

## A heart that wants to sing the love of Jesus Christ

### "And the angels": A new CD of fr. Franco Bruno

**A**s a sign of gratitude to the Lord on the 40th anniversary of his priestly ordination, Fr Franco Bruno published a new music CD ("And the angels", published by the MH. Rosary Association in Catanzaro), a further expression of his gift to evangelize through singing. We are publishing some excerpts from the presentation of the booklet.

"(...) Then, here is a heart that wants to sing the love of Christ Jesus, who by the power of the Spirit is born of the Virgin Mary, in simplicity, in humility and in poverty. In the texts we find recurring terms, such as come... be born... go... and sing; they are expressions that in the logic of faith, with reference to Christmas, take on an almost mystical meaning: it is the song of the lover who asks the Beloved to be born again, no longer in the manger, but in our heart, so that Jesus brings joy, peace and life in it.

Come and be born is the love movement of God towards us, through which he gave us his only Son, who being rich as he was he made himself poor so that we became rich in his poverty.

Go and sing is the movement of our joyful and grateful love for Jesus the Lord, so that his poverty may be our way, his humility be our truth and his great love be our life. It is a mystery that surrounds and

transcends us. Even the lyrics and melodies of these songs help us to enter and love the truth of the mystery of God-with-us" (...). (Father Flavio Placida)

"The songs of this new record work of Father Franco Bruno should not be listened to or sung individually, but in a sequence, as steps of the same path and parts of the same history that translates, develops and recalls the perfect synthesis of the Event that marked forever human history: "And the Word became flesh and came to dwell among us" (Jn 1:14). The angels are the leit-motiv of the entire narrative process, from the Annunciation to Christmas, then indicating us where the road ends in their company: on the threshold of the empty tomb, where they will give us the announcement of the Resurrection, from which to start again to tell the world that He is alive. The work is a whole invocation that can be summarized in its incipit: "Come!", Within which there is already fully the profession of the mature faith: "Lord, to whom shall we go? You have words of eternal life" (Jn 6,68); only He can "give peace" where "there is violence and war", "hatred and rancour", which, after all, are the product of the "chains" of the evil that Jesus came to break by overcoming even the last and most ferocious enemy: death. This brings "joy and consolation, hope and blessing" and opens the lips to sincere praise: "we want to proclaim your wonders" (...)

Finally, the simplicity and linearity of the work, which always goes to the heart of the Message and the consequent commitment of the Christian and which is well summarized as follows: "We want to offer you life with joy and your Word to the world to be reminded", are worthy to be noticed. With the angels to accompany us. (Marco Brusati)



## So that the thoughts of many hearts are revealed

**J**esus speaks, announces the kingdom of God, invites to conversion, asks for faith in his Gospel or happy news. Before this Word of His every heart manifests if there is love in it for truth or hatred reigns, if there is a will for salvation and redemption or if there is indifference, opposition, hatred, envy or things like that. A disconcerting truth emerges from the Gospels. Humble, small, simple people, those who were in suffering either of the body or of the spirit, came to Jesus to receive from him a word of comfort, consolation and hope, in the forgiveness of sins and in healing from their diseases. However, the grace or miracle often received did not correspond to a true conversion to his Word. Jesus often speaks of an evil generation. We go to Him to receive some material or physical benefit, but then we do not accept his Word, do not get converted to it and do not become children of the kingdom of heaven.

Then there is the class of Pharisees, chief priests, scribes, Sadducees, zealots and Herodians, who begin a very tough opposition against his Gospel and his doctrine which will end with the capture, delivery to the pagans and request for death by crucifixion. This closure of the mind and heart to Christ Jesus is the fruit of the sin that governs man. The more one is in sin, the more he is without the true God and the more he will be without the true Christ. Not only yesterday, even today and always, until the day of the Parousia, Jesus is the sign of contradiction. Every heart is revealed before his mystery, his truth and his doctrine. Today, in particular, there is

such a violent and universal hatred against Jesus, as to want to destroy every visible sign of his presence in history. Since the Catholic Church is the sign of the signs that manifest his presence, this Church too they want to be demolished. Today, powerful dark forces attack him from all sides, muddying his light, his truth and the morality that springs from the truth and light. Satan has decided to turn off the light of the Church. He is using, as he always has, even her most learned and wise children who have lost the way of the Gospel, of truth and of light.

Is there a possibility that the light of the Church will be turned off forever? Against the Church the gates of hell will never prevail. However, the power of the evil one can prevail over every disciple of Jesus, transforming him into a wrecker of the one, holy, catholic and apostolic Church. Therefore, it is up to each individual disciple to choose whether he wants to remain faithful to Christ the Lord or to abandon the path of true discipleship and become Satan's satellite for the ruin of the Church and the world. The decision is personal and the choice is also of each individual believer. The Archangel Michael chose God, did not fall into temptation and saved two thirds of Angels from perdition. This is the saving power of every Christian who remains faithful to Christ and his Gospel. Mother of the Redemption, do not allow that from disciples of Jesus we become instruments of the Evil one.

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## PRIESTS, SHEPHERDS AND KEEPERS OF THE FLOCK Reflections from the General Audience of H.H. Francis on the Acts of the Apostles - 17 (4.12.2019)

In the catechesis of 4 December 2019, Pope Francis focused on the exhortation and/or "passage of "pastoral deliveries" made by Paul to the elders of the Church of Ephesus gathered in Miletus. Paul and Barnabas organize and structure the communities of Jesus' disciples by designating some elders on them (cf. Acts 14:23).

