

The World Day of the Poor

Some initiatives of the Apostolic Movement



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The First World Day of the Poor, the result of Pope Francis' solicitude, has also been welcomed by the Apostolic Movement as a privileged occasion for an active witness to charity and sensitizing the awareness of conscience.

First, the Message with which the Holy Father announced the Day was placed at the centre of a series of catechetical meetings and training of the adhering members, in order to help all the participants to knowingly intensify their care for the most needy brethren, which in truth has always remained at the centre of the spirituality of the Apostolic Movement, starting with the example and exhortations of the Inspirer Maria Marino.

As requested by the Pontiff, the motives of the day were explicitly brought into the community and personal prayer.

Moreover, in the central seat of Catanzaro-Squillace, the letter the Archbishop Monsignor Vincenzo Bertolone dedicated to the Day, titled "The poor, the voice of humble and poor Christ", was welcomed as a precious reference.

The fundamentals of reflection and prayer have led to concrete gestures of help to people in need. In the week preceding the Day, fr. Jean Paul Nguembo, pastor of a vast area of the Mayombe Forest, in the diocese of Pointe Noire (Republic of Congo), was invited to Catanzaro. Father Jean Paul updated the adhering members of his pastoral activity in the village of Tsessi where, with the support of the Apostolic Movement, he realized and continues to take care with sacrifice a nursery school attended by 45 children, the only structure of the kind in a wide range area. Several times, a delegation of the Apostolic Movement has gone from Italy to Mayombe to accompany the journey of that young community, which will continue to be the recipient of aid. Particularly eloquent were the images shown on the occasion, from which the obvious situations of need, but also the trust, joy and goodwill of the faithful and their parish priest, arise.

In the Eucharistic celebration held in the central seat of the Apostolic Movement on November 13, 2017, a special collection was also carried out to support the charitable works of the poor. Some of these works are systematically organized, with commitments to support needy students in Cameroon and childcare activities implemented by some of the dioceses of India and Madagascar.

Each member of the Movement then participated in the various initiatives organized by their respective parishes.

What I say to you, I say to all: watch!

Every Word of Jesus can only be understood if it is combined with its other Words. A single letter does not make the Word. A single Word does not make the Gospel, which is composed of many concatenated truths, even set in one another by the eternal, divine and supernatural science of the Holy Spirit.

We understand why Jesus invites us to watch over if we let ourselves be helped by sound ancient eschatology, or talk about the last things: death, judgment, hell and paradise. If we use modern eschatology, Jesus' invitation no longer has any meaning, loses all value. It teaches that after death there will be only heaven to welcome every man, regardless of religion, culture, good and evil that have been his life. Today's science of the last things has removed both judgment and hell. There is no need to wake. At any moment death were to come, our home is only paradise.

The ancient eschatology, the one revealed by Christ the Lord, together with death and paradise added even judgment and hell or the curse or the eternal fire or the pond of fire and sulphur or Geenna. In the revelation given us by Jesus we understand well why we must watch. If death comes and we are in spiritual death, this will be transformed into eternal death. Nothing then serves to gain the whole world and then getting lost for eternity. But this is the ancient eschatology of Christ, of the Gospel, of the theology of the past centuries. Today new thoughts govern the believing mind.

Ad ogni cristiano la scelta: se vuole seguire l'eschatologia rivelata da Gesù Signore

o quella nuova,

To each Christian the choice: whether he wants to follow the eschatology revealed by Jesus the Lord or the new, modern one, invented by minds whose doctrine is based on the thoughts of their heart and not on those of Jesus, of the Holy Spirit and of the Celestial Father. I personally chose the eschatology of Christ Jesus because I chose Him as the sole Master of my life. He has promised me eternal life, if I live according to his Word and if I observe his Gospel. He also told me that if I do not know his Word as the only Word of eternal life, He does not know me in front of his Father when I will present myself in front of him.

Modern eschatologists do not oblige me to anything, they ask me nothing and only promise me heaven. But they are not the lords of Heaven. As a result their promise and with it all their eschatology are false. Unfortunately today the whole world thinks so. It is as if the Christian had lost mind, intelligence, rationality and discernment. I do not care what is prophesied today. Of one thing alone I'm worried: attesting and testifying that the Word of Jesus is a most pure truth, because it is the Word of eternal life. It must be chosen because it is the only one that tells the truth of man. Jesus comes from Heaven. He lives in the bosom of the Father. He alone knows the realities of up there and can reveal them. I chose Jesus Christ and His Word. Holy Mother, convince us with your holy love that only Christ the Lord has the Words of eternal life.

