**Year XXXIV n. 2 January 15, 2017**

**The spirit of the Lord shall rest upon him**

As God, who is Lord, Creator, Almighty and Holy, works nothing except through the Word and in His Holy Spirit, so no one might carry out a single work of God, if he is not in the Incarnate Word and the Holy Spirit. The Word of God that is made true man, never might do the works of the Father, if his flesh is not entirely delivered to the Spirit, so that he takes up his humanity and leads it according to the purest will of the Father.

The Spirit is of the Father and the Father is the one that must donate Him. Through His prophet, the Father proclaims that his Holy Spirit will rest on his Messiah: *"A shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord"* (cf. Is 11.1 to 10). The Spirit of God, that guides the son of Jesse, who is the eternal Son of the Father, attests and certifies that only the works of the Father will be made. The Son will see from the heart of God, will think from the thoughts of God, will know from the mind of God, will act from the power of God that are communicated to him by the Holy Spirit.

It is the spirit that will create a most perfect communion between the will of the Father and the will of Christ, between the mind of the Father and the mind of Christ, between the desires of the Father and the desires of Christ, between the Father's life and the life of Christ. It is he who will put the Father in the heart of Christ so that Christ cay san and do only what is pleasing to his Father. For him, the humanity of the Word becomes the most pure sacrament in the hands of the Father and through it he might carry out all the works of his love for the salvation and redemption of every man.

What changes in relation to the creation, operated through the Word in the Holy Spirit, and the work of redemption? Before the Word was with no flesh. Now he became flesh and the whole work of God must be realized through the flesh of the Son, in it and with it. The flesh is constituted way, truth and life by the Father. The Holy Spirit that will rest on the disciples of Jesus must always flow from it. Without Christ's flesh nothing happens. If the man wants to work the will of God he must become flesh of Christ and his body. If he wants the fruits of the Spirit, he must produce them as Christ's body and branch of his vine. If he wants his prayer to be heard, he will have to raise it to the Father in the Spirit, from the body of Christ.

As for the Father, the only sacrament for all his works is the body of Christ, moved and guided by the Spirit, so it will have to be for every man. Who wants to approach God must do so in Christ in the Spirit. Who wants the Spirit of the Lord must receive it from the body of Christ, becoming his body. Who loves eternal life, must feed on the body of Christ. Who longs and wants to do the works of the Father, he can, if he is true Body of Christ and constantly moved and guided by the Spirit, that is always drawn from the body of Christ.

There is no purity in the relation with God if he is known, worshiped, invoked from out of the body of Christ, without becoming one body with Christ, moved and guided by the Spirit. It is anti-Christian, anti-human that one God today we speak of, and it is wished he could be imposed on man as the new God of history and of humanity. Every God that is not known, worshiped, loved, prayed and invoked from the body of Christ, in the powerful light and motion of the Holy Spirit, is not the true God. Because the true God has established that He might be loved and confessed, pleaded and prayed, worshiped and celebrated only from the body of Christ, becoming the body of Christ, dwelling in the body of Christ and living his Word.

Today a destructive tornado and a devastating hurricane are coming down on Christ Jesus. They want to delete him in his truth, to destroy him in his mediation, to break him down in his real body that is not only the Eucharist, but also his one, holy, catholic and apostolic Church. Without the body of Christ, the man instantly is deprived of all wisdom, advice, understanding, knowledge, fortitude, piety and fear of the Lord. He rushes into foolishness, plunges into sin and from sin pronounces his false oracles about God, Christ, the Holy Spirit, man, history and all visible and invisible reality.

The Christian is making a harmful involution of foolishness and ignorance. He is ashamed of Christ, he does not confess him, depriving every man of the source of his eternal salvation. He is afraid of offending the other, ignoring that the other is not offended if he is shown his Saviour and Redeemer alive and in the flesh of the Christian. Instead he is offended for eternity if he is not preached him. For his folly the Christian condemns the world to perdition, because he is afraid to baffle, hurt and disturb him in the way of darkness on which he is walking.

