

CATANZARO: Visit of the Congolese bishop H.E. Mons. Mizonzo

Periodically H.E. Mons. Mizonzo, Bishop of Nkay (Republic of Congo), is welcomed by the Apostolic Movement in Catanzaro, for some meetings of prayer and exchange of experiences.

In fact, the Apostolic Movement has also been operating in the Central African country for several years. As a sign of appreciation for its work in various dioceses, on April 22, 2007 an official decree of the Congo Episcopal Conference was issued, of which Msgr. Mizonzo is today president and in which its welcome and spread in the country is encouraged. From Italy, a delegation of the Movement has repeatedly visited the Congolese dioceses and initiatives of charitable support are being carried out.

At the end of January 2018 Msgr. Mizonzo had the chance to come back among us. After having been received in the bishopric by the Metropolitan Archbishop of Catanzaro, H.E. Mons. Vincenzo Bertolone, he presided at the

Eucharistic celebration in the "Mary, Mother of the Church" parish. Being greeted by the diocesan ecclesiastical assistant on behalf of the Inspirer, the President and all the adherents, Msgr. Mizonzo has made us share in the missionary anxiety of the Congolese Church and her concerns for the people of his country. He particularly thanked the Movement for the spiritual and material support it offers and has addressed a special greeting for the Inspirer Maria Marino.

At the end of the evening, the Bishop received the joyful musical tribute of the young people of the Movement, who have dedicated a song to him in his local language (Monocutuba), and then he was entertained for some photos with the priests present and the consecrated of our Association "Mary, Mother of the Redemption".

A few days later, Msgr. Mizonzo attended a meeting with the parish responsible adherents of the Apostolic Movement. It was a fruitful opportunity to deepen the themes of missionary collaboration and future perspectives. Those present had the enriching opportunity to focus the social and ecclesial reality of the Congolese people and a very participated dialogue was established. The bishop reaffirmed his convinced hope that the Movement can extend its presence in the various dioceses of his country.

Go and show yourself to the priest

Relationship is the essence of human life. It is of origin, of means and of end. In its respect there is good and peace. In its non-respect there is disorder and evil. Man is from God by creation. But he does not have life in him. It must be perennially drawn, without any interruption, from his Creator and Lord. One draws it by listening and dwelling in his Word, by obeying it. Life is in the Word. Death is outside the Word. The Word indicates him every other means necessary so that he grows harmoniously not only in the body, but also in the soul and Spirit.

God gives life to man either in a direct way, with his invisible grace and his Holy Spirit, and indirectly, through human mediation, which concerns both the soul, the spirit and the body. Every man, having been constituted the mediator of a particular gift of life, must know what his obligations of relationship to every other man are, but also what he will have to draw from other men to be able to realize according to truth and justice the mission that has been entrusted him from God. If a presbyter must be the light of wisdom, intelligence, science, doctrine, teaching, training, truth, minister of the Word and administrator of the mysteries of God, it is necessary that he draws from others what he is obliged to give. He must draw from God with an incessant prayer, from the sacraments as the true sources of grace, from the men in charge of his doctrinal and spiritual formation. Respect for relationships is true adoration of the Lord, true worship, because they are most pure obe-

dience.

God has established that Jesus heals from leprosy. But he also ordered that the priest is the one to declare both the disease of leprosy and its recovery. Jesus lives with great truth, as a true act of worship and adoration towards the Father, in the highest obedience, this relationship. He heals, but sends to the priest because it is he who the Father has constituted minister for this service. He can do this because He knows what the Father asks of Him and what He asks of others, what He has established for Him and what He has established for others. Life is from the respect for every relationship. The other person is the means for us to reach the end that the Lord has written for us. One single relationship lived badly and the purpose for which we are in the Church, in the world, on earth is no longer reached.

Everyone is obliged to a profound examination of conscience. Do I respect God, Christ Jesus, the Holy Spirit, the Church, the ministers, every lay faithful as the origin of my being, of my living and of the fulfilment of my mission? Do I respect myself as a gift from God for every other man on earth? Do I remain within the limits assigned to me by my Lord and Creator, Saviour and Redeemer? Do I believe that only in respect of every relationship is my life and that of each of my other brothers? May the Mother of God help us so that we can today and always respect every relationship according to the truth of the Father, in the grace of Christ and in the wisdom of the Spirit.

Father Costantino Di Bruno

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THE PENITENTIAL ACT

Reflections starting from the General Audience of H.H. Francis (3.1.2018)

Fully understand the meaning of the Penitential Act in the Mass, of which Pope Francis spoke in a recent General audience, the words of the apostle John are so enlightening for us, thus: "If we say that we are without sin, we deceive ourselves and the truth is not in us. If we recognize our sins, he who is faithful and just will forgive us our sins and purify us from all guilt. If we say that we have not sinned, we make him a liar and his word is not in us" (1Jn 1: 8-10).

