

## Faith and literature - C.S. Lewis: evangelizer and defender of authentic faith (Second of three articles dedicated to C.S. Lewis)

Lewis considered his ability to translate Christian doctrine into simple language not so much as a mere instrumental reality, but as his particular vocation. He wrote: "When I started, Christianity came before the great mass of other Christians who do not believe either in the extremely emotional form offered by the revivalists or in the unintelligible language of the clergy of high culture. Most people were not reached by either. Therefore, my job was simply that of a translator, of a person who transformed or carried the Christian doctrine, or what he believed was such, into the vernacular, into a language that uneducated people could listen to and understand. At least one thing is certain: if true theologians had faced this difficult translation work about a hundred years ago, when they began to lose contact with the people, the people for whom Christ died, there would have been no room for me now".

He also strongly opposed the subjectivity of faith, the germ that has infected many individual believers, who have replaced the divine authority of Sacred Scripture, Sacred Tradition and the Magisterium of the Church, with a private "do it yourself" creed, both concerning with things to believe and to the moral practice to be followed. In the essay

The poison of subjectivism, to the objection that being bound to a moral and immutable code means undermining the foundations of possible human progress, condemning oneself to a quiescent stagnation, he replied: "Space does not stink, because it has maintained its three dimensions from beginning: the square on the hypotenuse did not make mushrooms continuing to be equal to the sums of the squares on the other two sides; love is not dishonored by constancy and when we wash our hands we are looking for stagnation and turning the clock back, artificially restoring our hands towards the status quo in which we had started the day and resisting the natural tendency of events, which would lead to increase their dirt constantly from our birth to our death. For the term and the adjective "stagnant" we use a substitute, the descriptive term "permanent", a permanent moral standard.

Maybe a foreclosure to progress? On the contrary, if an immutable standard is not set, progress is impossible, if the good is a fixed point, at least it is possible to get closer and closer to it, but if the terminal is as mobile as the train, how is it possible that the train can approach this end point? Our ideas of the good can change but they cannot change for the better or for the worse, if there is no absolute and immutable good to which they can approach or from which they can withdraw. We can continue to obtain a sum that is ever closer to the right, only if the perfectly right answer is stagnant".

Here are the other teachings that Lewis offers: the law of simplicity which must characterize our Gospel witness; maturing the awareness that subjectivism is a poisonous dart for the faith, which neutralizes the prophetic and truthful charge of the Gospel.

**Father Massimo Cardamone**



### Letter of the President of the Apostolic Movement's adherents

Dear brothers and sisters, in this prolonged period of social distancing I thought of communicating many times with you. With great satisfaction I appreciated the enormous work you, priests and lay people together, have produced to continue the journey of the Apostolic Movement, using modern methods of communication, ensuring continuity in the formation of the Gospel, through online catechesis, video call prayers and via web celebration broadcasts.

The tragedy produced by the COVID-19 pandemic, which ruthlessly recalled our vulnerability, has also made us rediscover that which really gives value to life and we often tend guilty to neglect: respect and love for our neighbor.

On the other hand, we have discovered how even in such a difficult moment the Apostolic Movement, which is rooted in the true and firm faith, strongly expressed the mission and service of charity that takes place in, with and for the Church. Despite the social distance, I perceived a spurt of spiritual growth of the adherents, which finds justification only in the very and unrepeatable origin of the Apostolic Movement, whose specific identity and integrity we are called to strengthen, making use of the talents received, in the communion of each adherent, the same mosaic tiles and members of the one body.

An encouragement to resume the mission with vigor comes from our Bishop, H.E. Vincenzo Bertolone, who in the pastoral note sent to the diocesan lay aggregations on the occasion of Easter 2020, reminded us that: "The Apostolic Movement founded in Catanzaro on November 3, 1979 through Mrs.

Maria Marino, who is its Inspirer and the Founder... is an ecclesial movement of lay faithful... that works in parishes with love and simplicity, in obedience for the faith to the parish priests, reminding every man the word whole and pure, so that every person is brought back to Christ and is entrusted to the care of the pastors of the Church".

A continuous exhortation not to get tired on our journey comes from the example of our Inspirer and Founder who, supported by the Virgin Mary, Mother of the Redemption, responded generously every moment of her life to the Lord's command: "Go, Save, Convert". Even now, she daily personally expresses her closeness and affection to us, urging us to unity, reconciliation, peace, prayer and to intensify the mission, believing in the grace of God that works its wonders.

In this period in which we gradually resume our activities, I too warmly invite you to continue faithfully on the journey of faith, to resume the mission in communion with your parish priests, to create unity in full respect for the dignity of all the adhering members and in the one body in the Church. We are supported by the certainty that the Apostolic Movement is a cradle where you can take refuge and from which you always reach out to the world, for it represents the reception of Christ Jesus' souls.

Let us entrust our Founder to the Virgin Mary, so that, through her, the Lord may continue to train in his love and truth each adherent of the Apostolic Movement, so that as a single body, it puts to fruit the variety and richness of gifts and charisms, for the good of the Church. Hoping to be very soon with you. I greet you in the Lord.