Father Costantino Di Bruno

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CATECHESIS AND PEOPLE WITH DISABILITIES

Reflections from the Discourse of H.H. Francis at the people attending the Conference endorsed by the Pontifical Council for the Promotion of New Evangelization (Rome, October 21, 2017)

"**L**ove your neighbour as yourself" is the second commandment of love. In the word "neighbour" is enclosed every man and every woman, every child and every elder, every healthy and sick person, every "healthy" and "disable" person, everyone. The word "love" includes respect, care, support, help, compassion, encouragement and recognition that every neighbour of mine is a gift of God, a carrier of a unique and unrepeatability charisma the whole world and I are in need of. For this reason, "the eugenic tendency to suppress the unborn who present some form of imperfection" (Speech) is not love, is not a principle of charity and nor of faith.

It is living the gift of God we bring in that makes us happy, that pleases us, that makes us useful to mankind and not the aesthetic or physical perfection. In fact, "we know people seemingly perfect and desperate!" (Speech).

So it is not doing what others do that makes us equal, similar (this is a big temptation), but doing each of us the will of God on our lives, knowing that He asks everybody for different things.

Then, the Pope speaks of the importance of catechesis also for the disabled for, as Jesus says, "The man does not live on bread alone but of every Word that comes out of God's mouth." In fact, the Word of God gives comfort, peace, hope and awareness that God does not abandon anyone, that he is providing and a Father for all.

It is really foolish to think of being satiated with catechesis, with God's Word. It would be equal to the foolishness of not eating anymore because we ate for twenty, forty or sixty years. Moreover, not taking part in catechesis means to make "disabled" those whom the Lord has commissioned to carry out this ministry, those to whom this charisma has been given. So we cannot be hypocrites in meeting with people with body disabilities and then being us the creators of spiritual disabilities.

Catechesis is a meeting with God the Father, God the Son, Holy Spirit God; it is making their knowledge, a more and more true, holy, deep knowledge that leads us to know ourselves more. For this reason, "in particular, the catechesis is called upon to discover and experience coherent forms so that every person, with his gifts, his limits and his or her serious disabilities, may encounter Jesus on his way and hand himself over to Him with faith. No physical or psychic limit might ever be an impediment to this encounter, for Christ's face shines in the intimate of each person" (Speech).

May the Virgin Mary, Mother of the Redemption, through the Word of Her Son Jesus give us the holy light to have God's sight on us and every brother and sister in order to understand that in front of his eyes we are all "able" in collaborating with Him to the salvation of the world.

Father Antonio Severino

The Lord's Day
I Sunday of Advent
Year B

**WHAT I SAY TO YOU,
I SAY TO ALL: WATCH!**

OH, THAT YOU WOULD REND THE HEAVENS (Is 63,16b-17,19b; 64,2b-7)

The children of Israel are close to a universal spiritual, political, economic and social misery. They do not even live free in their own land. Many of them are in a foreign land, under a heavy slavery yoke. There is no human possibility of salvation or redemption. Who can act effectively is only the Lord. He is asked to rend the heavens and descend. All salvation is from Him. It is not enough for a people to realize their misery. He must also know where salvation might come from. Israel knows that it comes only from God. There are no other saviours for it. Today we see our misery. We us navigate in our idolatry and immorality. We puddle in sin and transgression. We see death that precedes and follows us. We do not want to confess that our salvation, liberation and redemption come only from the Lord. Indeed, we increase our arrogant pride by defying the Crucified, the only Saviour of man.

YOU WAIT FOR THE REVELATION OF OUR LORD (1Cor 1,3-9)

The Christian's life is built day by day on three essential virtues: faith, hope and charity. With faith we accept the Word of Jesus as the one and only way to walk on. Obedience to the Word makes us true believers. We do not obey the Word, we are religious but not believers. With charity, we transform all our life into the gift for others, just as Christ Jesus did, who offered himself for the remission of sins, letting himself be nailed to the cross. His love is so great. He emptied himself for us

and he too was annihilated for us. With hope we add force to strength, energy to energy, knowing that the end of all that we are and work is the attainment of eternal glory. Earning the whole world is of no use if then, we do not reach the end of faith and charity. Faith and charity are the way that leads to heaven. If we do not reach the end, everything is useless.

YOU DO NOT KNOW WHEN THE TIME WILL COME (Mk 13: 33-37)

Jesus warns his disciples so that they never lose the end of their life which is the attainment of eternal glory. Paradise or bliss eternal is a gift from God. It is the fruit of his mercy and his love. But the future with God is also the fruit, necessarily it must be, of our works. What is the work that the Lord asks us to enter tomorrow into his tent of light and eternal peace? The work is one, only one: listening to the Word of his Son Jesus, living it in the truth and motion of the Holy Spirit. To do this, it is necessary that day by day the Christian feeds on grace, drawing it in prayer and sacraments, especially of Penance and Eucharist. This is the truth of God, the one He revealed to us, to dwell in his home. Other ways, roads, theories, systems, are of man, often the result of his sin and spiritual blindness. The last theory states that paradise is for everyone, without any distinction as to faith and non-faith, good and evil. Earth is the earth. Eternity is eternity. There is no relationship between the two realities.

by the theologian,
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