

# Faith and literature - C.S. Lewis: faithful announcer of the Truth of the Gospel

(Last of three articles dedicated to C.S. Lewis)

Without any hesitation, Lewis expressed his thought with evangelical frankness also on the anthropological question, now widely debated. His position is clearly based on the biblical truth of man's being a creature, however caught in the light of the full Christ-centric relationship. He says in this regard: "It is a serious matter to live in a society of possible gods or goddesses, to remember that the least interesting, flattest person with whom we have ever spoken could one day be a creature that if now we saw it we could be strongly tempted to worship or it could be a horror, a corruption like the one we meet now, if we do meet it in a bad dream. Throughout the day we are somehow caught up in trying to help each other reach one of these destinations. There are no ordinary and common people. We never spoke to a pure mortal. Nations, cultures, arts and civilizations, these things are mortal and their life is for us like the life of a fly, but they are the immortals with whom we joke, with whom we work, that we marry, that we also sometimes exploit, immortal horrors or splendours that last forever. Alongside the Holy Sacrament itself, your neighbour is the most sacred thing that is presented to your senses. If your neighbour is a Christian, he is holy in almost the same way because in him too "Christo

vere latitat" (Christ is really hiding). The Glorifier is the glorified, the Glory itself is truly hiding".

It is truly hoped that by reading these pages, you have been surprised by the joy of knowing an authentic Christian, whose works have been so esteemed by Pope Emeritus Benedict XVI, as well as by St. John Paul II, who expressed his esteem with the following words: "Lewis knew what his apostolate was and he accomplished it." Indeed, once converted, Lewis lived concretely and fully his being witness to the Gospel in the world, placing his talent, and his pen, at the service of God and Christianity, announcing and defending with the written and spoken word, as well as with his whole lived life, the Truth and Reality of the Incarnation, of the Crucifixion, of the Resurrection and of Christ's divinity.

His testimony of Christian life can help each of us to learn how we can faithfully respond to the call that Heaven has addressed to each one, through the Virgin Mary, Mother of the Redemption, calling us to be Church and urging us to offer with joy our life and our gifts to build the kingdom of God in the world and increase the Church of holy children, daily committing ourselves to live the prophetic, missionary and saving mandate entrusted to us, translating - that is, announcing - in heart and word simplicity the truth of the Gospel of Our Lord Jesus Christ, who converts, sanctifies, redeems and saves, in imitation of our inspirer and founder, Mrs. Maria Marino, who from her bed of pain and suffering continues to make the Eternal Word of the Father resound in the world.

Mother of the Redemption make us obedient to the will of the Father, docile to the indications of the Mother Church, persevering and faithful to your command of love.

**Father Massimo Cardamone**



## "In the name of the Father and of the Son and of the Holy Spirit"

After Pentecost, we celebrate Holy Trinity Sunday. The theological disputes and texts that reread the mystery of the Trinity have been many over the centuries. Let us remember that the Second Vatican Ecumenical Council conceived the Church as "the icon of the Trinity".

We become Christians and begin our prayer always invoking the love of the Most Holy Trinity: "In the name of the Father and of the Son and of the Holy Spirit". We do not say "in the names", but "in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19), to indicate that there is only one God, the Almighty Father, who realizes his "benevolent plan" of creation, redemption and sanctification through the divine missions of the Son Jesus and of the Holy Spirit.

In his earthly mission Jesus reveals his close relationship as the only-begotten Son of the Father: "Nobody knows the Son except the Father and nobody knows the Father except the Son and the one to whom the Son wants to reveal him" (Mt 11,27), promising his people the Holy Spirit gift.

In the first Nicean Ecumenical Council, in 325, the Church confessed that the Son is "co-substantial with the Father", that is, one God with him. Then, the second Ecumenical Council of Constantinople, in 381, preserved this expression in the formulation of the Nicene Creed and confessed "the only Son of God, begotten by the Father before all centuries, Light from Light, true God from true God, begotten and not created, of the same substance as the Father's" (see CCC 242).

We confess one God in three Persons, "the co-substantial Trinity". Distinct but not separate persons: "The Father is all that the Son is, the Son all that the Father is, the Holy Spirit all that the Father and the Son are, that is, one God

as regards nature". "Each of the three Persons is that reality: that is, the substance, the essence or the divine nature". "The Son is not the Father, the Father is not the Son and the Holy Spirit is neither the Father nor the Son". They are distinct among them for their original relationships: "It is the Father who generates, the Son who is generated and the Holy Spirit who proceeds". (cf. CCC 254,255)

Worthy of mention is the famous synthesis of the Trinitarian faith that the "theologian" Saint Gregory Nazianzeno delivered to the catechumens of Constantinople: «First of all, keep this precious deposit for me, for which I live and fight, with which I want to die, that makes me capable of enduring all evil and of despising all pleasures: I mean the profession of faith in the Father, in the Son and in the Holy Spirit. Today, I entrust it to you. With it I will soon immerse and will draw you from the water. I give this profession to you, as the companion and patron of your whole life. I give you a single divinity and power, which is One in Three, and contains the Three in a distinct way. Divinity without difference of substance or nature, without a higher degree that elevates, or an inferior one that lowers [...]. Of infinite three is the infinite co-naturality. Each considered in himself is the whole God[...]. God the three Persons considered together [...]. I have just begun to think of Unity and here I am immersed in the splendour of the Trinity. I have just begun to think of the Trinity and here is, that the Unity satisfies me...".

