

## Apostolic Movement: Final report on the service done in the Catanzaro-Squillace Archdiocese Year XXXIX - 2017/18 (Part 2 of 4)

(Continued) Sensitive to the message of the "World Day of the Poor", announced by Pope Francis, and in accordance with the contents of the letter of Archbishop V. Bertolone "The poor, the voice of humble and poor Christ", the members of A.M. have joined, with concrete gestures of charity towards the needy, the initiatives organized in various parishes.

A collection was held at the central seat to support the poor. Several members have worked in canteens for the poor, in visits to the sick at home, in clinics, in hospitals, in nursing homes and in residences for the elderly, in distance adoptions (diocesan family home of Befotaka in Madagascar, diocese of Khammam in India, some families in Cameroon).

In particular, visits to various health facilities in the diocesan territory were organized by the dedicated volunteer group, coordinated by Fr Francesco Cristofaro.

Other adhering members have been involved in the free school assistance offered to needy children.

In November, Fr. Jean Paul Nguembo, parish priest in the diocese of Pointe Noire (Rep. of Congo), intervened at our headquarters. He communicated to the members present that with the support of A.M. the

construction of a kindergarten was built in the village of Tsessi.

During the pastoral year, the A.M. had the joy of welcoming some Bishops from Africa who celebrated the Eucharist at the "Mary, Mother of the Church" parish in Catanzaro:

- 22 January 2018, H. E. Msgr. Mizonzo, Bishop of the Diocese of Nkay, Republic of Congo. The Bishop spoke about the situation of the Congolese Church and thanked the Movement for the spiritual and material support it offers.

- On 5 February 2018, Msgr. Walter Dario Maggio, Bishop of the Diocese of Guayaqui in Ecuador.

- 5 June 2018, H. E. Mons. Joachim Ouedraogo, Bishop and Vice-President of the Episcopal Conference of the Diocese of Koudougou (Burkina-Faso).

Some priests who live the spirituality of the Apostolic Movement have presented and made available new works. We remember:

G. COMI, The faith of Jesus, Cittadella Ed., Presented in a Diocesan convention on 11/01/2018, at the "Blessed Domenico Lentini" parish in Catanzaro;

E. ROTUNDO, The Kenosis of Unus de Trinitate. Christ from the Father in the Spirit: as it is in heaven so on earth, Cittadella Ed. ;

N. ROTUNDO, Common good between universal ethics and social morality, Project 2000;

F. CRISTOFARO, My yes to the Lord, Tau editrice, a work of vocational style presented in various areas throughout Italy;

A. CARIOTI, Being rediscovered mother, Tau editrice: the latter is a work of fiction conceived also as an instrument of youth ministry.

(it goes on)



## He had compassion for them

Compassion, the true and just one, according to God, is to give life to the Lord according to the personal nature for the salvation of every other man. Christ gives the life of his divine Person subsisting in nature: divine and human. He is true God and true man, holy, innocent, immaculate, full of the Holy Spirit and grace. He is light, truth, justice, charity and Word of God. His compassion consists in giving every man all this divine and human wealth, making his life a holocaust of redemption for the whole world. St. Paul says of Him that he made himself obedient to the Father until he died on the cross, stripping and annihilating himself for love. We are all redeemed for the offering of his body to the Father. Now it is up to us to make ours his Word and his obedience to be in our turn also saved, justified and sanctified.

Every man that wants to have compassion must also offer his life to the Father, in Christ, with Christ and for Christ, for the redemption of his brothers. How is life offered? Jesus offered it from the new nature received through the work of the Holy Spirit in the womb of the Virgin Mary. Even the disciples of Lord Jesus must offer their lives to God according to the new nature received in every sacrament. The baptized person must offer to God the life of his true son, a partaker in his divine nature. He cannot have compassion in the manner of the pagans. He is of a different nature. The Confirmed person must offer his life to God from the new nature that is all filled with the Holy Spirit. He cannot have compassion like a baptized per-

son. His compassion must be substantially different. So substantially different is the nature of a presbyter in relation to a baptized, a confirmed, a deacon and a bishop in relation to every other nature. But the different nature is still not enough. It is necessary that it be brought to the top of its purity and holiness through the sacrament of penance and of the Eucharist. Substantially different is also the compassion of a married person from whoever is not married and a sufferer who has received the anointing of the sick from who has not received it.

The sacraments, every sacrament, make us of a different nature. But even the sacraments are not enough for us to live with just and holy compassion. It is necessary that our compassion be from the new nature according to the charisma of the Holy Spirit given to us. It is the Holy Spirit with his charisma the one that gives the unique and unrepeatable identity to every nature received in the sacraments. The gift acts in us in the measure in which we grow in the Holy Spirit, reviving him in us without interruption, letting us be led by him to the whole truth. Another thing in order to love according to the truth of Christ is the liberation of our body, spirit and soul from every vice, every transgression of the Commandments and every disobedience to the divine Word. From sin one might never have just compassion. We are dry shoots and we cannot produce any fruit. Mother of God, come to our help. Never allow us to live with a false, deceitful, lying, illusory and vain compassion.

Father Costantino Di Bruno

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# "THE HUMAN FAMILY AS AN IMAGE OF GOD, MAN AND WOMAN, IS ONE"

Reflections from the Speech of H.H. Francis to the Delegation  
of the Forum of Family Associations (16.6.2018)

«Today - it hurts to say - we are talking about "diversified" families: different types of families. [...] But the human family as an image of God, man and woman, is only one. It is only one» (Speech).

