

## Apostolic Movement: Final report on the service carried out in the Catanzaro-Squillace Archdiocese Year XL - 2018/19 (Part 3 of 4)



The theologians who live the spirituality of the Apostolic Movement have published the following new works:

- fr. Nicola Rotundo, Common good between universal ethics and social morality, Editorial Project 2000, 2018 presented at a convention on 19 October 2018, at the Auditorium Seminary of St. Pius X in Catanzaro;

- fr. Gregorio Nicola Corea, The man deified in Christ. Divine project and human commitment in the mosaic Cappadoce, Cittadella, Assisi 2018;

- fr. Lucio Bellantoni, In wisdom, age and grace. Itinerary for harmonious growth in holiness, Amazon Publishing 2018;

- fr. Emmanuele Rotundo, Eucharist, Mystery of Faith. Presence and sacrifice in a Christological perspective, Cantagalli Ed., Siena 2019;

- fr. Nicola Rotundo, The habit of freedom: the theological virtues, Cantagalli ed., Siena 2019;

- fr. Francesco Cristofaro, Lord I pray to you with my heart. Personal prayer itinerary, Tau ed., Todi 2019.

The Consecrated Lay Women of the Secular Institute "Mary Mother of the Redemption", throughout the pastoral year, animated the Eucharistic adorations, organized at the

S. Ianni parish and led by fr. Domenico Concolino, their spiritual assistant.

On February 2, in the parish of St. Anthony, they participated in the diocesan celebration of the "Presentation of Jesus in the temple" during the day dedicated to the consecrated journey. Their prayer and commitment to witness to faith in the sphere of daily life was constant: work, family, parish, etc..

In the months of November / December, fr. Domenico Concolino, professor of Theology and Chaplain in the University Campus Magna Graecia, gave life to four meetings of the "Montecorvino Lectures 2018" cycle.

Again in the Montecorvino Church, on 19 and 26 February he realized another new project for evangelization, entitled 'The Verbum and the City', during which several qualified guests were invited.

On the three Sundays of Lent, 24 and 31 March and 7 April, he held three meetings focused on the reading of the Passion according to St. Matthew, which had the title: "Passio Christi. The Christian path of obedience".

The annual itinerary ended on 7 June with a "Montecorvino talk" entitled "The Word, Silence, the Spirit, the Church. The Christian way of the meeting with God".

Fr. Alessandro Carioti, every last Thursday of the month, held some meetings entitled: "Young people in mission, charisma-gospel-world", destined precisely to the world of youth, in his parish "Mary Mother of the Church".

Finally, the same fr. Alessandro, every last Sunday of the month, organized some formation meetings for young married couples, having as theme the matrimonial journey in its different aspects: love, faith, family, loyalty. **(it continues)**

### Dismiss the crowd so that they go to the villages

Every man draws from his heart's treasure what is in it. The Apostles have not yet received the Holy Spirit, they have not been regenerated by Him, they have not been filled with his wisdom, intellect, counsel, fortitude, knowledge, piety and fear of the Lord. Having being born of the flesh, they cannot give Jesus except solutions drawn from the flesh. If they are not of the Spirit, neither can they give solutions of the Spirit. They see a mass of people hanging from the lips of Jesus, they also see the sun that is about to set and they ask the Master, again for the love that comes from their spiritual inadequacy, to send that crowd to get its food in the nearby villages. Now, they are capable of manifesting this love and they reveal this love. It is impossible to ask for more. If a tree is small, it might bear few fruit. If the tree is large, it might bear much fruit.

What has been said of the Apostles also applies to us. If we are great in faith, in hope and in charity, we produce much fruit of faith, hope and charity. Instead, if we are small in these three theological virtues, we will produce few fruits. Everyone will always produce according to the measure of his faith, which gives the measure of charity and hope. Nobody ever might repeal this law. If we do not form Christians with the purest faith in Christ Jesus, we cannot expect them to have a measure of high charity. The tree that produces it is missing. If we leave man in the flesh and do not make him be born of water and the Holy Spirit and do not nourish him with Christ, truth and grace and with the Holy

Spirit, wisdom, fortitude, intelligence, knowledge and every other divine gift, we cannot complain if he does not produce fruits of eternal life, salvation, redemption, compassion, mercy and justice according to God. It is a question of nature. Nature according to the flesh produces the fruits of the flesh. Nature according to the Holy Spirit produces the fruits of the Holy Spirit. If we are without the Spirit of the Lord, because we are not firmly planted and rooted in Christ Jesus, we lack this essential salvation and become sycamore gatherers in a desert.

Fully moved and led by the Holy Spirit, Jesus gives a solution from the power of his faith and his charity. Since the Father and He are one, he multiplies the five loaves and feeds a multitude of people. When might the Christian also multiply his charity? When Christ and He are one. Then, the faith and charity of Christ become faith and charity of the disciple and every miracle of charity, love, compassion and forgiveness might be accomplished. Nothing is impossible for the Christian who becomes one with Jesus the Lord. This is why the mission of the Church consists in the formation of the body of Christ and in the conformation to him of every baptized person. Since every man must do the works of the Spirit, he might do them only if he is in Christ and every day grows in conformation with his Master. Mother of God, ensure that every man becomes the body of Christ and every disciple is conformed to his Master.

**Msgr. Costantino Di Bruno**

#### Movimento Apostolico

Non-profit Apostolic Movement Weekly.  
Free distribution. Publisher: Apostolic Movement  
Responsible Director: Costantino Di Bruno.

With ecclesiastical approval of the  
Archbishopric Curia of Catanzaro-Squillace.

Authorization no. 75 of 8-2-1990 of the Court of Lamezia Terme.  
Directorate, Editorial, Administration: Via B. Musolino, 23/E, Catanzaro.

