

# ROME - Life of the Apostolic Movement

From the report on the pastoral year 2016-17

The annual diocesan convention, held in June, in the presence of the Holy Father, recalled the annual catechesis program: "Staying on the part of God and men. The Joy and the Beauty of the Christian Family". The inauguration of the catechesis of the Apostolic Movement in the Diocese of Rome took place on December 4 in the Basilica of Saint Mary Help of Christians, during a solemn Eucharistic celebration presided by H.E. Monsignor Giuseppe Marciante, who reminded how the Apostolic Movement represents a reality that works daily for the new evangelization and insisted on the importance of its main activity: catechetical meetings open to all, and in particular, to adults who often know nothing about the Gospel message.

The activities that the adherents of the Apostolic Movement attended in the parishes of Rome were various: in the parishes of "Saint Roman martyr", of "St. Mary of the Carmel and S. Joseph" at Casaleto", of "Saint Agnes outside the walls" and of "S. Mary Help of Christians". The adherents offered their service in the areas of liturgical animation, catechism and service in charity, collaborating with Caritas and working in facilities for the care of elderly and sick.

The catechetical and spirituality meetings

of the Apostolic Movement were held in the "Saint Roman martyr" and Casaleto parishes.

In the Parish of "St. Mary Help of Christians" the meetings of the Adherents of the Apostolic Movement were held twice a week and some spiritual retreats have been organized, both in preparation for Christmas and Easter and at the end of training activities. In the final retreat, in view of the 3rd Meeting of Young People, the theme of reflection was proposed: "A better world is built also thanks to you."

In the parish of "St. Roman Martyr", on a monthly basis, a series of open community meetings on family issues took place, in the light also of the Holy Father's Encyclical "Amoris Laetitia"; together with other groups and movements, we took part in the animation of some important events of parish life.

Within the Casaleto Parish, on a weekly basis, a biblical training course was opened to the whole parish community and, weekly, some adhering members offered their own service in the "Immaculate Villa" resting place, with the recitation of the St. Rosary, the animation of the Holy Mass and personal attention to seniors, there.

Let us pray to the Virgin Mary so that she makes us capable of fulfilling the "apostolic mandate of announcing to all that Christ is alive among us and he alone can save us from death and sin", delivered to us by Msgr. Marciante at the end of his homily, and let us ask Her, the Mother of Redemption, to renew every day in us the love for Her Son and for His Church.

Antonio Blaiotta and Tommaso Squillace,

**Diocesan responsible members**  
Francesca Petrillo,  
**Diocesan Secretary**



## Blessed Virgin Mary Of The Holy Rosary

There is no time in the liturgy of the Church that is not marked by the presence of the Mother of God. The Liturgical Calendar counts 19 celebrations of memories, feasts and solemnities in her honour. Her presence in public worship at-tests and reveals the great love of the one, holy, catholic and apostolic Church for the One, who is her Mother. If Mary is Mother, She must be honoured, exalted, celebrated and loved worthily. In the love for the Mother of God and our Mother one never exaggerates. "De Maria numquam satis".

In the honour and love for the Virgin Mary one never exceeds. As God does not save himself in anything and manifests in her all his Creating and Sanctifying Omnipotence, making her Mother of his Eternal Word, elevating her to the glory of Queen of Angels and Saints in his Paradise, constituting her Mother of the redeemed and by vocation Mother of every man, for all are called to be children of God in Christ; so also every one of her sons must honour her with his greatest love. Nothing must be missing in his heart toward the Mother.

By eternal vocation, the fruit of his Creator's eternal will, every man is called - and this is his one and only vocation to be brought to perfect fulfilment - to be redeemed, justified and sanctified in Christ the Lord. It is in this vocation that all others receive their truth. Without this vocation, all others are carried out by a man who is not the man according to God, for the true man according to God is edified in Christ Jesus.

This eternal vocation might never be realized if man does not become the Son of God's Mother in her Crucified and Risen Son, through the work of the Holy Spirit. By eternal statute, the true man in Christ is generated in the bosom of the Mother of God. Becoming the Son of God's Mother, by being born of water and of the Holy Spirit, he becomes the son of God. Mary is not an accidental, but an essential way in the work of rebuilding the true humanity. Whoever excludes the Mother of God, is excluded from being a true man in Christ. He might never become a true son of God.

The celebration in honour of the Blessed Virgin Mary of the Holy Rosary is filled with a very high meaning. Mary is the One who protects her children against every satanic attack that wants to destroy their most pure faith in Christ the Lord. Today, since faith in Christ is in great decline, rather it seems to be eclipsing from the minds of the believers in Him, it is right that we elevate to the Blessed Virgin Mary of the Holy Rosary an attentive request for the whole Church of God: that the most pure and holy faith in Christ returns to dwell in the heart, in the soul, in the mind, in the desires and in the body of every one of Jesus' disciples.

May the Mother of God put all her omnipotence of grace so that Jesus shines in his truth in every one of his disciples. May the Angels and Saints help us to worship Christ in our hearts.

