

## CATANZARO: VISIT OF THE BISHOP MSGR. VALTER MAGGI (ECUADOR)

Last Monday, the central seat of the Apostolic Movement of Catanzaro welcomed joyfully the arrival of Msgr. Valter Maggi, Bishop of Ibarra (Ecuador).

Mons. Maggi, born in Brignano Gera d'Adda, diocese of Cremona, since 1992, already as a "fidei donum" presbyter, has carried out the pastoral service in the diocese of Portoviejo as parish priest and responsible for the University pastoral. He was also Secretary of the Episcopal Commission for Education and Director of the Pastoral Theological Institute of Ecuador. In 2008, Pope Benedict XVI nominated him Auxiliary Bishop of Guayaquil and later, in 2011, Bishop of Ibarra, a city in northern Ecuador and capital of the province of Embabura, where the Apostolic Movement officially operates with canonical decree since 2013, proposing the the charisma of the announcement of the remembrance of the Word, the practice of charity, catechesis and animation in parishes. In fact, thanks to the action of Fr Francesco Bruno, some lay people from Ibarra, animated by Germánico Guaman, welcomed the spirituality of the Apostolic Movement and are living it with great

commitment in the diocese in communion with their bishop.

In his visit in Catanzaro, accompanied by fr Francesco Bruno and fr Gesualdo De Luca, msgr. Maggi visited the Metropolitan Archbishop of Catanzaro-Squillace, Monsignor Vincenzo Bertolone in the morning, and in the afternoon presided at the Eucharistic co-celebration in the "Mother Mary of the Church" parish church of the capital city. There were to welcome him, there, the central ecclesiastical assistant of the Apostolic Movement, the theologian Msgr. Costantino Di Bruno, the president, Cesare Rotundo, the central secretary, Anna Maria Mazza, the clergy and the lay faithful.

The precious reflection that Bishop Maggi offered in the homily was highlighting the primacy of the Word and the missionary challenge that every baptized person is called to fulfill with love in the world.

"In seeing you lay people, - Monsignor Maggi said - the priests and enjoying the discreet silence in this temple, I understand only that the presence of God is here. The Apostolic Movement

will of God, who finds through your charisma an authentic food for the mission in parishes".

In the end, in thanking the founder Maria Marino, who with proven physical suffering testifies love to God's will every day, that is how Msgr. Maggi greeted the Apostolic Movement: "I am here. Feel of me as if I were one belonging to your people. I will accompany you with love and prayer".

### God loved the world so much

Every work performed by God in history manifests his divine essence, reveals his eternal truth, shows his greatness and narrates his glory. As the Lord adds other works, his very divine and eternal essence is updated. Moses sees God victorious over the Gods of Egypt and sings that He is superior to every other God. He is the God above all the Gods. Isaiah sees God who is the Lord of history and of all that exists and proclaims him the Almighty God, in whose hands is the past, the present and the future of everything. It is enough for Him to say a Word and it is unfaithfully accomplished. The hagiographer of Genesis sees all creation as the very pure work of his God and declares him as the omnipotent creator. But it is not an omnipotence of transformation of pre-existing things. God is the Almighty who calls into existence from nothing. Nothing existed before. He says a word. Gives a command and the non-existent exists.

Jesus is the Crucified, the Suffering Servant, the persecuted Righteous, the Messiah hanging from the wood, the Donated by the Father in a sacrifice of redemption for every man. A new truth of his Father must necessarily be born in the hearts. Everyone must confess that the Creator, the Lord of man, is the God who loves his creature so much that he gives his only Son from the Cross for his salvation and redemption. We know that Jesus is the beloved Son of the Father. He is the most precious Person in his heart. Now if God gives us the dearest person, then it is a sign that he really loves us with an eternal

love. For us he sacrificed on the cross his Eternal Son made flesh for the love of man. The Crucifix is the highest, unsurpassable manifestation and revelation of the Creator's love for his creature, of the Lord for his servants, of the Father for his children. In the face of the greatness of such a great love indifference is already a sin, the non-acceptance is to be condemned to perdition and eternal death.

Today and always it is the obligation of the redeemed, saved and sanctified Christian in Christ Jesus, by the work of the Holy Spirit, and always in Christ loved by the Father, to manifest and reveal to the world the insurmountable greatness of the charity of the Father and his divine mercy. The Christian must manifest in his body, in his soul and in his spirit all the creative, redemptive, renewing, saving and sanctifying omnipotence of the Father. His life must be the sacred text that every man must read to reach the knowledge of the true God. Every disciple of Jesus must always be able to say: "Read my life and you will know who my God, Lord and Father is". If the Christian cannot say this, books are just books. They speak of unverifiable events. The Christian is the verifiability of every work of God, today, because he is today the regenerated, the redeemed and the sanctified by his Lord. May the Mother of God come to our aid so that all the power of the Holy Spirit can make us today a new and very pure life and thus present us to the world as the work of the eternal love of our God.

