

Notes - The Christian: instrument of resurrection

Frather Felice Raffaele helps us to grasp in this note the meaning of the resurrection of Christ from an interesting perspective: the Christian as an instrument of resurrection.

In Easter time we celebrate the central mystery of our faith: the resurrection of Christ. Saint Paul says: "If Christ is not risen, our faith is vain" (1Cor 15:17). After having lived the period of Lent and the commitments of the Holy Week, the long awaited moment arrived: the "feast of all feasts".

Resurrection is not just an event that will happen at the end of time, but it touches human existence today.

The resurrection is not only to be recognized as an event that will happen at the end of time, as we profess in the Creed: "I await the resurrection of the dead and the life of the coming world". It touches human existence. Today, Christ wishes every man to be resurrected. He wants to bring him back to the fullness of life: human, spiritual, moral, etc. To do this, he asks for the collaboration of every man. He wants to do it through each one of us, through our fiat. He calls us to be authentic

instruments of his resurrection.

Jesus needs us!

Today, each one of us must be what Christ was for his time: a sign of his presence. Whenever Christ passed, life was born again. Whenever he spoke faith was born. In whatever place he was present, hope rose again. Now Jesus asks this to us Christians: continuing to work, speaking, enlightening, loving, visiting, consoling, exhorting and encouraging, in his name.

The great task of the Christian: becoming an instrument of resurrection, showing the living Christ with his own life

Although many today do not seek and do not recognize Christ, they are able to meet and contemplate him through the conversion of our life. Here is the great task and the great Christian responsibility: showing the living Christ through a life authentically in conformity with the Gospel. This is the reason why being "instruments of resurrection" allows Christ to reach many people and invite them to "rise" in their existence and rediscover the way of salvation, hope, freedom and their happiness.

Let us hand our life over to Risen Christ in the certainty that our mission will be truly fruitful if it is lived with faith and commitment. Let us ask for help from the Virgin Mary, Mother of the Redemption, so that she may enlighten us to remain ever faithful to the Gospel and to the work of reminding the word of Jesus to the world.

Stay in me and I in you

Jesus is the true vine. His disciples are the branches of this true vine, the only true vine. Since the branches are what produce the fruit, if the branch is not tied to the vine, it does not remain in the vine, the true vine produces neither fruit and not even the branch. Like Christ Jesus is the true branch of the true vine, the eternal vine that is the Father and the Father produces every fruit of salvation, redemption and creation, through the Son, constituted his only branch of eternal life, so also it is also for the disciples of Jesus. Jesus true branch of the Father, the only true branch, is a real vine for the disciples, the only true vine. If the disciple remains in Christ, in the true vine, he produces much fruit, as Christ has produced much fruit. If he is detached from Christ, neither the vine nor the branch produces. The disciple can make the Cross of Christ and the mystery of salvation void for himself and for many others. He too, remaining in Christ, is constituted a real vine, on which many other branches will have to grow.

How do we stay in Christ? Through one way, the same lived by Christ Jesus in order to remain true live branch of the true vine that is the Father: dwelling in the Word. How does one dwell in the Word? Accepting it and obeying it until death on the cross. Obedience to the Word is everything for the disciple of Jesus as it is all for Jesus. Jesus has produced the fruit of salvation for his obedience. The disciple produces much fruit of salvation for his obedience. Salvation does not occur for the works that are done, but for the obedience to the Word. One

obeys and the fruit will always come. You do not obey and the vats of heaven will always remain empty for us. No soul will be given to us by the Father if we do not make our own life of the Word of Jesus. If this is the way to bear fruit, then it is right to review all our missionary and apostolic methods. They are often methods similar to those of the branch separated vine. The branch can also decide to become an independent life, separated from Christ. It may want and can do it, but the true vine is one and the branch that produces salvation is only the one that remains on this one true vine. There are no other real vines. Only one true vine in heaven: the Father. Only one true branch in Heaven: the Son. The Son in the Father, is constituted our only real vine by the Father. The Father has not elected other true vines.

When a disciple of Jesus separates himself from Christ, because he does not abide in his Word, it is useless for him to go on a mission or to dedicate himself to pastoral work. Never will he produce a single fruit of eternal life. No man will return to Christ for him, because conversion is a fruit that ripens only on the branch that dwells in Christ. Either we make obedience to the Word the sole purpose and end of our life, or we must renounce both to our salvation and that of our brothers. Other routes have not been donated. Thinking of it is already wasting time. May the Mother of God come to our aid and make of her obedience our obedience. May we too, like her, say our yes to the Lord.

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BECOMING IN CHRIST "LIVING EUCHARIST"

Reflections starting from the General audience
of H.H. Francis (St. Peter's Square, 21.3.2018)

"E very time we make Communion, we look more like Jesus, we transform ourselves more in Jesus. As bread and wine are converted into the Body and Blood of the Lord, so those who receive them with faith are transformed into a living Eucharist" (Audience).

