

TRAPANI - LIFE OF THE APOSTOLIC MOVEMENT

(FROM THE REPORT ON THE PASTORAL YEAR 2017-18)

The year of catechesis and of the pastoral activities of the Apostolic Movement 2017-2018 was inaugurated on October 25, 2017 with the Eucharistic Co-celebration presided over by our Bishop, H.E. Mons. Pietro Maria Fragnelli, in the Cathedral "S. Lorenzo" in Trapani.

The year was marked by various events, aimed at a greater, both personal and group responsibility, towards our evangelical mission. Among others we remember in particular:

- the appointment of Anna Asaro, new Diocesan Responsible Adherent, on August 1, 2017;

- the consecration of Elisa Tartamella, Diocesan Responsible Adherent, on October 9, 2017, that is welcomed in the Public association "Mary Mother of the Redemption";

- the formation meetings, preceded by the Holy Rosary and Mass, led by Fr Antonino Gerbino, Diocesan Ecclesiastical Assistant and held on the last Wednesday of the month in the Parish Lady of Fatima in Erice, have had a structure centred on the contents of the Apostolic Exhortation "Evangelii Gaudium" (The Joy of the Gospel), by Pope Francis, declined in the spirituality of the Apostolic Movement;

- catechetical meetings, in which the Sunday Gospel is deepened, were held in various parishes of the Diocese where the Apostolic

Movement is present, guided by the respective parish priests;

- a visit to the Parishes of the Diocese where the Apostolic Movement operates, to present to the parish priests the new Diocesan Responsible Adherent, and also to make a verification and planning of the service carried out by the Apostolic Movement at the parish level;

- the young people were engaged in the realization of a musical on the life of St. John Paul II, "Do not be afraid", and they proposed it in the Parish of the Sacred Heart of Jesus in Napola on October 22, 2017 with great participation;

- the retreat of Advent, on December 16, 2017 in the Erice Seminar, which had as its theme "personal accompaniment", and the retreat of Lent, March 24, 2018 in the Our Lady of Fatima parish, on "communion", held both by the Diocesan Assistant Fr Gerbino.

Moreover, the Apostolic Movement in Trapani is present in the Parish Pastoral and Economic Affairs Councils, in Caritas and in the Committee of Lay Aggregations, in the sphere of liturgical animation, especially on Sunday and of catechetical activity. Some members of the Apostolic Movement, extraordinary ministers of the Eucharist, bring the M.H. Sacrament to the sick and to many elderly people in their homes, in nursing homes and also in the Hospital, in agreement with the respective parish priests and chaplains.

"Do not feel as if you reached the goal, every day you have to start again", that is how Ms. Maria Marino, Inspirer and Founder of the Apostolic Movement, urged us on her last trip to Catanzaro last August 2018.

May the Virgin Mary, Mother of the Redemption, help us to start every day again in humility and charity, and guide us in this journey of mission.

The Apostolic Movement of Trapani



He followed him along the way

Every intervention of God in history is a miracle, a prodigy and a sign of his truth of his creative omnipotence, of his lordship that governs heaven and earth, of his charity of redemption and salvation and of his justice with which he holds time and eternity. Every action of Jesus on our earth has been a manifestation, revelation and theophany of his being God and from God, of his obedience to the Father, of his eternal charity become charity in the flesh, crucified charity, holocaust and sacrifice of reparation, forgiveness, mercy, regeneration, in the gift of the Holy Spirit. God and Christ Jesus manifest themselves in their omnipotence of love so that every man may believe in their Word and is disposed to all obedience, not starting from his heart, but from the heart of Christ, in whose heart the heart of the Father dwells. Jesus manifests his healing omnipotence to the blind man, he believes in him and follows him along the way.

Yesterday the Father became visible in the flesh in Christ Jesus; today the Father wants to be made visible for Christ, with Christ and in Christ, in the communion of the Holy Spirit, in the body of Christ, in each of his disciples. Every disciple must be with his life the greatest, the most sublime, the most powerful miracle accomplished by the heavenly Father. If the Christian does not reveal himself to the world as the purest action of the Father, never might the world believe in Christ, in the Father through the work of the Holy Spirit. Faith is based on two truths, one necessary to the other. The first truth is the Word. It is the first objective datum.

Without the Word of God and of Christ Jesus, according to the truth of the Holy Spirit, to which the disciples are led, never might true faith be born. The revealed truth of God is missing, but also the truth that became history yesterday. The life of Christ is the objective truth of faith. But this truth alone is insufficient. There is a second truth that must necessarily be added.

The second truth necessary to faith is the history of the Christian, that must become the grace of Christ in him, the Father's love in him, the truth and communion of the Holy Spirit in him. If the life of the Christian is not the permanent miracle of the love of the Father, of the grace of Christ Jesus and of the communion of the Holy Spirit, true faith might never be born. We could also believe in the Word of God and of Christ Jesus, but it would be a Word without history, without flesh, without life and without the miracle, that is without the intervention of redemption and salvation of our God, for Christ and in the Holy Spirit, in our flesh for its regeneration, sanctification and salvation. We follow Christ to become the life of Christ, the life of the Father, the life of the Holy Spirit. Becoming divine life in history, the disciple of Jesus recomposes in himself the way of faith and whoever wants, for him, can open himself to the mystery of the Father and of the Son and of the Holy Spirit. Mother of God, Woman with the purest faith, obtain for us the grace of being today and always divine history in the world to give birth to faith in many hearts.