Virgin Mary, Mother of the Redemption, ensure that no Christian is ashamed to testify that only Jesus is the Christ of God and only in his body the source of all necessary gifts for man to enter into true life, is found. Help every disciple of the Saviour, so that in the Holy Spirit, he offers Christ to every man as his one and only way of salvation prepared by God so that he lives of eternal life on earth and tomorrow arrives to the possession of true glory in the blessed heavens.

***Father Costantino Di Bruno***

**Fidelity to the charismas and their influence in social life**

Reflections from H.H. Francis message at a Symposium of the Congregation for Institutes of Consecrated Life (25/11/2016)

Facing the need to "rethink the economy of institutes of consecrated life and societies of apostolic life," Pope Francis has set a specific criterion for discernment: fidelity to the charismas and their influence in social life.

First of all the charismas. Pope Francis looks at the charisma as an internal momentum of history, rivers of living water that heal the earth and make seeds of good germinate (cf. Jn 7.37 to 39). Thinking of them as something static, like museum pieces, does not coincide with the intentions of the Holy Spirit, that wants them instead able to create a new direction of life in a particular history and to be placed at the service of man in concrete circumstances. They bear fruit such as the gold coins in the Gospel parable, that the king gave his servants to be put to use, to buy useful goods to the salvation and the good life of people in this world. Therefore, one of the most common mistakes about the charismas is that of possessing them without using them. Hiding them instead of putting them into light. Understanding them as spiritual, intimate elements, without any connection with the social history of men. This way, they are welcomed as "gifts" but they are not thought as "goods to be put to good use".

But then what is it that you have to improve in the historic path of charismas? For Pope Francis, the keystone of the matter is in the correct link between actual history and charismas. From a sound theology of charismas arises the right direction of history. Now being the latter, by nature, a sign and prophecy of the Kingdom of God, the Pope invites all consecrated to put, with a mature discernment, the own charisma of foundation and the personal one within the texture of *current* history, but without ever losing the flavour of call to the Gospel of God. Keeping the purity of the gift does not mean flattening in history, repetition of forms and obsolete gestures. Rather it means going back to God, to that same Spirit who awakens tirelessly new charismas in history, and so from that point of light letting be enlightened by their truth and their dynamism, so that an ever new implementation of the native gift is never missing to the Church and history.

Returning to contemplate the charisma to its source, reflecting with the help of grace on the mystery that lurks and is revealed in them, is the easiest way to give today a new implementation to every gift of God. In fact, "... The logic of the Gospel of the gift asks to be accompanied by an inner attitude of openness to reality and of listening to God who speaks to us in it. We must ask ourselves if we are willing to "get our hands dirty" by working in today's history; if our eyes know how to discern the signs of the kingdom of God in the folds of events certainly complex and conflicting, but that God wants to bless and save; if we are really travelling companions of the men and women of our time, especially of so many wounded that lie along our streets, because with them we share expectations, fears, hopes and also what we have received and that belongs to all; if we let ourselves be overcome by the evil logic of the gain (the devil often enters from the wallet or credit card); if we defend ourselves from what we do not understand by fleeting away from it, or we know how to stay inside it under the promise of the Lord, with his benevolent gaze and his bowels of mercy, becoming good Samaritans for the poor and the excluded" (from the Message).

Thus the journey of God towards every man, especially the least of the earth, did not interrupt, but finds in the reality charismas a great *chance* of success. Thus, the Father continues to love his people (and not only him) tenderly, with mercy and justice, precisely in and through all of the gifts entrusted in the Spirit to his Church. Moreover, the priority and loyalty to such a direct love to the whole people of God, makes to say to Pope Francis, that the fecundity of the charisma does not only focus "in ensuring the sustainability of the own institute," but you always need to ask if every charismatic work, proper to each institute, "responds or not to the mission that has been entrusted to us by the Church". "Being faithful to the charisma often requires an act of courage: it is not a matter of selling all or of stopping all the works, but of making a serious discernment, keeping the face well turned to Christ, the ears attentive to his Word and the voice of the poor. In this way, our works can, at the same time, be fruitful for the institute's path and express God's preference for the poor" (the Message).

