

Apostolic Movement: Final report on the service done in the Catanzaro-Squillace Archdiocese Year XXXIX - 2017/18 (Part 1 of 4)

On October 9, 2017, in the parish church "Mary Mother of the Church" in St. Ianni in Catanzaro, H.E. Msgr. Vincenzo Bertolone, Metropolitan Archbishop of Catanzaro-Squillace, with a Eucharist co-celebration inaugurated the catechesis offered by the Apostolic Movement in the year 2017-18. The cycle of meetings was planned starting from the theme that the Archbishop indicated to the diocese in preparation for his pastoral visit: "A joyful Church with the face of a mother". The Archbishop was gratefully received by the presbyter assistants and by the president Cesare Rotundo. The prelate, after addressing a fatherly greeting to the founder Mrs Maria Marino, to the priests, consecrated persons and all the people present, invited the Apostolic Movement to have "courage and trust" in continuing its mission of bringing the announcement of mercy.

In the same celebration Msgr. Archbishop welcomed in the public association "Mary Mother of the Redemption" 8 Consecrated who issued temporary vows for the first year. Other 6 Consecrated also renewed the votes for the third year and another 20 for the fifth year. The teacher of

the novices, Ms. Anna Guzzi, thanking Msgr. Bertolone has stressed the care and attention that the bishop has always shown towards this journey of consecration.

During the year, the catecheses were held every Monday by the central assistant Monsignor Costantino Di Bruno and every second and fourth Friday of the month in the parish of St. John the Baptist in Catanzaro by various priests, who, according to a shift planned, they deepened the themes indicated by the Archbishop in the decree of solicitation of the pastoral visit. In the other diocesan and parish seats, catechetical meetings were held by the respective assistant priests. Finally, the formation meetings of the adhering members were held every third Sunday of the month, in the same parish of St. John the Baptist, with themes taken from the apostolic exhortation of Pope Francis *Evangelii Gaudium* and, in detail:

1. The joy of the Gospel
2. An outgoing movement
3. A divine announcement, on a human scale
4. The life of the person
5. The temptations of the missionary disciple
6. The Church, a community of missionary disciples
7. Basic characteristics of proclamation and catechesis
8. The social dimension of the announcement
9. The spirituality of the missionary
10. Urgences and challenges of evangelization.

(it continues)

They proclaimed that people should get converted

The preaching of the Word of the Lord is always in view of conversion. As the gift of the Word is explicit, so must the invitation to conversion be explicit. Then, gift of the Word and invitation to conversion must have to become reality in the sacraments. There is no conversion without the Word. Without conversion, one can access no sacraments. Without the sacraments, it is useless to proclaim the Word and even conversion is vain. The new nature is not created, the sanctifying grace is not given and we are deprived of the Holy Spirit, so that we can live the whole Word that has been announced, revealed and manifested to us. Word of Jesus, conversion, sacraments, Holy Spirit and life in the Word must be one. If they become more, separate and distinct things, without any relation to each other, there is no salvation either today, or in eternity, either for us, or for others. Only unity is the source of eternal life.

Therefore, all those who separate the proclamation of the Word from conversion, conversion from sacraments and sacraments from their own sanctification are in great error. Whoever divides the elements necessary for the process of his own sanctification certifies that he is not on this path. Having abolished them for himself, he will necessarily abolish them for others. But whoever remains on this path and walks from faith to faith, from truth to truth and from justice to justice, supported and strengthened by sanctifying grace, guided and moved by the Holy Spirit, will never separate the elements of sanctification. He will announce them as they have come out of the Father's heart,

made its own by the heart of Christ, delivered by him to the Holy Spirit, so that every day he may guide us in them. When the ultimate goal of our faith is not reached, it is a sign that we have set ourselves out of the right path that must necessarily be followed. Today we are committing many, indeed much too many of these mistakes. The first of the errors is the replacement of the Word of God with human rationality, with our science and intelligence.

We want to subject the Word of God to our miserable rationality. But we ignore that ours is a rationality and intelligence of sin. As a result, they are deprived rationality and intelligence. The first conversion necessary is precisely this passage: from rationality to the Word and from intelligence to faith. One does not believe out of human rationality, but by conviction of the Holy Spirit. The Spirit of the Lord works in the man that listens, if he is always in the man that speaks, that announces, that reminds the Word, that invites to conversion and to faith in the Gospel. If the missionary of Jesus is without the Holy Spirit, he too will be devoured by his sin and his flesh. He will transform the proclamation of the Word into a human dialogue, in which it is not argued with heavenly reasons, but with motives of sin, human convenience and earthly desires. Today, all disasters inherent to the true faith are the fruit of the missionaries without the Spirit of the Lord. Mother of God, come to our rescue and ensure that we are also able to make your profession of faith: "Behold the servant of the Lord, let it be done to me according to your word".

Father Costantino Di Bruno

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BROUGHT BY THE SPIRIT TO BRING THE SPIRIT

Reflections starting from the homily of H.H. Francis on the Solemnity of Pentecost (20.5.2018)

On the Solemnity of Pentecost, Pope Francis invited each of us to think of the Holy Spirit as "the divine force that changes, that changes the world" (Homily). Wherever He works, nothing is as before. Truly his is the creative power that transforms and renews man, "making him right from guilty, free from a slave of sin, precious from one placed to the margins of history, full of hope from a disappointed and disheartened" (see Homily).