Father Costantino Di Bruno

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"Be free from all worldliness "

Reflections from the speech of H.H. Francis to the priests and the Curia of the Archdiocese of Valencia (21.9.2018)

"Be free from all worldliness; please, do not act like mundane people, you succeed badly, we do it wrong. [...] Worldliness creeps inside us, envelops us, takes us away from God and our brothers, making us slaves» (Speech).

The priest or presbyter is a person whom Jesus Christ chooses among men and for men and constitutes him such in things concerning God (see Hebrews 5: 1). Before total consecration to Christ, the person lives among men; the moment in which he receives the Sacrament of the Order he is definitively assumed by the Lord Jesus to carry out, in favour of men, that precise ministry which his Lord, through the Church, has entrusted to him. One of his tasks is to distinguish what is the Word of God, the only Word of salvation, from what is the word of the world, therefore the word of perdition because it is contrary to the Word of God.

Some examples. The Word of God states that the family is composed of a man and a woman who are indissolubly united in Marriage; instead the world supports premarital cohabitation and as an alternative to marriage, unions between persons of the same sex and divorce. The Word of God forbids killing and killing oneself; instead the world allows murder and suicide, even the most sophisticated such as abortion and euthanasia. It is evident that the thought of God and the thought of the world are in sharp contrast.

The warning that Pope Francis addressed to priests, exhorting them to beings free from all worldliness, is of vital importance. The moment a priest brought into his life a worldly element, even the one that seems

the most insignificant, slowly and gradually his being a priest would begin to conform to the mentality of the world and move away from the mentality of God: in fact, who despises and neglects the little things, little by little will fall into the larger ones. The priest would become a slave to mundanity, therefore: far from God because his heart, his thoughts and his attitudes do not conform to the divine Word; away from the brothers because he is no longer able to help them by indicating to them the way of salvation that only the Word of God contains and explains. His ministry would become useless and even harmful not only for others, but also for himself. In fact, the world that enslaved the priest, after having used him for his own interests, will damage him until making him disappear from history. The purpose of the world is achieved: eliminating a minister of the salvation of Jesus Christ so that sin and evil may increasingly spread.

In order for the priest not to become worldly and to remain a priest of God in Christ Jesus, it is necessary that his whole being - spirit, soul and body - be of and in the Word of God constantly. Thoughts, words and attitudes must be of God and not of the world. Even the way of dressing and presenting himself must be of a minister of God and not of a worldly man. All of the priest must report his identity as a presbyter of the living God and his specific belonging to the Lord Jesus.

Virgin Mary, Mother of priests, help us not to be worldly priests. With your thoughtful intervention we will certainly succeed.

Father Remo Fiorentino

The
Lord's Day
ROMAN RITE

SON OF DAVID, JESUS, HAVE PITY ON ME
(XXX SUNDAY O.T. YEAR B)

THE LORD HAS DELIVERED HIS PEOPLE (Jer 31,7-9)

When the Lord's people breaks the covenant with its God, not only does it plunge into idolatry and great immorality, not only does it consume its life pursuing vanity and folly, but also might no longer be saved by itself. Salvation is always a gift from God, a fruit of his forgiveness, his compassion and his love. No one might ever be freed from the slavery of sin and death by himself. Only God can free. To a people that is in the slavery of a long exile, the Lord announces liberation through his prophets. Not only does he announce it, he prophesies it as already done. Living exile in prophecy or without the Lord's promise is not the same thing. The difference is in all similar to the one that there is between the damned and the souls in purgatory. The latter live suffering in hope. The former live in despair. Only God creates true hope in the hearts.

MADE THEIR REPRESENTATIVE BEFORE GOD (Heb 5: 1-6)

The Letter to the Hebrews makes a clear distinction between the things concerning God and those concerning men. The things that concern God are the building up of his kingdom on our earth that takes place through the announcement of the Word, the gift of truth, the celebration of the sacraments, the creation of the new man and the care so that he may grow from faith to faith and walk from truth to truth, until the day he leaves time and enters eternity. These things belong to the Apostles and in hierarchical communion with them also to the priests who participate in the Priesthood of Christ Jesus for carrying out the mission of

salvation to every man. The things that concern men are the things of the body. Everyone can take care of these things and it is right for everyone to take care of them. If an Apostle of the Lord leaves the things that concern God and that only He can do, to take care of the things of men that everyone can do, he commits a great sin of omission. He deprives the men of truth, light, grace, Holy Spirit, salvation, redemption and holiness.

TAKE COURAGE; GET UP, HE IS CALLING YOU (Mk 10: 46-52)

A blind man shouts to Jesus, asking him for mercy. He wants to regain his sight. Jesus gives it back to him, but not to see the things of the earth, but those of heaven. In fact, immediately the blind sees Jesus, sees his mystery, follows him and walks behind him. Today we are building a discipleship without a Master, we walk but following each one the thoughts of his own heart. We advance on the roads of the world, but without following anyone. Once there were human masters. Today these too have disappeared. Everyone wants to take on full autonomy. Everyone chooses to be a master of himself. And so the Christian is both a teacher and a disciple of himself. Today this is the true crisis of catholicity. Christ Jesus is not our one and only Master. Those who are teachers, not having Christ as their Master, are no longer followed. Even if you go to school, the teacher is just a voice, an opinion, a theory, a fable. Thoughts are elsewhere.

by the theologian,
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