Finally, there is a "spiritual method" that the pope suggests about the life of charismas in the history of the institutes of consecrated life and societies of apostolic life: the careful reading of the Word of God and history. In fact we must "hear the whisper of God and the cry of the poor, the poor of all time and the new poor; understand what the Lord is asking today and, after having understood it, acting, with that courageous trust in the providence of the Father (cf. Mt 6,19ss) that our male and female founders have had” (from the Message). Just that "spiritual method", following the dynamism peculiar of every shared charisma, allows to even rethink the way we live and use the goods of the earth. At the economic level the principle indicated by Pope: implementing a discernment that "... *uses* money and *does not serve* money for any reason, not even the most just and holy." In fact, divine grace generates in every heart those *new eyes* that know how to order with wisdom and love the use of the goods of the earth in pursuit of the goods of heaven (cf. Opening Prayer of the Second Sunday of Advent).

In this light, the Pope continues: "We need to start with small daily choices. Everyone is called upon to do its part, to use the goods to make choices in solidarity, to care for creation, to be confronted with the poverty of families that surely live next door to him. It comes to acquiring a habit, a style in the name of justice and sharing, making the effort - because often the other way would be more comfortable - to make choices of honesty, knowing that it's just what we had to do."

May the Mother of the Redemption, obtain for us the grace of filling every heart of the divine strength and wisdom and so, in the continuous search of heaven, living in the limit of the charisma received and operating with it all good in this world.

***Father Domenico Concolino***

**NOW I HAVE SEEN AND TESTIFIED**

**(Second Sunday O.T. Year A)**

**IT IS TOO LITTLE FOR YOU TO BE MY SERVANT (Is 49,3.5-6)**

The divine prophecies always surprise. To a people who expected a new David, totally dedicated to the reconstruction of the kingdom of Israel, the Lord proclaims that it is important, but also every other people and nation are important to Him. His Messiah is of the whole world, of every people and nation. The son of Jesse does not come to conquer, but to liberate. He comes to make the true God, the true Lord and Saviour of all men, be known. Salvation is accomplished in the liberation from all lies about God and man, in the conversion to the pure truth about God and man, in the liberation from all idolatry, falsity, immorality and vice. It becomes reality, when man comes out of the enslaving power of the prince of this world and will devote himself to the faithful service of the true God and Lord. Who changes in the peoples and nations is the man, invited to leave darkness to let himself be enveloped by the divine and eternal light of his Lord, Creator and God.

**CALLED TO BE HOLY (1Cor 1,1-3)**

Every man, being born of water and Spirit, is sanctified in Christ Jesus, becomes his body, is made partaker of the divine nature. It is then up to the hallowed to put all efforts so that he produces every fruit of truth, justice, sincere love, mercy, compassion, steering clear of all vices, transgression of the Commandments and Beatitudes. Sanctification in Christ becomes the call to holiness, which is the imitation of Jesus in humility and meekness. With meekness he will bear all evil that will befall on his life, without resisting evil, living perpetually of submissive wisdom. With humility he will be consecrated only to the knowledge of God's will for a perfect obedience. It is the will of God that one gives his own charisma to others, that the one of the brothers is welcomed, that one’s own life is offered as a ransom for all; that he remains in the greatest charity, even when