**Father Costantino Di Bruno**

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e-mail: [info@movimentoapostolico.it](mailto:info@movimentoapostolico.it)

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# Lifestyles suitable for the protection of the environment

## Reflections from the joint Message of Pope Francis and the Ecumenical Patriarch Bartholomew for the World Day of Prayer for Creation (1.9.2017)

The message highlights that the earth, as a common good, requires respect and custody by everyone. Since this is not the case, and this is now clear, everyone must be aware of it and put into effect a reversal of the trend, made of concrete daily gestures. Aware that without the help of the Lord man remains always in the proposal, but he cannot complete his plans, the Pope and the Patriarch invite everyone to prayer: "We are work in vain if the Lord is not our side (cf. Ps 126/127), if prayer is not at the centre of our reflections and celebrations. In fact, a goal of our prayer is to change the way we perceive the world in order to change the way we relate to the world. The goal we are proposing is to be bold in embracing our lifestyles in simplicity and greater solidarity."

It is important and urgent for all men, believers or not, to become aware of their being and belonging to this "common home" where the elements necessary for the same human survival turn to their depletion or to such degree of pollution, that very life of man is at risk. What we are recording is a subversion of the balance of creation, which man should be responsible guardian of: "Our tendency to break the delicate and balanced ecosystems of the world, the insatiable desire to manipulate and control the limited resources of the planet, the greed in taking unlimited profits from the market: all this has alienated us from the original design of creation."

Harming nature, creation, or the com-

mon home, God himself is offended, who is its author and the lives of the poorest, needy and deprived are seriously threatened: "The human and the natural environments are deteriorating together, and this deterioration of the planet lies on the most vulnerable. The impact of climate change affects, first of all, on those who live poorly in every corner of the globe. Our duty to responsibly use earthly property involves recognition and respect for every person and all living creatures."

Man-made damage to creation are immediately apparent to all. The effects of this exploitation are increasingly manifested as droughts and climatic and atmospheric upheavals, affecting agriculture and the inhabited environment, affecting the poorest peoples. It is up to every single person to collaborate and to do all in their power for an inversion of lifestyles, a sign of love for our generation and for the generations that follow us, that depend defenceless on our will and our responsibility. Whoever are believers, besides the motives of responsible human coexistence, are called to the custody of the Common House by the love that they bring to God. In particular, the Christian cannot lose sight of the motivations of faith that lead to take upon themselves the environmental issue and to praise and bless the Lord, worthy of being loved and respected in his creatures, according to the example of St. Francis of Assisi.

Father Vincenzo Moniaci

THE DAY  
OF THE LORD  
XXVI Sunday, O.T. Year A

YOU DID NOT CHANGE YOUR  
MINDS AND BELIEVE HIM

HE SHALL SURELY LIVE, HE SHALL NOT DIE (Ez 18: 25-28)

With the prophet Ezekiel, the Lord makes another great leap forward. He modifies all the old law on evil and on pain. We know that in the primitive Law some sins were washed in the sinner's blood. Now the Lord abolishes the death penalty. He gives all men the opportunity to repent, to change their lives, to get converted and to return to obedience to his will. After sin all are given the grace of repentance and return to justice. The Lord warns the children of Israel. As from injustice, one can go into justice and enter into the path of life, so from righteousness you can go into injustice and walk through ways of death. He is not righteous who was just yesterday, but who always remains in his Law. He is not unrighteous who was unjust yesterday, but who lives out of his Word. Who gets converted, is righteous and is in life. Whoever goes into evil, is unjust and he is in death. He is righteous who is in the Law.

BEING OF THE SAME MIND (Phil 2: 1-11)

When are the disciples of Jesus unanimous and concordant? Only when they become souls of the soul of Christ the Lord and heart of his heart. When they live only with a most pure obedience to his will. Christ is unanimous and concordant with the Father because he is stripped of his heart, his soul, his spirit, his thoughts, his will and makes of them a gift to the Father. He lives with the heart and will of the Father. If the disciples do not get stripped of themselves, they do not annihilate to hand themselves over entirely to Christ the Lord, never might they become unanimous and never concordant. Until everyone will think with his thoughts and act from his heart, there will

always be divisions, separations, disagreements and dissonances. Christ is the source of all unanimity and concord and it is in Christ that everything can be lived. One separates from Christ, he is separated from his brothers, he turns away from God. Jesus is the only centre of unity not only of his disciples, but of the whole world.

A MAN HAD TWO SONS (Mt 21: 28-32)

He does the will of the Father not who says he does and then he does not do it. He does it who says he does not do it, but then he repents and executes every order. He is not righteous who was righteous. He is righteous who today is in the will of the Father. He is not unjust who has been unjust, but who today is in the non-Law of God. Pharisees and scribes consider themselves righteous because they say that they are doing God's will. Instead, they are the ones who are trampling and annulling it. But they consider unjust both public sinners and prostitutes, while those in the preaching of John the Baptist got converted and went back into the Law of their God. The justice of yesterday is not valid for today and neither is the injustice of yesterday valid for today. God looks at the heart. If it is in the Law it is right. If it is out of the Law, it is unjust. Yesterday was yesterday. Today is today. Tomorrow will be tomorrow. Today one is a sinner and tomorrow he is righteous. Today one is righteous and tomorrow he is a sinner. For Pharisees and scribes the sinner was always a sinner and the righteous was always righteous. Instead what makes one righteous is the dwelling in the Law and everyone can go in and out of it. He is righteous who today is in the Law.

by the Theologian Monsignor Costantino Di Bruno