These words of Pope Francis remind us that the Eucharist received with faith has the power to transform man and conform him to Christ, making him become similar to him: "As I live for the Father, so he who eats me will live for me" (Jn 6). Drawing this treasure of grace on the weekly Easter, the Christian is transformed in his whole being (body, spirit and soul), thus succeeding to witness in frankness and honesty the truth of the Beloved. The baptized is not only called to do good works for his brothers. He must deny himself every day and hand himself over to the will of God who offers him to the world as food that nourishes the miserable, suffering, afflicted and oppressed existence of every man. Only the "christified" by the Eucharistic food can imitate his Lord and tear out souls from eternal punishment with his own sacrifice. Like the Lamb of God, that redeems every man by taking upon himself the sins of each person through the vicarious sacrifice, so the Eucharistic man offers himself in ransom and for the salvation of sinners.

Participating in the Mass and not receiving the Sacrament of life means being resigned to the static nature of the personal human and spiritual condition. Receiving the Eucharist only a few times during the span of a year is a sign of surrender to an existential mediocrity, at best being satisfied with a "faith" circumscribed to some pious

religious practice and some isolated gesture of almsgiving. This means not believing in the words of Jesus, who promises to remain in us through the Eucharist, become our body and our blood, and to operate a continuous ontological transformation through us, making us in his image in the community of brothers.

With the Eucharist one receives the supernatural strength of Christ with which it is possible to fight and overcome every form of temptation: "The Eucharist makes us strong to bear fruits of good works in order to live as Christians" (Audience). The Eucharist is eaten to nourish life in the spirit and to increase zeal towards the fulfillment of every will of God, which is the good work par excellence. Feeding with faith on the Eucharist, the Christian can certainly persevere in obedience to all the Gospel teachings, without ever yielding to possible ethical-moral falls.

However, it should be pointed out that whoever wants to approach the Saint of Saints must respect the conditions that the Church has always taught her children. In fact, since the Eucharist is the Food of the "living" men, if one has fallen into a grave, mortal sin, before receiving it he must ask for forgiveness, sincerely repented, through the Sacrament of resurrection: Confession. Furthermore, it is necessary to abolish "habit", an enemy of faith, which prevents the production of abundant fruits of conversion.

Virgin Mary, Mother of the Redemption, help each of your children to fall in love with the Body and Blood of Christ Jesus, to always welcome him with great faith and straight conscience.

Father Raffaele Feroletto

The
Lord's Day
ROMAN RITE

I AM THE VINE, YOU ARE THE BRANCHES
(V Easter Sunday - Year B)

**SENT HIM ON HIS WAY TO TARSUS
(Acts 9: 26-31)**

On the road to Damascus, Paul saw the Lord, he was blinded by him with a divine light that was manifested to him with great splendour. He now knows who the Christ of God is. After this vision, with the wisdom of the Holy Spirit dwelling in him, he reads all of Ancient Scripture and sees that every Word uttered by God, upon which Israel's hopes were based, is fulfilled perfectly in Jesus. Since he was an expert connoisseur of the Law, the Prophets and the Psalms, he comes to Jerusalem and Scripture in hand he demonstrates and attests that Jesus is the truth of the Word of the Lord. This methodology does not appeal to the Jews and some think of killing him. The disciples of the Lord come to know it, they take Paul out of Jerusalem and they have him start for Tarsus. We must see in this decision a true motion of the Holy Spirit. Now God does not need Paul's martyrdom. His evangelizing mission is needed. A vision of pure faith!

**WE DO WHAT PLEASES HIM
(1Jn 3,18-24)**

It is right that we ask ourselves: what is pleasing to the Lord? The answer is only one. Never might there be two, three or many. God is pleased with one thing: that his will be done. But not his secret, hidden, imagined and man-made will. The will of God is the one revealed by Christ Jesus in his Word. The modalities of its implementation or realization have been manifested: obedience until death on the cross. Whoever accomplishes the Word of Christ is pleasing to God, whoever does not carry it out never might he be pleasing to Him. He

is out of obedience, out of the Word, out of will and out of the Law. Unfortunately, today we have fallen into a very serious temptation. We have passed from the known and revealed will to a conceived and imagined will. If this will were in any way consistent with the Scriptures, it could also pass. Instead it is a will contrary to the revealed will. We are not with God.

**WITHOUT ME YOU CAN DO
NOTHING (Jn 15: 1-8)**

Jesus does not say: Without me you can do few things and not quite well. Instead he says: Without me you cannot do anything. We understand this statement, if we place ourselves before a vine and any tree. If we cut a shoot from the vine or we prune a branch from a tree, shoot and branch cannot even get by. Immediately, lacking the sap of life, they gradually dry up, starting from the leaves. Never again can we have a fruit of life from them. Without the tree, the branch can do nothing. The branch can do everything as long as it is vitally linked to the tree. Christ produces because he is essentially, substantially, vitally, by nature, by divine will and by human will linked to the Father. He is one only thing with the Father. He is always from his Word. If the disciples want to produce fruits of eternal life, they must be linked to Christ just as Christ is bound to the Father. With Christ they must be one body and one life. When the Apostle goes through the world and his nets remain always empty, it is a sign that he has become detached from Christ. It is urgent to go back to Him.

by the theologian,
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