**HE IS THE ONE WHO WILL BAPTIZES WITH THE HOLY SPIRIT (Jn 1.29 to 34)**

Every true testimony of faith is based on three inseparable elements: listening to the Word of God, its fulfilment, the word of man declaring accomplished the divine Word. John hears the Word of God: *"He upon whom you see the Spirit descend and remain, is the one who baptizes in the Holy Spirit."* He sees this word that is fulfilled in Jesus of Nazareth: *"I contemplated the Holy Spirit descending like a dove from heaven and stay on him."* From the fulfilment of the Word confession is born: *"Behold the Lamb of God, the one who takes away the sin of the world." "This is the Son of God."* Jesus announces the Beatitudes, comes down from the Mount, carries them out, who has heard and seen, must confess that his Word is of eternal life. Even with every disciple of Jesus the same *"procedure"* must be accomplished. The Christian speaks, says the Word of eternal life, carries out the Word that he says, who hears the Word and sees it accomplished, must really confess that the one of the Christian is the Word of eternal life. If this *"procedure"* is not observed, no faith might ever be born.

**I WILL MAKE YOU FISHERS OF MEN**

**(Third Sunday O.T. Year A)**

**THE PEOPLE WHO WALKED IN DARKNESS (Is 8,23b-9.3)**

In the Old Testament the Word of the Lord was light. In the New Testament, the light is no longer the Word, but Jesus Christ. Light is his Person and it comes to us from his flesh and from his body. The same truth must be confessed for the Christian. It is not the Gospel the light of the world, but the Christian. As Christ walks on the earth showing, revealing, working with all the light of the Father, which is light of eternal life, so it will have to be for each of his disciples. These have to walk in the world as pure light of truth, justice, charity, love, mercy and Word of the Father, always drawn in Christ Jesus and in the Holy Spirit. Prophecy is not just for Jesus Christ, but for every disciple: *"The people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen"*. It is not the light of God, it is not the light of Christ, it is not the light of the Word, today and forever it must be the light of the Christian.

**IN THE SAME MIND AND IN THE SAME PURPOSE (1 Cor 1,10-13.17)**

Everyone in the Church is obliged to know the thought of Christ, testifying to every other member of the community, that he walks according to the thought of Jesus. The hearing must also be that of Christ. But Christ in the Holy Spirit hears only the voice of the Father. So too it must be for the Christian. He must hear only the voice of Jesus in the Holy Spirit and give it immediate fulfilment. All are obliged to give an account of their every thought, hearing and working to the brothers of faith, attesting and proving that theirs is thinking and hearing of Christ. Nothing comes from their heart, everything instead comes from the heart of the Lord Jesus. When one no longer walks with the thought of Christ, it is then that divisions arise in the Christian community. Every schism attests that people do not live with the thought and do not follow the hearing of Jesus Christ. The division reveals that they proceed according to the flesh and not according to the Spirit.

**PROCLAIMING THE GOSPEL OF THE KINGDOM (Mt 4.12 to 23)**

Jesus knows that He will remain on our earth as visible light only for three years. Then he must return again to his Father. With his return to Heaven, the world would have remained without visible light. What to do so that his light never goes off and until his return, it shines and illuminates every man? Today, He chooses his first Apostles, to whom soon others will be added, to show how to live from light to light and how every day it must be alimented. What Jesus did, must be done by every Apostle and every other disciple for his part. Everyone must illuminate the other with his light, always alimented in the lamp that is Christ and lit with the oil that is the Holy Spirit. But he must always give the Christ and the Spirit that are his lamp and his oil to every other person, so that he too becomes a lamp that shines and that warms the hearts of eternal life. If the Christian does not accomplish this work of *"creation"* of the light in every one of his brothers, if the light stops in him, it is a sign that his light is off and through him Christ and the Spirit might never shine in any other heart.

