

The Catechetical Program of the Apostolic Movement at the central seat

Regarding the path of catechesis held annually by the Apostolic Movement, that is how the programmatic lines, offered by the central assistant Monsignor Costantino Di Bruno, express themselves: "The catechesis in this Year of Grace of the Lord 2017-2018, for those Dioceses in which the respective Pastors have not offered any particular themes to be treated, which are also mandatory for Adherents of the Apostolic Movement, will reflect on what the Holy Father has indicated to the Diocese of Rome: "Let's not leave them alone! Accompanying parents in the education of their teenage children." With catechesis, the faith - drawn from the Word of Scripture and the sound doctrine of the one, holy, catholic and apostolic Church's Tradition and Magisterium, - illuminates the only people of God, of which the Apostolic Movement is a part."

In the Catanzaro-Squillace Archdiocese, the central seat of the Apostolic Movement, the subject is what Archbishop Msgr. Vincenzo Bertolone offered in view of his imminent pastoral visit to parishes: "A happy Church with mother's face".

After the inaugural celebration of October 9, presided by the Archbishop himself,

the catechetical meetings offered to the diocese by the Apostolic Movement were initiated in the St. John the Baptist parish of Catanzaro, where they are held every second and fourth Friday of the month at 5:30 p.m..

Following the track suggested in the letter of the ratification of the diocesan pastoral visit, the theme was articulated in these appointments:

- A glad Church with a mother's face (this year's context and goal of catechesis);
- charity: "Let us not love with words but with facts" (First day of the poor);
- "The service of charity is a constituent dimension of the Church's mission" (EG 179);
- "charity embraces all dimensions of existence, all people and all environments..." (EG 181);
- a Church in fraternal communion: the ministry of the pope and the bishops;
- a Church in fraternal communion: laymen and shepherds;
- the centrality of the Eucharist: bread of the people of God on its journey;
- the centrality of the Eucharist: the sacrament that creates the unity of the Body of Christ;
- the parish, a family of families
- the care of the Mother Church for the young;
- popular religiosity;
- sin;
- conscience;
- the grace;
- freedom.

The meetings are held in turn by various priests, with the coordination of the ecclesiastical diocesan assistant.



Practice and observe everything they say to you

Life is a multifaceted relationship with God, the Creator and the Lord, with his ministers, who must teach His Law and His decrees, with every man who lives on our earth, with the whole creation. The relationship does not end in time, because it flows into eternity and it will be of salvation and of eternal bliss, but it can also be of perdition and also of eternal curse. Life and death, good and evil, justice and injustice, holiness and sin, light and darkness are the fruit, but also the tree of every relationship. Being brought into the truth man's relationship with God, every other relationship is in truth. If the relationship with God is in falsehood, all human relationships are in falsehood. They lacking in the principle of truth, the only one that makes them right. Jesus gives the Speech of the Mountain as the one, only, everlasting and unalterable principle of truth that will give light to every disciple in the relationship with God, with men, with things, not only in time but also afterwards.

The minister of Christ can also falsify his ministry, using it for his own personal advantage. He can use Jesus and His Word for his glory and not for the honour of the truth. He can say a thing and do another. Jesus asks his disciples perfect obedience to their word. When a disciple obeys, he is always in the truth of his relationship, unless there is a clear and obvious contradiction with the divine Word. In this case the disciple is obliged to follow the Word, as-

suming the responsibility of every decision, but doing everything in simplicity and without any rebellion. Never might he transform non-obedience into disobedience, nor ever enter that dangerous world, which is criticism, murmur and contempt.

Jesus tells his disciples a perfect way: making siblings among the brothers and as true brothers showing every man the beauty of the Gospel, when life is delivered to it. Jesus wants us to speak not from the authority of the chair, but from the authority of a life totally in conformity with his. Jesus made the most effective sermon from the cross. On Golgotha he showed the truth of all his Words. He told the poor, the suffering, the hungry, the thirsty and the naked to receive his condition and to live in it trusting and placing his confidence and hope only in the heavenly Father. Well, on the cross He put all trust and hope in his Father. he lived all the suffering of this world in his body and in his soul. The cross was transformed by the Father into glorious resurrection, into eternal bliss and into universal lordship.

Mother of Jesus, Woman, who made yourself humbleness, help every son of yours, so that in every relationship he is made humble and lives as a true brother of Jesus the Lord among other brothers. It is the true way to announce the Gospel of salvation today.

