

The Catanzaro-Squillace Metropolitan Archbishop: "I tell you, to the movement, courage and trust"

"Let's not leave them alone! Accompanying parents in their education of teenage children." This is the theme that will guide the organic, systematic and permanent catechesis of the Apostolic Movement, which these days are being inaugurated in various Italian and foreign dioceses.

In Catanzaro, central seat where the movement was founded in 1979, Monsignor Vincenzo Bertolone started the year of formation of catechesis with a Eucharistic co-celebration, welcoming also eight lay candidates who for the first time made temporary vows, joining the other consecrated persons of the "Mary Mother of the Redemption" public association. They are Colao Vittoria, Dastoli Vittoria, Felicetta Ermina, Grella Anna Maria, Guida Maria, Iannone Marta, Lococo Francesca and Tartamella Elisabetta. All consecrated persons, more than fifty, represented by Professor Anna Guzzi, thanked Msgr. Bertolone for the care and attention he has always shown, a sign of comfort and confidence in the journey of consecration and testimony.

Monsignor Bertolone, greeting the founder Maria Marino, President Cesare Rotundo, the central ecclesiastical assistant, Monsignor Costantino Di Bruno and all the

ecclesiastical assistants present, addressed the laity, reminding that "even the catechist is a minister, as a matter of fact, who has the vocation of bringing the announcement of mercy not only to those who are already in love, but above all to those who live in wickedness, error and sin, so that the sea of existence troubled by pain, bullying, betrayal and corruption, subsides." For this reason, Bertolone emphasized, in the mission of the Church, "you do not have to get tired, you do not have to escape the desire of God, you do not have to be discouraged by so much weed that is suffocating the seedlings of good grain: where sin abounds, Grace overwhelms. I say to you, to the movement, courage and confidence."

The Apostolic Movement lives its own model of formation through catechesis, which is together a biblical, theological, liturgical, ascetic and sacramental path. The end of each annual training itinerary is to enlighten with catechesis the intelligence of every believer called to conversion and sanctification, with a global education to Christian life inside and outside the Church. The methodology used is based on a brief explanation and introduction of the Sacred Scripture theme with a lively participation by the faithful called upon to intervene to ask for explanations or insights.

The theme that will guide the catechesis for this pastoral year will commit the Apostolic Movement to reaffirm that the formation of the apostolate begins with childhood in the family, since, as the council reminds us, "it is the task of parents in the family to prepare their children from childhood to recognize God's love toward all men."



Teacher, which is the great commandment in the Law?

It is right for every disciple of Jesus to make the Gospel his eternal wisdom. He will do this, if he will be convinced that out of the Word of Jesus, wisdom is foolish, intelligence is blind, science is incapable of creating true hope for man. What is ignorant cannot give wisdom, what is foolish does not create intelligence, dead things never give life.

The Gospel must be everything for the disciple of Jesus. It is in the Gospel, perpetually given to him by the Holy Spirit, that he will always find the right answers that will have to govern not only his life but also give every light of truth to those who knock at his door to ask for wisdom, enlightenment, comfort and hope. If the Christian dissociates himself from the Gospel, he immediately becomes insipid and shut out light. Those who approach him will be disappointed, because they will not receive any consolation from his foolishness.

A Doctor of the Law approaches Christ the Lord and asks him, "Teacher, in the Law, which is the great commandment?" (Mt 22,34-40). His answer is immediate. We can translate it this way: The commandments are as many as the people to be loved. For every person there is a particular commandment. Being people in the eyes of God are all equal, all commandments are equal, none is greater than the other. But there is a very great difference between God and every other man. God must be loved as God, Creator, Lord, Saviour and Redeemer. He must be loved with all the heart, soul, spirit and strength. Man, every man, must

be loved as everyone loves himself, without any difference.

However, man is not just made of a body alone but he is made of body, soul and spirit. He must be loved in the soul, in the spirit and in the body. Another truth: the Christian always loves like Christ's body and as the body of Christ. In the body of Christ there are those who must love the soul, who must love the spirit and who must love the body. Loving God is respecting the law of the body. He does not love God who despises his law. Whoever must love the soul and neglects it to love the body, does not love God and does not love man. Whoever has to love the spirit and abandons it to itself, does not love God and does not love man. Whoever has to love the body and forgets about it to devote himself to soul or spirit, this does love neither God and nor his neighbour.

The Christian is asked to love according to the Law. The Law for Him is one: loving the body of Christ, to form the body of Christ, to manifest the beauty of Christ's body, so as to attract many other hearts to let themselves be made Christ's body. Out of this Law and out of the body, never might the Christian love according to the Holy Spirit, his gifts, his ministries and his vocations. May the Mother of Jesus, who loved, consecrating her body, her soul and her spirit to God so that he loved according to his heart, help us to respect this eternal Law of true love: From the body of Christ as the body of Christ, to form the body of Christ.

