries meet periodically with the Holy Father to discuss the key points of the work carried out and in progress at the service of the Petrine See and in order to "protect the right faith and the sanctity of the Sacraments" (Speech). In the Church we walk and live in this communion, in the one Spirit, putting each one at the service of others the personal, ministerial, charismatic gift received for the common utility in view of the building up of the One ecclesial body.

In the Roman Curia the Congregation of the Doctrine of the Faith plays a very delicate role in the service of faith: "In this sense, the task of your Congregation in recalling the transcendent vocation of man and the indivisible connection of his reason to the truth and the good, to which faith in Jesus Christ introduces, appears decisive." (ibidem).

The text mentions the "fronts" on which the Congregation is working: "reaffirming the meaning of redemption, in reference to today's neo-Pelagian and neo-gnostic tendencies"; «The ethical implications of an adequate anthropology also in the economic-financial field», reiterating the capacity and the duty that man has to operate in every social sphere, including the economic one, within the «objective order of morality»; "delicate questions about the accompaniment of terminally ill patients" (ibidem).

The Pope's concluding invitation was directed towards a sapiential mediation of the deepened truths of faith: "In this sense, your mission takes on an eminently pasto-

ral face. Authentic pastors are those who do not abandon man to himself, nor leave him in the grip of his disorientation and his errors, but with truth and mercy they bring him back to find his true face in the good. [...] This is the great task awaiting your Congregation and every other pastoral institution in the Church" (ibidem).

The illuminative and teaching work of the Congregation like that of every other ecclesial institution, never replaceable, must be operated, following the example of Jesus, in the light of the Holy Spirit. This - pastoral - mediation is true Supernatural science because the Word of faith from the heart of the Father, through the heart of Christ, descends and becomes "incarnate" in the heart, in the thoughts, in the desires and in the body of Christ's disciples becoming their life. It is a truly "surgical" and sapiential work that must open the single heart to the mystery of the truth of the Word of Jesus, from whose acceptance one's own and the other's salvation depend. The true example of a lived and successful pastoral was that with the Samaritan woman at Jacob's well, in whose meeting Christ not only prepared the transplantation of Truth in the heart of that woman, but obtained that an entire village adhered to it for her proclamation (see Jn. 4).

Virgin Mary, Mother of the Redemption, Angels and Saints, fill our heart with Divine Wisdom, so that after having accepted into our lives the Word we want to teach our brothers, we are able to give it to them with the authority and love that was of Christ Jesus.

Father Giuseppe Deodato

The
Lord's Day
ROMAN RITE

HE WAS SPEAKING ABOUT THE TEMPLE OF HIS BODY
(III Sunday of Lent - Year B)

I, THE LORD, AM YOUR GOD (Ex 20: 1-17)

The Commandments of the Lord must never be seen as a Law in its own right. They must always be included in the context of the alliance. They are the foundation of the covenant between God and his people. God gives himself as full life to his people. His people give themselves as their will to his God, the will of obedience to his Law. If the people obey, God gives himself as full life. If the people do not obey, God might not give himself as life and the people remain in their death. Without the gift of God there is no life, but the gift of God is subordinated to the observance of his Law. The Law is neither the one thought of by man nor the one written in his nature. It is instead the one written with the finger of God not in nature, but on the two tables, a Law external and not internal to man. It is inconceivable for a Christian to seek the internal Law. He is sent into the world to proclaim the external Law, which is the Gospel, inviting every man to make a covenant with God in Christ.

BUT WE PROCLAIM CHRIST CRUCIFIED (1Cor 1.22-26)

Replacing Christ with a preaching made up of earthly thoughts, with a wisdom that comes from the flesh or with words drawn from the Scriptures, but with a meaning contrary to what the Holy Spirit reveals, is not only possible, but today has become a universal fashion. Saint Paul speaks clearly to the Corinthians. He cares nothing for their thoughts, ideas, divisions, lacerations and ways of being Church of Jesus. He cares only about one thing: preaching Christ Cru-

ciated, scandal for the Jews, folly for the Greeks, wisdom and power of God for all those who believe in Him. Paul's thought is simple to understand. Everyone can also announce another gospel, another word, his charismas or his divine gifts. This preaching is useless. Everyone can update his vocabulary with every new word. Redemption comes from the scandal of the cross. Salvation is the Crucifix.

WHAT SIGN CAN YOU SHOW US FOR DOING THIS? (Jn 2: 13-25)

After the purification of the temple, the Jews ask Jesus to show a sign that attests that He is the true prophet of the living God. Jesus promptly tells them: "Destroy this temple and I will build it in three days". Jesus speaks of the temple of his body. The Jews understand that it is the temple of Jerusalem. Read the words of Jesus in the Holy Spirit, really, truly and substantially the Jews destroyed the temple of Christ, they hung it on the cross and then laid it in a tomb. Jesus on the third day resurrected, his temple not only returned new, but also totally renewed and recreated. It is now immortal, spiritual, incorruptible and glorious. The sign requested has been given, there is no longer any excuse if one does not believe in him true prophet, messiah and priest of the New Covenant. After his glorious resurrection Christ, the Crucified who is the Risen One is preached as a true sign given by God to his people and to the world so that all may live in him. He who believes, lives. Who does not believe, is in death and remains forever in it.

by the theologian,
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