May the Love of the Father and of the Son and of the Holy Spirit help us live in fullness of the grace, by imitating the obedience and humility of the Virgin Mary.

**Father Giovanni Scarpino**

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## LIKE JESUS CHRIST, FORCED TO FLEE

### Reflections starting from the Message of H.H. Francis for the 106th World Day of Migrants and Refugees

**The** global crisis caused by the Covid19 pandemic for its vehemence is relegating many other humanitarian emergencies, which afflict millions of people, at the bottom of the political agendas. For this reason, in the message for the "World Day of Migrants and Refugees", the Pope underlines the need not to leave alone whoever lives experiences of precariousness, abandonment, marginalization and rejection.

The title of the document is "Like Jesus, forced to flee", and the Gospel icon recalls the flight to Egypt, where the newborn Jesus experiences with his parents the condition of evacuee and refugee, marked by fear, uncertainty and inconvenience.

More and more people are fleeing from hunger, war and other calamities, looking for security and a dignified life. We are invited to recognize the face of Jesus in their faces. It is a challenge to be met with concrete actions.

First of all, "knowing for understanding". When we talk about migrants and evacuees we often stop at numbers. But they are not numbers: they are people. Knowing their stories we will be able to understand, for example, that the suffering we are experiencing in this pandemic is little compared to the sacrifices that weigh down their lives.

This drives us to "act as a neighbour in order to serve". Fears and prejudices keep you away and prevent you from getting closer, being willing to take risks and helping concretely.

Proximity is possible if you live two other attitudes: "listening in order to be reconciled". By sending his Son into the world, God himself wanted to listen to humanity's groan with human ears. Love that reconciles and saves begins with humble and attentive listening. Another invitation is to "sharing in order to grow". God did not want the planet's resources were for the benefit of a few. We must learn to share in order to grow together, without leaving anyone out. The pandemic reminds us that we are all on the same boat, nobody saves himself alone. We must grow together, sharing what we have in order to really grow.

For this to be feasible, it becomes necessary to "involving in order to promote". The zeal to serve others sometimes prevents you from seeing their wealth. If we really want to promote the people to whom we offer assistance, we must involve them and make them protagonists of their own redemption.

The last pair of actions is "collaborating in order to build". It is necessary to learn how to collaborate without being tempted by jealousy, discord and division. This is not the time for selfishness, because the challenge we are facing is common to all and it makes no difference of people. To preserve the common home according to God's plan, we must commit ourselves to guaranteeing international cooperation, global solidarity and local commitment, without leaving anyone out.

**Father Michele Fontana**

The  
Lord's Day  
ROMAN RITE

GOD HAS LOVED THE WORLD  
(Most Holy Trinity Year A)

O LORD, DO COME ALONG IN OUR COMPANY (Ex 34: 4b-6.8-9)

Moses is a man of great experience. In his life, he saw that from the first moment of his vocation, the path to the liberation of his people was full of pitfalls and obstacles. Only the Lord could bend the Pharaoh, open the Sea, make water pour out of the rock and make the manna drop from the sky. Now the Lord says to Moses: "With this people I will no longer walk. I put it in your hands. You see to it!" Moses responds to the Lord from his rich experience: "If you do not walk with us, you are not going anywhere. Without you there is no way neither long nor short. There is no future. Without you everything is over at this moment!" How much do we pray for our experience and history? How much consciousness have we that our life has been all of his work? If we have not had any experience of the presence of God in our past and present existence, we cannot pray.

THE FELLOWSHIP OF THE HOLY SPIRIT (2 Cor 13: 11-13)

Love is the Father's. However, God cannot love man. He must transform it first into grace of salvation and redemption. Christ receives all the love of the Father and transforms it all into grace, truth, justice, light, holiness, mercy, compassion, redemption and salvation. But even Christ cannot give grace to the children of men. This mission is of the Holy Spirit. It is He who has to put us in communion with the grace of Christ in order to be overwhelmed by the love of the Father. Salvation and redemption are the work of the Blessed Trinity. The three

Divine Persons do not act autonomously and divided. The Father cannot love without the grace of Christ. Christ cannot love us without the communion of the Holy Spirit. The Holy Spirit cannot love us without the love of the Father and the grace of Christ Jesus. So it must also be in the body of Christ: everyone can love only from the Spirit that is in others, in every other and in all others.

IN THE NAME OF THE ONLY SON OF GOD (Jn 3: 16-18)

Man is in death from the time of Satan's listening. To heal him from the lethal bite, the Father gives him, for his great love, his Only Son. However, there is a condition to be observed. Not only Jesus must be viewed as the one and only way of salvation, but also as the only one that has words of eternal life, lending all obedience to his Gospel according to the way that the same Gospel commands us. Salvation is for those who look to Christ and believe in his name, the name of truth, justice, holiness, love, mercy, compassion and forgiveness and not request for vengeance or justice. One looks at Christ, believes in his name, welcomes his Word as the true eternal life for us, he walks in the Gospel, runs through the path of light and enters into salvation. Today, a great heresy is likely to destroy the entire Church building. We want salvation for everyone, Christ is proclaimed the Redeemer of all, but without any faith in His Word, from which his eternal redemption comes to us. Instead, salvation is only in Him. We are in Him if we dwell in His Word.

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