

TRAPANI - Life of the Apostolic Movement

From the report on the pastoral year 2016-17

The inauguration of catechetical meetings and pastoral activities of the Apostolic Movement - which took place in the parish of Our Lady of Fatima in Trapani - was preceded, at the request of our Bishop H.E. Msgr. Pietro Maria Fragnelli, from a time of prayer and reflection, on the Gospel passage of Mt 18: "It is good for the brothers to pray together." The catechetical meetings were led by Fr. Alessandro Carioti, assistant priest of the Apostolic Movement and proposed to the various parishes of Trapani.

The training and missionary activities organized and lived by the members of the Trapani Apostolic Movement were numerous, that helped educate the faithful about the Word of God and the faith of the Church. In this intent we have been supported by the ecclesiastical diocesan assistant Fr. Antonino Gerbino, who has always been available to listen to the various spiritual and pastoral needs.

We have been committed to carry out work in parishes with seriousness and perseverance, joy and enthusiasm, each with his own gifts, according to our specific charisma of the proclamation and remembrance of the Word of Jesus.

We are actively involved in the parish pastoral council and that of economic affairs; in Caritas and in the Council of Lay Aggre-

gations; we take care of the formation of children and adults who approach the sacraments of Christian initiation. Young people organize liturgical animation in various celebrations and, in particular, this year have represented the musical about St. Theresa's life in several parishes.

Some members of the Apostolic Movement, extraordinary ministers of the Eucharist, bring the Holy Sacrament to the sick, disabled and many elderly people to their homes. Together with the chaplain of the hospital, every Monday, they also visit the sick in different wards, proposing them some moments of prayer and meditation, in the chapel.

At the end of the pastoral year 2016-2017, as it is now customary, the journey of the members of Trapani to Catanzaro was organized. An important moment of growth and verification, thanks to the encounter with the central ecclesiastical assistant, Monsignor Costantino Di Bruno, who is always available for theological and pastoral clarifications, and thanks also to other assistant priests and local responsible adherents. As always, we have been encouraged by them to walk in obedience to the faith of the Church, by being formed on the indications of the Holy Father and various ecclesial documents, to work with joy in our parishes and to witness the faith in all the living environments with words and works.

We want to thank the Lord, the Virgin Mary, Mother of Redemption, the Angels and the Saints for all this. A special prayer for the founder and every adherent of the Apostolic Movement, so that the continued commitment to welcoming and spreading the light and truth of the Gospel can contribute to giving the world a new face and a new soul.

Pina Peralta, diocesan secretary



For your crimes that your mother was dismissed

The Lord cannot be accused of any evil, ever. He cannot even be charged with a single slip, inadvertence and inattention. If Jerusalem feels as if it had been abandoned, repudiated by its God, it must know that he has not written any repudiation document: "Thus says the Lord: Where is the bill of divorce with which I dismissed your mother? Or to which of my creditors have I sold you? It was for your sins that you were sold, for your crimes that your mother was dismissed" (cf. Is 50: 1-11).

The cause of all the evils that every day devastates the earth and destroys peoples, nations, empires, civilizations, is never in God. He is the supreme, infinite, divine and eternal Good. As the sun might never spread darkness, unless it goes out, so God might never do evil, being his nature only immutable goodness, charity, mercy and forgiveness. The source of every evil is only the heart, the will and the desires of the creature. Jerusalem has been devastated for the crimes of her children. The Lord has always sent his messengers to invite his people to conversion, which is in returning to obedience to the Covenant Law, but uselessly. The more the Lord multiplied his cares and desires and the more the people were closing in the stubbornness of their hearts. God could do nothing against the foolishness of the sons of Jerusalem.

Yet He is the Almighty, the Saint and the Creator. Every element of the universe

obeys Him instantly. His strength knows no bounds. The limit of God is the sin of man. It is a limit because it prevents him of being able of deploying all his power for the salvation of his creature. Sin is a very sad reality that produces every death. For this reason every true child of God, every true disciple of Jesus, must commit himself to remain true to the Law. If he is in the Law, every physical evil produced by sin can befall upon him, but then the Lord always intervenes and gives his salvation. He can free the righteous from the consequences of the sin of the wicked and the iniquitous while he is alive, but even after his death, welcoming his soul into his kingdom. We know that the all the evil of the world has fallen upon Jesus. He offered himself to suffering and to death. Evil nailed him to the cross. The Father raised him on the third day, giving him a body of spirit, light, eternal glory and immortal.

Mother of God, you believed in the Word, and through you Eternal Life descended on our land, becoming flesh in your most pure, chaste and virgin breast. Obtain for us the grace of believing in every Word that has come out of the mouth of God and of Christ Jesus, so that also through us Everlasting Life first transforms us and then for us, every other man to whom we show what Jesus did in and through us.

Monsignor Costantino Di Bruno

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RELIGIONS IN HUMAN COMMITMENT TO THE COMMON HOME

Reflections from the Message of H.H. Francis at Expo 2017
in Astana - Kazakhstan (3.9.2017)

When the Holy Father intervenes on ethical, environmental or social themes of planetary relevance and addresses recipients of different religious and cultural backgrounds, he provides an effective pattern of dialogue based on principles, goals and styles that appear to be recognizable.