Father Costantino Di Bruno

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EVANGELIZING AS EVANGELIZED

Reflections from the Speech of H.H. Francis at the Plenary of the Pontifical Council for the promotion of New Evangelization

(Rome, 29.09.2017)

After having referred to the Jubilee of Mercy and the many fruits of grace that have sprung from it, Pope Francis reiterated how the People of God must continue to experience divine mercy and the whole Church must see herself as a privileged instrument of God's love among the men. In fact, through God's experience of goodness, tenderness and unlimited forgiveness, it is easier to accept the Gospel as an event of salvation that brings "a full and definitive sense to personal and social life."

Each Gospel announcer should always have before his mind the words of the Apostle Paul contained in the First Letter to Timothy (1, 12-16). The Pauline passage, the Pope refers to, helps us to better understand the need that the mission of reminding and proclaiming the Gospel carries with it. Paul thanks Christ Jesus, author of his conversion, and exalts the infinite mercy God used for him, precisely when, acting by ignorance and away from faith, he was a blasphemer, a persecutor and a violent person. Such mercy - Paul makes sure to emphasize - was not an end in itself. Christ wanted to demonstrate all his magnanimity so that the Apostle of the people were "as an example to those who would have believed in

him to have eternal life" (1 Tim. 1:16). Paul exalts the action of Christ's mercy and the fruits associated of conversion and change of his personal life and places in it the essential condition to become a tool of salvation for others.

For the other to get converted and open to faith, it is necessary that the Word of God is proclaimed by a heart fully impregnated of the Gospel and by a mouth whose lips are pure. A body immersed in sins and vices, that is outside the Word of God, can certainly not be a means of salvation to bring the Gospel and to the Gospel. From here comes the rule of every authentic evangelization: only an evangelized can evangelize, a converted can convert.

The body will never have to be a tool of sin or temptation in those who want to attract souls to Christ. Exemplarity is obligatory. Who wants to evangelize must first bring his body into the Word, into the Gospel. In fact, every tree, has its nature and produces according to its nature. Who is of evangelical nature evangelizes with great effectiveness. Who is not of the gospel nature cannot be a true instrument of mercy and evangelization; he wastes his energies in vain and leaves the world in death and in sin.

Father Massimo Amelio

The Lord's Day
XX Sunday
O.T. Year A

THIS IS THE GREATEST AND THE FIRST COMMANDMENT

YOU WERE ALIENS YOURSELVES IN
THE LAND OF EGYPT (Ex 22: 10-26)

The Alliance between God and his people is stipulated on the foundation of the Law. However, it is phrased in the negative. It says what you must never do either to God or to man. Law in the positive is lacking, it is missing what man will necessarily have to do to be in the true image of God. Do not do is not enough. God does not do evil, but works all good. Thus, first the Lord teaches what must not be done, and then, at the same time, as additional but essential precepts to the Law - Exodus Chapters XX-XXIII - he teaches what must be done to love according to truth and justice. All good must be done to every man, whoever he is. The stranger must also be loved for two reasons: for the children of Israel have been strangers in the land of Egypt and know how humiliating not being loved is. But also because tomorrow they might be strangers and wish they were loved. Whoever wants to be loved must sow love.

YOU BECAME A MODEL FOR ALL THE
BELIEVERS (1Ts 1,5c-10)

When can we say that our faith, our charity and our hope are true? When we become a model in faith, in charity and in hope for all believers in Christ. By becoming a model for the brothers of faith, one also becomes a model for unbelieving brothers. If our exemplarity is imperfect, defective and nonexistent, even faith, hope and charity are nonexistent. If then our conduct has become a scandal for believers and non-believers it is a sign that the theological virtues have died in our hearts. In exemplarity we need to be of help to one

another. We are a single body, we are the body of Christ, as a body we must support, encourage, and help one another. What is the first way to help one another? The perfect exemplarity of a life all aimed at the imitation of Jesus in his two essential virtues: humility and meekness. You stay in the Word. All is lived with patience and love.

YOU SHALL LOVE YOUR NEIGHBOR
AS YOURSELF (Mt 22,24-40)

Neighbour is the nearest person who is at this moment in front of me. He is neighbour who works with me, who passes before the door of my home, whoever I meet in the streets, whom I see in squares. Wherever I find myself and whatever person is in front of my eyes, that's my neighbour. Neighbour can be a man, a woman, a child, an elder, a learned, a rich and a poor person, one of my people or my family, but also a stranger, a foreigner, one of my religion and also one who does not live my faith, does not believe in Christ and fights him. The Law of Jesus is perfect: "Love your enemies and pray for your persecutors." Paul reminds the Romans of the ancient Law: "If your enemy is hungry, give him to eat. If he is thirsty, give him to drink." The Law of love must be understood in the light of the Law of Mercy: "Blessed are the merciful, for they will obtain mercy." Life is made of present and future. Our present of good does not mean a guarantee of good for the future. Who wants to prepare a good future for good for himself, must sow every good today.

by the theologian, Father Constantine Di Bruno