"The breadth, length, height, depth" of the mystery of the family cannot be grasped outside of revelation and without the powerful help of the Holy Spirit that reveals the meaning that he has placed in every revealed truth that concerns it.

The texts contained in the Word of God concerning the family reveal essential truths of its constitution, its life, its ends and their examination reveals how distant today the thoughts of men are from the thoughts of God.

The two passages contained in Gen 1-2, clarify the original mystery of the family, inscribed in the deepest fibres of the being of every man: reconstructing the original unity that characterizes the human race, created in the male and female duality, constituting the only flesh from which the new life that the Lord wants to be generated by the family, in the family according to a precise command will spring: "And God created man in his image; in the image of God he created him: male and female he created them. God blessed them and God said to them: "Be fruitful and multiply, fill the earth and subdue it"» (Gen 1: 27-28). The gender difference, masculine and feminine, is constitutive of humanity and is the condition of possibility so that we can respond to the divine call to build the family as the home of life, provided that we respect the second constitutive and essential truth in order to obtain the divine blessing: "For this reason the man will leave

his father and his mother and will join his wife, and the two will be one flesh" (Gen 2:24). The first step reveals one of the primary ends of the family, the generation of life, the second reveals how the family should achieve it: becoming the man and woman (and only to them it is possible to realize this vocation), one flesh. In the one flesh the ontological solitude of one and the other is completed, but also an indissoluble unity is established.

The prophet Malachi adds something extraordinarily important about it, founding the family's morality in a profound ontology of the family. Returning to the original plan of the Creator, he reveals how the indissolubility of the union between man and woman is demanded of God in reason of the fact that the only flesh, through the bridal covenant, becomes one vital breath: "Did not He make a single being endowed with flesh and vital breath? What does this one being seek, if not offspring from God? So keep your vital breath and let nobody betray the woman of his youth. For I hate the repudiation, saith the Lord God of Israel, and who covereth his garment with iniquity, saith the Lord of hosts. So keep your vital breath and do not be unfaithful" (Mal 2: 15-16). Marriage changes the ontology of man and woman, making one the flesh and the breath of the other. As body and soul cannot be separated, the two spouses cannot be separated. The fusion occurred in the bodies is also a fusion of soul, spirit, heart and breath. The unity reached is such that it cannot be broken.

Virgin Mary, Mother of the Redemption, Angels and Saints, ensure that we know our faith.

Father Giuseppe Deodato

The  
Lord's Day  
ROMAN RITE

THEY WERE LIKE SHEEP WITHOUT A SHEPHERD  
(XVI SUNDAY O.T. YEAR B)

**YOU HAVE SCATTERED MY SHEEP (Jer 23.1-6)**

In the Old Testament, before Moses, God governed men directly. Cain, Noah, Abraham, Isaac, Jacob and Joseph are under the direct guidance of the Lord. With Moses and the creation of the people three mediations are born: prophetic, royal and priestly. The pastors are the priests and kings, who must govern spiritually, civilly, socially and materially the people of God. We know that Saul, the first king, has failed. With David, the kingdom of God reaches the height of its unity. With Salomon, as it reaches the peak of glory, its decline also begins because of his sin of idolatry. With Rehoboam the kingdom is divided. Eleven tribes pass to Jeroboam, who adds to the political schism the religious schism. The sheep are scattered. Even in Judah because of their kings and priests, the people are lost. Who can raise the people is only the Lord. He promises Pastors according to his heart.

**BROKE DOWN THE DIVIDING WALL (Eph 2: 13-18)**

Jesus is the true Shepherd. He is sent by the Father to gather all his sheep that are scattered and make all of them a single flock under a single Shepherd. Christ Jesus comes and breaks down the wall of separation that divided both the pagans from the Jews, but also the Jews from the pagans. We know that what God has already manifested to the serpent in the garden of Eden, is fulfilled in the descendants of Abraham. The blessing for all peoples would have been born from it. Sin always separates man from man, Jew from Jew,

pagan from pagan, Jew from pagan and pagan from Jew. Jesus comes, the descendants of Abraham, he breaks down sin, breaks the wall of separation, makes of every man his body, in his body. The unity of one body, one flock, one people and one community is born. Unity might never be lived outside of Christ. It is lived in Christ, with Christ and through Christ, through the work of the Holy Spirit, the Creator of it.

**HE BEGAN TO TEACH THEM MANY THINGS (Mk 6,30-34)**

Humanity is in the corruption of sin and death for the words of lies with which it is nourished from the day of the first temptation. Everything was ruined in man because of a word of falsehood that he let enter his heart. The first compassion of Jesus must be the installation of the truth of man in his heart. Now the truth of man is eternally from the truth of God. Jesus puts the truth of God, in which the truth of man is, in the hearts and the hope is born again in them. Man knows his truth and his justice. But this first compassion is not enough. The second compassion is needed: removing sin from the heart of man. First it must be expiated. Jesus expiates it on the cross. If man accepts the Word of truth, he changes his nature in the sacraments, from the nature of sin into a nature of light and grace, truth and justice, he will let himself be led by the Holy Spirit, he might live as a true man. The compassion of Christ must be compassion of his body, compassion of truth, expiation and grace.

*by the theologian*

Father Costantino Di Bruno