The basic point of reference for rediscovering this approach is the encyclical *Laudato Si*. Instead, a recent example is the message from Expo 2017, devoted to "Future Energy". In its own pavilion, the Holy See speaks of this theme as "Energy for the common good: Taking care of our common home".

In the encyclical, Pope Francis addresses "every person who lives on this planet" in order to "enter into dialogue with everyone about our common home" (LS 3). Before the dramatic effect of the environmental challenge, his appeal is "an urgent call to renew dialogue on the way we are building the future of the planet," a call to the need for "a confrontation that unites us all" (LS 14). And on a global scale, the Holy Father draws the inseparable spaces of an "integral ecology" that embraces not only the environmental dimension of human existence, but also the economic, social, and political approaches.

Christian consciousness, motivated by revelation and configured in a long historical and cultural experience, contributes in a fundamental and specific way to the principles and perspectives of an integral ecology. But dialogue on these issues, albeit animated and supported by confessional certainty, is proposed by the pope in a "secular" manner, in the most serene and positive sense of the term: it aims to bring

together humanity in its own natural responsibility of taking care for the common home involving the contributions of the "diverse cultural richness of the peoples" (LS 63) and "including in an interdisciplinary dialogue the various aspects of the crisis" (LS 197).

In the concise Message addressed to Expo 2017, the Pope applies the method and principles of *Laudato Si*. Energy resources are "received as a gift" and constitute for humanity a "common heritage". Their use falls within the task, entrusted us by God, "of taking care both of the planet on which we live and of our brothers in humanity, close or far in space and time." This consciousness is shared by many believers and for this reason it is necessary that "each one discovers, in his or her faith, the motivations and principles that make possible or in any case favour the commitment, the courage to improve and persevere, the living together and brotherhood."

Then here is the link that, in the Pope's reasoning, can lead to a shared commitment for the common home, ranging from different religious approaches: religions favour engagement to the extent that everyone discovers in his faith "the motives and principles" that make it possible. That is, the Pope suggests the ability of religions to nourish reason, offering it the own riches of consciousness and sensibility, resources that reason must translate into universally recognizable "motives and principles". Therefore, in this perspective, religions, far from being a fundamentalist threat, are to be valued as a precious contribution to the "secular" and reasonable dialogue on universal themes.

Father Francesco Brancaccio

THE DAY OF THE LORD

XXV Sunday O.T. Year A

BECAUSE NO ONE HAS HIRED US

LET THE SCOUNDREL FORSAKE HIS WAY (Is 55: 6-9)

The Lord sees the disasters and calamities produced by the idolatry and immorality of his people. Until it will remain in disobedience to the Law of his Alliance, he can do nothing for his salvation. However, his love has an ever-new resource, which will never fail until sun and moon will shine in the sky. He is slow in applying the Alliance Law. He sends his prophets to invite to conversion, which consists in abandoning the path of idolatry, immorality and the transgression of all his precepts, in the violation of his Word. If the wicked gets converted, in true repentance, the Lord is ready to forgive. There is a big leap between what happened in the desert and today. In the desert Moses was the one to ask for forgiveness for the people. Today God himself is the one who offers to His people forgiveness, the remission of fault and the erasure of sin. However, He asks for every path of evil to be abandoned.

CONDUCT YOURSELVES IN A WAY WORTHY OF THE GOSPEL (Phil 1.20c-24.27a)

Jesus' disciples cannot walk on two ways: that of the Gospel, which is truth, justice, morality and that of the world which is falsity, injustice and immorality. They cannot read the Gospel, study it and teach it as a pure academic exercise. They have to read it to understand the will of God and they have to walk for the days of their lives according to the truth drawn and the justice placed in it. Paul teaches the Philippians this when he asks them to behave in a manner worthy of the Gospel. They have to think, decide, act and relate to people and things, always transforming each Word of

Jesus into their lives. If there is even a small separation from the thought of Christ, the Gospel does no longer shine on their face. The world will see it and their lives will no longer be a path so that those who still do not believe in Jesus can come to the right faith. The evangelical holiness of the Christian is the highest way for the conversion of the world to Christ.

I WILL GIVE YOU WHAT IS JUST (Mt 20,1-16)

The master can leave his grapevine not tilled, abandoning it on nettles and thorns. Instead, he decides to cultivate it and that is why he calls day workers. Between him and the workers a relationship of great justice reigns. You work and I will give you what is right. For the sake of his vineyard the master looks for other workers until evening. He promises everybody that he would have given them the right wage. Having the evening come, starting from the last and ending up to the first one, he gives each one the same amount of money. Even those called at the last hour of the day are paid the same way. The first ones murmur against the master. For them this is true injustice. You cannot give those who have worked for just one hour the same wage given to those who have borne the weight of a whole day. The master's answer is immediate: Was he perhaps unjust? Did he deduct anything from what had been agreed? Can he be free in doing the good he wants? In God, everything is charity. Love is the call to work in the vineyard and it is love to give all his eternal realm. Whoever wants to understand the acting of God must start from his heart, full of mercy, piety and charity.

by the Theologian **Monsignor Costantino Di Bruno**