

Notes: Order and blessing

In the Most Holy Trinity the divine life of the three persons is lived according to a particular "order". This order guarantees and maintains the communion of life. The Father generates the Son and with the Son breathes the Spirit. In this divine order, God the Father is the "source and origin" of the life of the Son and of the Holy Spirit person. Now, order does not mean mortification or frustration of the dignity of the other divine persons with respect to the Father, but, on the contrary, it is precisely this that allows the Son and the Holy Spirit to be of equal divine dignity with the Father.

Let's play with the imagination and talk absurdly: let's pretend that the Son one day decides to subvert the order, to no longer be recognized as the Son, to put himself in the place of the Father and so not to let himself be generated by Him. What would happen? It would simply happen that the Son, by renouncing his identity as Generated, would cease to be. In fact, the Son exists only by remaining at his own "place": God from God.

The Church, and every community or ecclesial movement, lives by participation in this divine order. The Church being the Body of Christ lives in this order and has impressed it in the structure of its own nature.

Only in order, and through respect for it, God can guarantee the flow of life and blessing.

Let's take another example, trying once again to speak absurdly: let's pretend that the lay faithful decides to oppose his own identity and to disregard the role of the priest and his place in the Church, therefore to dress the chasuble and to tell the prayer of consecration on bread. What would he eat? Only bread. He would nourish the body of bread, but not the soul of the Eucharist. Respect for the order desired and explicitly established by Christ is a guarantee of grace and blessing for everyone. It does not detract from anyone, but instead it is a path of good and of glory for all. Desire, the result of diabolic pride, of subverting order, of not recognizing the authority, roles and charismas of others, is not born out of love for the Body of Christ, but out of that self-love which is nothing but cause of devastation and demolition of the ecclesial community: "because where there is jealousy and a spirit of contention, there is disorder and all sorts of evil deeds" (Jas 3:16).

What St. Paul says to the Romans concerning civil authority could be applied to this discourse: "Let everyone be subject to the constituted authorities. In fact, there is no authority except from God: those that exist are established by God. Therefore those who oppose authority are opposed to the order established by God. And those who oppose will draw condemnation upon themselves" (Rom. 13, 1-2).

Virgin Mother of the Redemption erase in us the pride of lie and falsehood and give us that same humbleness that made you blessed among all women.

Father Emmanuele Rotundo



Whatever he tells you, do it

In the celebrations of the Creator's wedding with his creature wine is missing. The Holy Spirit, that must change the heart of stone into the heart of flesh, capable of loving God according to truth and justice, is missing. The Mother of God manifests this absence of the Holy Spirit to Jesus. Jesus replies her that the hour to pour out the Spirit has not yet come. The Mother of Jesus, knowing that this hour would have come, tells the servants to do whatever Jesus had asked them. She knows that only from this obedience wine would have returned to the marriage room that is history, devoid of truth, justice, love, mercy, forgiveness, compassion, piety and light. Jesus alone can die on the cross, but the miracle is accomplished through the obedience of the servants. This truth which is in the heart of the Mother of Jesus, must never fail in the hearts and minds of servants who are the apostles, declared by Jesus no longer servants, but friends.

Now let us ask ourselves: what did Jesus ask of his apostles before leaving this world to return to his Father? These requests are all witnessed by the Gospels, that is by the same Holy Spirit: "Then he took the bread, gave thanks, broke it and gave it to them saying: "This is my body, which is given for you; Do this in memory of me". And after supper, he did the same with the cup, saying: "This cup is the new covenant in my blood which is poured out for you" (Lk 22: 19-20). "All power in heaven and on earth has been given to me. Therefore, go and make disciples of all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them

to observe all that I have commanded you" (Mt 28: 18-20). "And he said to them, "Go into all the world and proclaim the Gospel to every creature" (Mk 16:15). "And in his name will be preached to all peoples the conversion and forgiveness of sins, beginning with Jerusalem. You are witnesses of this" (Lk 24: 47-48). "Jesus told them again: "Peace to you! As the Father has sent me, even I send you". Having said that, he blew and said to them, "Receive the Holy Spirit. To those to whom you forgive sins, they will be forgiven; to those whom you will not forgive, they will not be forgiven»" (Jn 20: 21-23). These commands remain valid until the end of the world.

Now it is also right that each one for his part and the command received examines deeply his conscience. Do I do what the Mother of Jesus asked me? Do I obey Christ the Lord in every command given to me? And again: which of these commands with my false word do I declare useless, vain and not good for the man of our times? Am I able to remain faithful even if everyone were to abandon obedience to them? Have I received other commands from the Mother of God? Am I loyal to them or do I think that even her commands given to me are by now out of time? Do I think that they were valid for the past centuries, but not for our world in which every transcendent and supernatural reference must be excluded with men? Mother of God, help each of your children to believe in your every Word. Who obeys you, obeys your Son. For our obedience to you, good wine will return to the table of humanity.

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"HE IS OUR PEACE"

Reflections starting from the message of H.H. Francis
for the LII World Day of Peace (January 1, 2019)

The message that the Pope gave us on the occasion of the celebration of the LII World Day of Peace opens with these words: "Offering peace is at the heart of the mission of the disciples of Christ. And this offer is addressed to all those men and women who hope for peace amid the tragedies and violence of human history. The "house" Jesus talks of is every family, every community, every country and every continent, in their singularity and in their history; first of all it is every person, without distinction or discrimination".