Monsignor Costantino Di Bruno

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Internet: www.movimentoapostolico.it
e-mail: info@movimentoapostolico.it

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We are servants of the Word

Reflections from H.H. Francis' Speech to the delegation of the "United Bible Societies Relations Committee" (Rome, 5.10.2017)

The Holy Father, meeting with the delegates of the United Bible Societies Relations Committee, often reiterated to the people present the relationship that the Church is invited to have with the Word of the Lord: "We are servants of the Word...". The Word of the Lord is above the Church, not under her; it is the one that guides, illuminates and orientates her. Being servants of the Word of the Lord means putting yourself in its service: according to its needs, its ways and its contents. This service is essentially based on the gift of the Word to others in its objectivity, just as it has been delivered to us by the Holy Spirit through the Apostles. Serving the Word does not mean to offer to the other a word of which we have been constituted authors. This can happen when in the name of the Lord the other is given a "cut out" of the word, a well-cared "selection" that takes some truths and excludes others, such as "only heaven and not hell," or, conversely, "only hell and not heaven"; or "only mercy, without justice" or "only justice without mercy". These affirmations, like many others, attest that we are not loyal servants of Revelation but have become authors of it. The mission of the Church is not that of "making" the Word, but that of serving it as it has been given to her by Christ, who draws it from the heart of the Father in the Holy Spirit and always gives it to his Apostles in the Holy Spirit.

Having absolved this responsibility, the Church can save many souls, entire cities, peoples and nations, as Jonah saved Nine-

veh for having preached her God's imminent judgment. Only concern for the Church must only be the word heard, accepted or rejected. This responsibility belongs to the recipient. One is the responsibility of the servant; another is that of the recipient. It would be great harm to deceive the recipient - since one is hostile to the Word of the Lord - offering him a modified word. As ground grain, transformed into flour, if sown in the soil does not produce any ears, in the same way when the Word of the Lord is "ground", modified in its nature, it loses its saving effect.

To the Christian, constituted a prophet of the Most High God to be in the service of the Word of the Lord, is required his "exit" from the anti-word, whose fruits are well-known: "fornication, impurity, debauchery, idolatry, witchcraft, discord, jealousy, disagreements, divisions, factions, envy, drunkenness, orgies and things like that" (Gal 5: 19-21). By accepting the God-given Word, turning it into his own life, the Christian will give from his mouth what has become abundant life in him. His heart will be like the peasant's bag: if he is the servant of the Word of the Lord, this will be needed to the world, while if he is the servant of another word, he will offer this to mankind.

Blessed Virgin, Servant of the Word, ensure that we can be nothing more than what you have asked us: servants of the Word of your Son, on your example and in the wake of your Son's martyrs.

Father Giuseppe Carrabetta

The Lord's Day

XXXI Sunday
O.T. Year A

**DO NOT FOLLOW
THEIR EXAMPLE**

YOU HAVE CAUSED MANY TO FALL-TER (Mt 1,13b-2b.8-10)

In the Old Testament the people's life was from obedience to the Word of God. Priests were the ones who had to teach the Word. The Lord had given them the ministry of proclamation, teaching and discernment. When they forgot about their ministry, the Word and also life disappeared from the people. The Lord intervened by declaring them responsible for all the social, moral and spiritual evil that oppressed his people. Malachi's time is one of those dark moments in the history of the children of Israel. The Lord intervenes and reveals to the priests what their ministry is and what error they have made. They have forgotten to be ministers of the Lord to always keep the Word, the Law and the Commandments alive. Their mistake is to have taught the Word with great partiality. It has not been told all to all. It was proclaimed at convenience, caring of their own interest more than that of the Lord.

THE WORD OF GOD, WHICH IS NOW ATWORK IN YOU WHO BELIEVE (1Ts 2,7b-13)

Saint Paul thanks God for the Thessalonian community has welcomed his word not as a word of men, but as the true Word of God. What is the difference between the word of men and that of God? The word of men does not create what it says. It thinks of creating the future or even the present, but it's just a word, it has no strength in it. The one who builds on it builds his life on nothingness, rather he builds it on falsehood, lies and error. On the other hand, the Word of God does everything that it says. It enjoys the same omnipotence of God. One can base his

present and future on it. It will always be done. When does the Word take place? When we turn it into our lives, when we eat it. It is like bread. If we leave it on the table, we die starving and never we can benefit of it. But if we take and eat it, it becomes life, strength and ever new energy.

OBSERVE ALL THINGS WHATSOEVER THEY TELL YOU (Mt 23: 1-12)

Jesus does not want his disciples to live an erroneous relationship with whom they are in charge to announce and teach his Word. Instead, he wants them to be compliant, obedient and full of respect. Do you listen to a word? Put it into practice. Is a lesson taught you? Live it. This surrender, gentleness and humility is always blessed by the Lord. Then, if a disciple receives a particular command from the Lord or knows that the word heard is not for him, it is right for him to follow his conscience and obey God, but always according to the evangelical modes, of the Spirit and never of the flesh, of wisdom and never of foolishness. Jesus wants his disciples to respect themselves as brothers and sisters and one to become the redeemer of the other, through his perfect evangelical exemplarity. But all this might never happen if the disciple does not clothe himself with mildness and humility and does not live in the virtues of prudence, justice, fortitude and temperance. With a good virtue apparatus, the Christian will always know how to be of help to his brothers, teaching them the true way of life and sanctification.

by the theologian,
Monsignor Costantino Di Bruno