## Apostolic Movement - 2017

## Catechetical and spirituality meetings in some areas of Centre and North

## TURIN: Our Lady of the Roses Parish (Oratory Hall, A. Da Brescia Rd.)

## 3rd Sunday, 7 p.m: spirituality meeting

## DOMODOSSOLA (VB): The Sacred Heart of Jesus and St. Quirico Parish (Calice place)

## 3rd Wednesday, 8.30 p.m.: spirituality meeting

## CORSICO (MI): Holy Spirit Parish (Europe Square)

## Wednesday, 6.30 p.m.: spirituality meeting

## Correzzana (MB): Oratory St. Desiderio (St. Desiderio rd., 10)

## 3rd Tuesday, 9 p.m.: spirituality meeting

## SEVESO (MB): Pastoral Community St. PETER DA VERONA (Cavour rd., 2)

## Tuesday, 6.30 p.m.: spirituality meeting

## Morbegno (SO): of St. John the Baptist Parish (Oratory: Cappuccini rd., 2)

## 3rd Thursday, 8.45 p.m.: spirituality meeting

## BOLOGNA: St. Mary and St. Dominic Parish (Mascarella rd., 48)

## 16/10/16; 13/11; 11/12; 01/15/17; 12/2; 12/3, 2/4; 7/5; 11/6 6 p.m.: catechesis

## SIENA: St. Petronilla Parish (Cavour rd., 20)

## First Sunday, 5 p.m.: spirituality meeting

## GROSSETO: San Joseph B. Cottolengo Parish (Scansanese rd., 67)

## Thursday, 3.30 p.m.: spirituality meeting;

## One Sunday a month, 3.30 p.m.: Catechesis

## RIETI: St. John Bosco Parish (Risorgimento square, 3 - Villa Reatina)

## 3rd Saturday, 6 p.m.: spirituality meeting

## ROME: St. Mary of Mount Carmel and St. Joseph Parish (d. Casaletto rd., 691)

## 1st and 3rd Sunday, 5.30 p.m.: spirituality meeting

## 2nd and 4th Sunday, 5.30 p.m.: catechesis

## ROME: S. Roman Martyr Parish (Beltramelli place, 23)

## 1st and 3rd Wednesday, 7.30 p.m.: catechesis

## 2nd Wednesday, 7.30 p.m.: spirituality meeting

## ROME: Parish St. Mary Help of Christians (St. Mary Help of Christians sq., 54)

## 2nd and 4th Friday, 8:45 p.m.: spirituality meeting

## ROME: St. Silvia Parish - Youth Center (dell'Imbrecciato rd., 112 / a)

## 2nd and 4th Friday, 6:30 pm: catechesis; 7pm.: spirituality meeting

## ROME, Isola Farnese pl.: St. Pancrazio Martyr Parish (Colonnetta sq.)

## Thursday and Saturday, 6 pm.: catechesis

## Fregene (Rome): Assumption B.V. Mary Parish (Grottammare rd., 29)

## 1st and 3rd Sunday, 5 pm.: spirituality meeting

## Calendar, and updates are available on www.movimentoapostolico.it

**PRAY ...**

You were a good angel,

but pride made you rebel to your Lord.

You have become the devil and Satan

and you were precipitated into hell, into eternal darkness.

There, all the time,

you call to you the Father's creatures,

through fatigue,

the trials of life and temptations.

You want them all in darkness.

Man,

the good angels, those who were obedient to the Lord,

want your salvation.

Your Guardian Angel lends you a hand

to lead you to the Father's house;

Let yourself be guided.

The Angel Gabriel greeted Mary, the ever Virgin,

and the Word was made flesh in her womb.

Jesus is tempted in the desert.

Begone, Satan!

He overcame the temptation and the Angels served him.

Man,

do not forget, but remember:

Your Guardian Angel and Holy Angels of God

invite you to conversion, exhort you to prayer,

call you to love the Mother of the Redemption,

the Mother of the Church the Blessed Virgin Mary

and to turn to her as a devoted son.

Man,

know that Satan is very smart.

He places ambushes on the path of the righteous,

to make them fall and to tire them.

So that they doubt the divine truth,

so that they abandon the way of life,

he sows weeds and confuses thoughts.

He is the father of lies and falsehoods,

he builds golden calves, idols,

he disguises himself as an angel of light for your eternal perdition.

Man,

invoke your Guardian Angel,

together with him pray with faith,

observe the law of the Lord,

fill the house of the Father,

approach the sacraments,

recite the blessed Rosary with love.

"Pray not to fall into temptation ...".

***Maria Marino***