The Church has always taught that man, despite Baptism, remains wrapped up in fragility and because of concupiscence he often falls into sin. It is for this reason that She invites each member of the faithful to believe strongly in the necessity of grace, without which it is impossible to overcome temptation. However, it is necessary to affirm strongly that grace does not act if the will of man is lacking and even before the awareness of being sinful and in need of God's mercy. Even the Eucharist, when received with superficiality and presumption, does not produce the hoped for fruits. expected. This is why, at the beginning of the Mass, there is the Penitential act whose function is that of favouring the repentance of each faithful in view of an authentic conversion of the heart.

Unfortunately it must be noted that today man is little accustomed - and not at all trained - to enter his conscience to see the evil that is found there and to detest it, condemn it and take it away. This is because not infrequently the pastoral care has abolished every reference to the need for continuous conversion and the fight against sin. For many, erroneously, today the Penitential act

is able even to replace the sacramental Confession, which - it is right to remember - remains obligatory for those who have committed mortal sin, even if they live the Penitential act with true repentance and in profound contrition. The fact that many of the faithful arrive at Mass begun is a clear sign of a spiritual insensitivity and of an ignorance that is unfortunately spreading more and more. Participation in the Eucharist is often only formal and the relationship with God is religious but does not conform to the right faith.

To receive fruitfully the grace that springs from the Eucharistic mystery it is necessary that the faithful sees, recognizes, knows what his sins are, discovers in his heart every obstacle that distances him from the Lord and disposes his soul to fully enter into the holiness of Christ Jesus, the only way to access the holiness of God. As true disciples of the Kingdom, it is urgent to extract from the treasure of tradition, the good habit of arriving to Church before the Celebration begins and to prepare the heart and mind for the encounter with God. We must also recover, where it was lost or is about to be lost, the help that comes to the faithful from the invocation to the Virgin Mary through the recitation of the Holy Rosary, which remains a precious help to live the Holy Mass fully.

May the Virgin Mary, Mother of the Redemption, who helped the Apostles receive the Holy Spirit on the day of Pentecost, also help us to prepare well, through a true Penitential act, for the encounter with her Son Jesus, Bread of life and Salvation Drink .

Father Rocco Lombardo

The
Lord's Day
ROMAN RITE

SEE THAT YOU TELL NO ONE ANYTHING
(VI SUNDAY O.T. YEAR B)

MAKING HIS ABODE OUTSIDE THE CAMP (Lev 13.1-2.44-46)

Charity obliges to charity, love to love, compassion to compassion, piety to piety, truth to truth and light to light. It is an obligation to which one can escape. Charity comes to the point of letting oneself be crucified, annihilated and undressed in total renunciation of his own life. A person becomes leprous. The disease infects. What must who loves do? Avoid at all costs that others are infected. For this not to happen, the leper leaves the men and goes to live alone. It is an obligation of love, charity, great compassion towards his brothers. The law of departing from the community must not be seen as a lack or want for love. Instead it is a true law of charity. One sacrifices himself so that others live. Did not Jesus sacrifice all of himself, did he not give his body to the cross to bring the divine life on earth? The salvation of the world is from our love. We are all obliged to love.

DO EVERYTHING FOR THE GLORY OF GOD (1Cor 10.31-11.1)

Saint Paul exhorts the Corinthians, and in them and for them all the disciples of Christ Jesus, to do all things for the glory of God. The glory of God is Jesus the Lord, the Crucified and Risen One, the Light and Truth, the Grace and Life, the Holiness and Way, Wisdom and the Father's Thought. Whoever wants to act as a true disciple must accomplish everything in Christ, with his holiness, with Christ, in communion and obedience to the Holy Spirit to serve every man with love and charity, for Christ, so that the whole world may be pervaded with his knowledge, in which the know-

ledge of the Father is. If Christ is ignored, forgotten, neglected, not made to be known through our life and our word, never might we say that we work for the glory of our God. What we do is useless. It does not help our salvation. It does not produce any redemption for our brothers. Christ Jesus is everything for the Father and the Holy Spirit. He must be everything for each of his disciples.

IF YOU WISH, YOU CAN MAKE ME CLEAN (Mk 1: 40-45)

A leper approaches Jesus. The respect for the Lord by this man is very high. He knows the truth of Jesus. He can heal him from leprosy, he can cure and cleanse, purify and save him. But Jesus is not a person from himself. He is always from his Father. He can heal him. But does the Father want it? His will is from the will of the Father. He will always have to ask the Father for grace. Jesus, respected in his truth of person and will, respects the Father. He can heal by the will of the Father, but also by the will of the Father he must send to the priest, so that he may certify healing, perform the rite of purification and insert the healed into the community of the Lord's people again. Faith is very high and universal respect. That faith in which respect is absent is sick either of truth or holiness. Respecting is seeing each person from the will of the Father, according to the action of the Holy Spirit in it. If this does not happen, religion immediately finds itself displaced in its essential, fundamental and primary principles. It is a religion not of life, but of confusion.

*by the theologian,
Frater Constantino Di Bruno*