The Holy Spirit is the privileged protagonist of the Redemption, as it is He who makes the Christian in the image of Christ (in body, soul and spirit) and guides him on the Way of Truth.

In particular, Pope Francis focuses on two forces that are due to the Holy Spirit: centripetal and centrifugal force. The former "pushes towards the centre, because it acts within the heart. It brings unity in fragmentariness, peace in afflictions, strength in temptation" (Homily). It is the force that acts in the Christian and makes him capable of discovering himself being loved by God and made, in Baptism, his Temple. Thanks to the mysterious action of the Holy Spirit, the Christian lets himself be gradually recompose in his being. He knows God according to truth, begins to think the thoughts of Christ, loves with his heart, works with wisdom and he is able to overcome all the trials of life without ever failing.

On the other hand, the centrifugal force, "pushes outwards. The one who leads to the centre is the same one that sends to the periphery, to every human periphery. [...] he sends, makes people witnesses and that is why he infuses love, benevolence, goodness and meekness" (Homily). This is the

strength of the mission, which must animate the life of the Christian, but that is not a matter of being together with others for killing time.

In the "outskirts of humanity" we go to bring the Holy Spirit, the Only one capable of vivifying man in his famine of God and of leading him from his condition of slavery to that of sonship, from non-humanity to true humanity, from house of the world to home of the Father. He brings and is brought by the Holy Spirit who first gets out of the peripheries of his own "humanity", marked by disobedience to the laws of the Lord, and returns to the heart of Christ Jesus, into the eternal Truth of his Word.

The Holy Spirit wants to "bring" the Christian in order to "be led" by him into the world. However, he can do this if the Christian lets him do it, if he lets himself be carried by him, growing in obedience and in every other virtue. It's like a car: in order to work, it needs a powerful engine, drive and directional wheels, sturdy suspension and every other mechanical component. Above all, it needs an excellent driver. The car is the Christian, filled by God with every gift of grace. The driver must be the Holy Spirit.

So everyone must make his choice. If the Christian leads by himself, because he prefers sin, he goes off the road and jeopardizes his and others' lives. Instead, if he lets the Holy Spirit lead, he arrives far and leads many of his brothers to salvation.

Virgin Mary, our Mother and Teacher, ensure that every man is regenerated in you as a true child of God and through your redemptive motherhood he lets himself be led by your heavenly Spouse towards perfect holiness in Christ Jesus.

Father Massimo Amelio

The
Lord's Day
ROMAN RITE

JESUS SUMMONED THE TWELVE
(XV SUNDAY O.T. YEAR B)

GO, PROPHECY TO MY PEOPLE ISRAEL (Am 7,12-15)

The prophet is neither from his will nor from the will of men. He is always from God, moment by moment. He is from God in every word to be reported. The Word descends directly on him from the mouth of his Lord. But even the men to whom the Word must be referred or announced are indicated by the Lord. In the true prophet nothing comes from the motion of his heart, but everything from the heart of God. Amaziah asks Amos not to preach to Bethel because we are in the heart of the kingdom and of worship, in those days entirely idolatrous. Amos answers him that the Lord has sent him to Bethel and in this city he will remain to announce the Word. He did not make himself a prophet. He was a shepherd of flocks and a dresser of sycamores. The Lord has called him and sent him to Bethel, and he will have to stay here until the Lord sends him elsewhere. The prophet is everything and always from the divine will and Word. The obedience of the prophet is salvation for the world.

IN ACCORD WITH THE FAVOUR OF HIS WILL (Eph 1,3-14)

The Lord, the Creator of heaven and earth, the only living and true God of every man, the Father of our Lord Jesus Christ, established according to the plan of love of his will that there is neither salvation nor blessing nor redemption and nor eternal bliss for any man, if not for Christ, with Christ and in Christ. Salvation is for Christ because redemption is accomplished by the offer of his blood to the Father on the cross. Our sin has been expiated by his vicarious sacrifice. Salvation is in Christ, because it is

in his body, as part of his body that becomes ours. There is no salvation out of the body of Christ, because out of it never might one grow in grace and in truth, because he cannot become grace and truth. Salvation is with Christ, because every member of his body must give his life to others for his own sanctification. Without this exchange of life or of Holy Spirit, one is cut off from all communion.

BEGAN TO SEND THEM OUT TWO BY TWO (Mk 6,7-13)

The Apostles are sent two by two to preach the Gospel and to manifest with their works the presence of the kingdom of God among men, for two reasons that find their supernatural reason in Holy Scripture. The announcement of the Word is a true testimony given to the truth of Lord Jesus, of the Father and of the Holy Spirit. No testimony is true, if it is not made on the foundation of two unanimous witnesses. Today the Word is thwarted by the preachers and heralds of it, because everyone preaches it according to the tastes of his heart in which the Holy Spirit does not live, but sin. Two concord witnesses in the truth of the Word would suffice to put the conscience of the world in crisis. The Apostles must go two by two even because one must be strength, support, light and completeness of the other. We all need to be completed by others in truth, grace, light and Holy Spirit. Aaron completes Moses as to the Word to be reported. Barnabas completes Paul in the art of eloquence. Completeness is necessary and so support is mutual.

by the theologian

Father Costantino Di Brunó