The offer of peace is intrinsically linked to the Christian mission, because true peace is not an aspiration, a utopia or a product that is the result of agreements among men; true peace is a Person: Jesus Christ. The Christian offers the peace of God to the whole world - therefore without making any discrimination - announcing Christ. In the acceptance of Christ and in the fulfilment of his Gospel, man enjoys peace and becomes its operator.

In all our Churches, during the novena in preparation for Holy Christmas, we heard the words expressed by the prophet Micah, who referring to the Messiah of God, that is Jesus Christ, affirms: "He himself will be peace" (Mi 5, 4). Today, since God has fulfilled the ancient promises, we must say with Saint Paul: "For he is our peace" (Eph 2:14). Therefore, the acceptance of Christ by man is the *conditio sine qua non* so that true peace may reign on our earth. This is the reason why it is foolish to ask God for the gift of peace and at the same time to reject Christ, who is the peace of God offered to the whole world. When Christ is de-

nied, when his Gospel is rejected, there is no possibility that peace may flourish, because He is the peace of the world.

Nowadays we do not need to "ask" for peace; instead, we must accept it. In fact, we ask for what we do not have. Instead, we welcome what we have. For example, if a man were without water, he would necessarily have to ask for it; the moment water is given to him, he must receive it because his life is in it. Using analogue language we can extend the same principle to peace. Before the Incarnation, man was without true peace, and therefore he rightly asked God to fulfil the ancient promises; after the Incarnation of the Eternal Word, God fulfilled the ancient promises - here is why we no longer need to "ask" -, consequently the task of man consists in accepting God's gift, so as to be able to enter true peace. This is why there can be no peace without conversion, as the Pontiff also affirms at the end of his message: "Peace is a conversion of the heart and of the soul [...]".

In this journey of welcome and offer of Christ our peace, let us turn our gaze to the Virgin Mary. First of all, like her, we must welcome Jesus into our life and into our hearts and subsequently, always following her example, we must give him to the whole world, to give it the opportunity to know and, in its freedom, to adhere to the One who is its salvation and its peace. Let us ask her, who is the Queen of Peace, to help us to imitate her, so that, remaining faithful to our Christian mission, we can always cry out to the world that only where Christ reigns true peace flourishes.

Father Alessandro Severino

The
Lord's Day
ROMAN RITE

HIS DISCIPLES BEGAN TO BELIEVE IN HIM
(II Sunday O.T.- Year C)

**MAKES YOUR LAND HIS SPOUSE
(Is 62,1-5)**

With the prophets, beginning with Hosea and then with Isaiah and Ezekiel, God reveals that he wants to live with his people a true relationship as of a Spouse to bride. But the bride does not follow her God, she does not listen to him, she does not love him and does not serve him. She has an army of lovers and not just one: all the idols of the peoples. She willingly prostitutes herself to them, abandoning herself to all their abominable immorality and superstition. What must God do so that his people gets converted and returns to him in fidelity, in obedience to his covenant and in listening to his voice? The Lord finds no other solution than that of the great exile, preceded by the destruction, devastation, ruin of Jerusalem and its temple. In exile the people gets converted, abandons the idols of the pagans and return to its God. To the conversion follows the return to its land. God is again the Bridegroom of the children of Israel. The earth has its people. It can bear its fruit in peace.

**DISTRIBUTING THEM INDIVIDUALLY
TO EACH PERSON AS HE WISHES
(1Cor 12.44-11)**

The body of Christ Jesus, made up of every baptized in the name of the Father and of the Son and of the Holy Spirit, is vivified by the Spirit of God, who distributes to each gift according to his will. The peace of the body is in the obedience of every member to the Spirit of the Lord. Obedience is not only respect for his will, but also acceptance of the gift of the other as the life of his own gift and offering his own gift to others, as a life of their own. The offering of one's gift is not made with the gift just as it has been done to us,

but bringing it to the top of development and of truthful and moral perfection. Whoever lets the received gift die in his heart, who is envious, or proud, or sluggish, or immersed in any other vice, suffocates the gift and for him the body of Christ enters into suffering. It no longer produces the fruits of the Spirit, but carries out the works of the flesh. The works of the flesh are poison of death for the body of Christ.

HE REVEALED HIS GLORY (Jn 2: 1-11)

Every miracle of Jesus realizes two ends, one secondary and the other essential. The secondary end is the relief brought to the body in the spirit and in the soul, of the one whom has asked for the miracle. Instead, the essential aim is the creation of the purest faith in the truth of Christ Jesus. We believe in Christ according to the purity of science, knowledge, intelligence, wisdom and truth, we listen to his Word, we obey it, we enter into eternal life and we are in the custody of the Father's love and blessing. When we live under the shadow of our God, Creator and Lord, the miracle is no longer needed. One embraces his own cross and with it he redeems his own life and participates in the redemption of our brothers. Today the same truth must be applied to the body of Christ, which is the Church. What fruit must produce each of her works of truth and justice, charity and love? To make faith be born in her, as a way that leads to Christ, which is the way that leads to the Father. If this supernatural vision is not accomplished an aid to the body is given, but not to the soul and this remains exposed to eternal damnation.

by the theologian,
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