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

Printed by the press office of the Apostolic Movement

# THE BISHOP AND HIS PRIESTS

## Reflections from the Speech of H.H. Francis at the Italian Episcopal Conference (Rome, 05.20.2019)

On the occasion of the opening of the work of the 73rd General Assembly of the CEI, in the relationship between bishops and presbyters the Holy Father indicated one of the most pressing and vital issues for the life of the entire ecclesial body, "the backbone on which the diocesan community rests" (Speech) and the effectiveness of the Church's mission depends on.

Pope Francis intended to recall to the memory of the Italian bishops the vital necessity of communion with priests, because they "constitute with their bishop a single presbytery, although destined for different offices (cf. LG 28). This means that there is no Bishop without his presbyterium and, in turn, there is no presbyterium without a healthy relationship cum episcopo (with the bishop)" (cit.).

However, the interpersonal relationship must not be simply juridical, since "the solid relationship between the Bishop and his priests is based on the unconditional love witnessed by Jesus on the cross, which represents the only true rule of behavior for Bishops and priests. [...] It is also based on mutual respect which manifests fidelity to Christ, love for the Church, adherence to the Good News" (cit.).

In this exhortation of the Supreme Pontiff the words of the Apostle Paul to Titus echo: "In fact, as administrator of God, the Bishop must be blameless: not arrogant, not choleric, not devoted to wine, not violent and not greedy for dishonest earnings, but hospitable, lover of good, sensible, just, holy, master of himself and

faithful to the Word, worthy of faith, which was taught to him, so that he is able to exhort with his sound doctrine and to refute his opponents" (Titus 1.7-9).

It is the Bishop's task to become more and more a model to be imitated in everything, in saying, in doing and in teaching. He must be a perfect imitator of Christ, so that in seeing him, one sees Christ, imitates Christ and follows Christ. The Bishop has only one obligation and one ministry: teaching everyone the will of God, announcing and preaching it. Outside the will of God he has no power over people. These are of God and the Bishop must help them to find God, to listen to God and to love God, according to the law of Christ and of the Church. He must always see the other as a person to turn to with respect, humility, holiness, sincere love and will to lead him only to God through the ways that God left him as a legacy and that Christ himself lived with perfect exemplarity.

The Bishop must be the "father of all his priests; taking an interest in and searching for everyone; visiting all; knowing how to listen whenever someone asks for it or needs it; ensure that everyone feels esteemed and encouraged by his Bishop» (cit.). In fact, every priest carries with him an inestimable wealth that comes from Heaven and that must be inserted in the dynamism of ecclesial communion, with wisdom and right discernment.

May the Virgin Mary, Queen of the Apostles, obtain for every pastor the heart of her Son Jesus for the good of the Church and of the world.

**Father Giuseppe Comi**

The  
Lord's Day  
ROMAN RITE

THEN TAKING THE FIVE LOAVES AND THE TWO FISH  
(MH. BODY AND BLOOD OF CHRIST - Year C)

BROUGHT OUT BREAD AND WINE  
(Gen 14.18-20)

Abraham in his life makes an encounter with a highly mysterious person: it is Melchizedek, king of Salem. This man is a priest of the Most High God, but he does not offer animal sacrifices to the Lord, instead he offers bread and wine. In Ancient Scripture, priests in the manner of Aaron offer animal sacrifices to the Lord. Jesus is not a priest in the manner of Aaron. He is not even from his family. He is from the tribe of Judah, who was not allowed to enter the priesthood, reserved only for the descendants of Aaron, of the tribe of Levi. The Psalm prophesies that the Messiah is a priest in the manner of Melchizedek. He will offer to the Father his body and his blood and this body and blood of the New Covenant, of the Redemption and for the salvation of whoever believes, are also offered to those who become the body of his body and blood of his blood. He offers them under the species of bread and wine. We see bread and wine. We really eat Christ Jesus.

THIS IS MY BODY THAT IS FOR YOU  
(1Cor 11, 23-26)

Saint Paul is the first witness that in the Lord's supper the bread is transformed into the true body and the wine into the true blood of Jesus. Beyond the revelation of the real presence and real nourishment - the Eucharist is really, truly and substantially the body of Christ Jesus - the Apostle reveals the purpose for which the body and the blood are given: to make of those who receive them one body and one blood. The consequences of this truth want the sacramental unity to become real unity. If you are one body and one blood in Christ, it is right that you really manifest this unity and that you

really confess and live it. How might this happen? Everyone sharing his substances with his brothers. Material assets and spiritual goods must be shared. This might be done in a body that lives by obedience to the Lord, according to its Word. Otherwise, if we place ourselves outside obedience to the Word, we enter into injustice.

GIVE THEM SOME FOOD YOURSELVES  
(Lk 9,11b-17)

A large crowd is all intent on listening to Jesus in a deserted place. The sun begins to set and the disciples are deeply worried. They suggest Jesus that he dismisses everyone, so that they can buy something to eat in the nearby villages. Jesus does not want the crowd to go away. Instead, he wants the disciples to be the ones to feed all those people. But they cannot. They hardly have five loaves and two fish. Jesus takes the few loaves and the few fishes, raises his eyes to his Father, blesses them and orders the disciples to distribute them to the crowd. What happens at this moment, tomorrow, for the whole duration of history and time, the disciples will have to do it with the body of Christ. They will have to take a few loaves and a few drops of wine, raise their eyes to heaven, invoke the power of the Holy Spirit, pronounce the same words spoken by Jesus at the Last Supper and the great miracle of the Eucharist is fulfilled. Everyone can feed and quench his thirst. In the Eucharist Jesus gives the Father, himself and the Holy Spirit, however if the disciples give themselves, some bread and wine to him.

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