**Benedetto Caroleo**

#### 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.Musulino, 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

## I AM ALSO SENDING YOU

The gift of the Holy Spirit to the Apostles gathered in the Upper Room is the beginning of a novelty of life that is destined to persist: it is the gift of peace, reconciliation, opening to mission and convinced and daring faith. It is the gift of the Paraclete, the Comforter who reminds us of the words of the Lord and unites us in mutual love.

The Holy Spirit is sent in a moment of great difficulty for the Apostles: their Master had been crucified, human beliefs and hopes had died with him; someone had denied him, the others had fled before the storm that had broken out. The wavering faith of the Apostles needed to be shaken deeply, from within.

What really happened in their hearts, on that first day of the week, it is possible to find it out in the first chapters of the Acts, in which the Apostles, without any fear, frankly announce the mystery of dead and risen Christ. Fearless, "glad to have been judged worthy of being insulted for the name of Jesus" (Acts 5:41), they transmit everyone the good news of the Gospel. The difference between the before and after is abysmal: those who hear them speak find it hard to recognize them for the richness of the gifts and for the strength that emanates from their words, to the point that many get converted and let themselves be baptized.

That night Lord Jesus had worked the new creation: he had blown the Holy Spirit over them, as God had blown the breath of life in the nostrils of Adam and as the prophet Ezekiel had invoked the spirit on the dry bones to revive them (cf

Gen 2.7; Eze 37.9). When our mission becomes arid, it is necessary we ask the Lord for the same light, the same impetuous wind, the same fire and the same vital breath with which he revived his Apostles. By rekindling faith in the mission received and re-establishing communion with each disciple of the Lord, through the grace of God, we will also be able to give the world a new soul.

In the passage of Jn 20, the gift of the Spirit is intimately linked to the gift of peace, reconciliation and communion in the ecclesial mission. Before offering peace to the world, the disciple must welcome it and show it alive in his heart. Peace is an offer of forgiveness, harmony in relationships, balance of one's being, firmness in decisions, discernment between good and evil, acceptance of charismas and commitment for the good of the ecclesial community. It is easy to distinguish between the Christian who lives in peace and the one who has never really experienced it in his depths. However, the gift of the Risen One is not entrusted to a single person but to the community of the Apostles. Therefore, an essential condition for the peace of God to lodge in us and in others is the authentic desire, the constant search for communion and arranging everything for its realization in our life.

May the Virgin Mary, Mother of the Redemption, make us men and women of peace, so that the world may recognize us by the love we have for one another (cf Jn 13:34).

**Father Salvatore Bilotta**

The  
Lord's Day  
ROMAN RITE

AS THE FATHER HAS SENT ME, SO I SEND YOU

(Sunday of Pentecost Year A)

THEY WERE ALL FILLED WITH THE HOLY SPIRIT (At 2,1-11)

The Church lives with the Holy Spirit, the fruit of Christ and his body. How can the Church be able to make him fruitful by adding Spirit to Spirit? Imitating Jesus Christ. By becoming obedient to Christ in all His Word, Commandment and desire. Always living in Christ and for Christ. Without this constant commitment, the Spirit is extinguished and the body becomes poor of Him and cannot accomplish the mission of salvation that has been entrusted to him. Every disciple of Jesus receives a flame of light, fire, truth, charity, wisdom of the Holy Spirit. This flame must be united to all other flames. It must always grow, never diminish and always increase. Every disciple is called to nourish the flame of the Spirit until making it becomes a very intense light. It is the mission of every Christian. Everything else will be the fruit of this flame that burns the world of love, truth, light, holiness, obedience, faith and charity for our Lord Jesus.

THE SAME SPIRIT (1Cor 12,3b-7.12-13)

Every charisma gives life to the body, but also receives it from the body. Without the body the charisma is dead, because it is lifeless. The Spirit bestows his gifts according to his eternal inscrutable counsel, subjected neither to our judgment nor to our insane and foolish discernment. He gives to whomever he wants, according to measure, quality and quantity that He chooses. It is not the gift that makes a person great before God. A pope is not great with God because he is a Pope and a priest is less important because he is a priest. Every disciple is great before God in so far as he makes his gift fruit

to the benefit and profit of the whole body. Every gift is equal to every other gift, because all gifts come from the Spirit. We have the obligation to give full life to them always in the Holy Spirit. If we enter in the judgment of the Spirit, we are seriously sinning of non respect and non honour in his regard. Our true glory is to do what the Spirit asks us to do.

RECEIVE THE HOLY SPIRIT (Jn 20: 19-23)

Without the Spirit of the Lord there is no mission of salvation. The light, strength, intelligence, counsel and science that come only from Him are lacking. God and Christ Jesus carry out everything in the Spirit. The disciples can accomplish the mission of grace and truth only if they are filled with the Holy Spirit. If they turn off the Spirit, everything in them goes out. Without the Holy Spirit, communion with the will of the Father fails. We do things that come from us and no longer from God. Without the Paraclete, even if we realize something on the style of Christ, we do it on an old, ancient model of the past. The Holy Spirit always offers us the form and the essence of today's Christ. This is the Christian's mistake. Since without the Spirit of the Lord, he imitates the Christ of yesterday, no longer present and ignores the Christ of today, the only Christ who can give a new face to both the Church and humanity. Whoever wants to give an always new face to Christ just as Christ has given the very new face of the Father, he must always be filled with the Holy Spirit and grow in Him for all the days of his life.

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