Let us ask ourselves: who are the elderly? They are those who have the task of ruling the Community in the name of the Lord, but never autonomously, but always in communion of faith and truth with the Apostles, the only ones who were constituted by Christ as Givers of the Holy Spirit and Guardians and Interpreters of his Word. This is because in particular communities, as in the universal ones, never might a human communion be lived. In order to define itself truly ecclesial, communion must always be built in a hierarchical way, this by the will of its Divine Founder. In fact, the Communities have always the Trinitarian Community as a model, where there is such a perfect communion of nature and equality of dignity, but in the hierarchy of Persons. The Father commands the Son in the eternal communion of the Holy Spirit and the Son obeys the Father in the eternal communion of the Holy Spirit. It is to this communion that the communities and the universal community of the Church are called: becoming one body in Christ, to fulfill, in the communion of the Holy Spirit, the will of the Father. This is the aim of the apostolic ministry and of the presbyteral ministry: arousing the obedience of faith in all peoples (cf. Rom 1,5).

Then, in the handover, once the goal has

been defined, Paul goes on to explain the how of their mission: «Watch over yourselves and over all the flock, in the midst of which the Holy Spirit has constituted you as custodians to be shepherds of the Church of God, which he purchased with the blood of his own Son». (Acts 20:28). In fact, the Father does not only want His will to be done, but to be done according to the modality established by Him, in his Eternal Wisdom, just as Jesus taught us (Jn 5:19). Let us ask ourselves: how does Paul live his mission? Proclaiming the Gospel with an irreproachable conscience, teaching the whole will of God (cf. Acts 20:27). Therefore, this must be the mode of priestly service: proclaiming the Gospel with an irreproachable conscience, teaching all the will of God and not a part of it. However, the Gospel must not only be announced. In the Gospel one must also instruct, train, educate and teach. Therefore the task of the elders is not only to announce, but also to guard. Custody is from training. Those who form create strong, resistant, solid and committed communities. Those who do not form will always have fragile and weak communities, reeds beaten by the wind. Without training, we have communities burned by the sun of falsehood and error, which live on human sentiment and thoughts.

Virgin Mary, Mother of the Redemption, we know that the priestly ministry does not come from men, but from the Holy Spirit. It is he who made them pastors and custodians. Help them understand that it is from their vigilance, from their custody that God's flock is preserved in the fullness of the Father's will.

**Father Antonio Cozzolino**

The  
Lord's Day  
ROMAN RITE

AND YOU YOURSELF A SWORD WILL PIERCE  
(PRESENTATION OF THE LORD)

OFFER DUE SACRIFICE (Mal 3,1-4)

When can we say that our offer is according to justice? When it is the sacrifice of our will, in the denial of ourselves, so that only the divine will is fulfilled and not ours. Our God does not want things from us, instead he wants us to obey Him with the full denial of ourselves. We must not keep even a fragment of our soul, our spirit, our heart and our body for us. Every part retained or kept for us makes our offer not fully pure. We give something of us to Him, but we don't give him everything. Instead, Jesus gave everything. He made himself obedient to the Father until his death, denying and annihilating himself before Him. Since we and Christ are one body, one life, we too are asked for this same denial and annihilation. God has given everything. Everything is given to Him.

TO EXPIATE THE SINS OF THE PEOPLE  
(Heb 2,14-18)

The life of the Lord Jesus was offered to the Father to atone for the sins of the people. Not of a single people, but of the whole world. Since the disciple of Jesus is one body in Christ, with Christ and for Christ, he too is called to give his life to atone for the sins of his brothers. He too is called in his flesh to accomplish what is missing in Christ's sacrifice in favor of his body which is the Church. Christ's body must always be offered for the atonement of sins. This is the sacrifice pleasing to God. But for our body to be offered it must be sinless, without vices, in full observance of the Commandments and in the uninterrupted exercise of obedience

without reservation. This is the true Christian asceticism: preparing a body that can be offered to the Father for the redemption of the world and the salvation of every man. Ours is an ascetics of obedience to every Word that comes out of the mouth of God.

A LIGHT FOR REVELATION TO THE  
GENTILES (Lk 2,22-40)

Jesus is the only true light through which we can see the Father and know him. "God, nobody has ever seen him: the only-begotten Son, who is God and is in the bosom of the Father, it is he who revealed him" (Jn 1:18). If the Christian puts this true, divine and human light under the bushel, God might never be known according to truth. He is adored from a very partial, incomplete, and even false knowledge. Jesus is the truth of God and man. We exclude Christ from the mystery of truth and nothing is known anymore. Everything becomes a fallacious and deceptive, lying and false man's thought. Is Christ enough for the Father to be known? Christ is not enough. One needs all the light that emanates from his body, which is the Church. Today the one, holy, catholic and apostolic Church is the true light which must illuminate Christ Jesus, so that through the light of Christ we see the Father. Christ in the Holy Spirit illuminates the Church. The Church perpetually illuminated by Christ illuminates the world. The world seeing the Christian sees Christ, seeing Christ sees the Father. The necessary way to know God.

*by the theologian,*

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