**Father Costantino Di Bruno**

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# CONSECRATED TO GOD

Reflections starting from the homily of H.H. Francis

in the H. Mass for the consecrated (Vatican Basilica, 2.2.2018)

"It all began with the encounter with the Lord. The journey of consecration was born from an encounter and a call. We must remember it 3...8. Consecrated life is born and reborn from the encounter with Jesus as he is: poor, chaste and obedient. There is a double track on which it travels: on the one hand the initiative of the love of God, from whom everything starts and to whom we must always return; on the other, our response, which is of true love when it is without ifs and buts, when it imitates poor, chaste and obedient Jesus" (Homily).

In the Church the notion of "consecrated life", or simply of "consecration", is juridically reserved to that form of life characterized by the profession of the evangelical counsels: poverty, chastity and obedience. Theologically speaking, consecration indicates an action on the part of God, by which a man or a woman is called to separate himself from any mingling with sin in order to be elevated to the "exclusive property" of the Lord. The called, for his part, responds positively by handing all his life over to his God. Now the notion of consecration, understood in its theological meaning, can and must be applied to every Christian. In fact, in baptism, man is intimately recreated by God as "his" in Christ. In other words, he is regenerated by God as his true and proper son in the Only Son, being made a participant in the same consecration that Christ received from the Father, when he poured out the fullness of his Spirit on the beloved Son.

Belonging to God through incorporation to Christ Jesus constitutes the end and fulfilment of the life of every human being.

Every man and every woman, of every time and place, are created "by God" in order to be "for God" and "of God" in Christ the Lord. To understand what attitude corresponds to the call to be "of God" and "for God", it is necessary to look at the life of Jesus, who is the only "Consecrated", the "Holy One of God". In him, from him and for him every consecration and every sanctification finds its condition of possibility. Christ is the One who handed all his being over to the Father: thoughts, will, desires and actions. All of Him, in all circumstances, was disposed by the will of the Father, and this total availability did not encounter restrictions even before death on the cross. In the same way, according to one's state of life and one's own charisma, the Christian must be the one who allows the risen Lord to dispose completely of him. In fact, having become in Christ the Father's son and sanctified by the Spirit, the Christian no longer belongs to himself: his thoughts, his feelings and his will are laid in the hands of the Lord, all that is of himself is given to Christ, so that Christ delivers it to the Father and makes it "his own" by sanctifying it with the power of his Spirit.

Therefore, it is understandable, that faith is not authentic that reserves itself areas of life outside the domain of God's will and that faith is not mature that does not have the awareness of the need of giving to present the total availability of itself to the Lord.

Mother of the Redemption ensure that Christ is everything for us, ensure that all of us is of Christ, just as Christ is all of God.

Father Emmanuele Rotundo

The  
Lord's Day  
ROMAN RITE

SO MUST THE SON OF MAN BE LIFTED UP

(IV SUNDAY OF LENT - YEAR B)

LET HIM GO UP, AND MAY HIS GOD BE WITH HIM! (2Ch 36,14-16.19.23)

History manifests the greatness, omnipotence, strength and glory of our God. His people are in slavery, oppressed and condemned by the Egyptians to forced labour. The Lord calls Moses and sends him to free it, making signs and wonders to testify that He, only He, is the Creator and the Lord of heaven and earth. No one else is the Lord. Today the people are again in slavery, no longer in Egypt, but in Babylon. The Lord shows no visible omnipotence, but reveals all his invisible omnipotence. He gives King Cyrus a new thought. He puts in his heart the desire and the will to give full freedom to his people: "the Lord, God of heaven, has granted me all the kingdoms of the earth. He has charged me to build him a temple in Jerusalem, which is in Judah. To whoever of you belongs to his people, let the Lord, his God, be with him and go up". Here is the greatness of our God. One of his orders is sufficient and it changes all history.

FOR BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH (Eph 2,4-19)

Man is in the slavery of sin and death. He cannot free himself alone. The Father gives Jesus as Redeemer and Saviour. Christ is the grace of our liberation from all slavery. But the grace of Christ is not enough alone. It is necessary that it is preached and announced to every creature of every people, language and nation. Preaching must be followed by acceptance through faith. Faith is in grace, if it is in the Word of Christ. It is in the Word of Christ, if it is in Christ, confessed and proclaimed the only name in which it is established that we can be saved. If the Word is

proclaimed and not accepted, we remain excluded from salvation. If the Word is received, but one does not persevere in it, the received grace does not produce any fruit and it has been poured into our hearts in vain. Even of its non-fruiting we are responsible before God. Salvation is the fruit of the announcement, of acceptance and of life in the Word.

AS MOSES LIFTED UP THE SERPENT IN THE DESERT (Jn 3,14-21)

The people had sin of murmuring against the Lord. Burning snakes appeared in the camp. For those who were bitten there was no remedy. Death immediately followed. The people asked Moses to intercede and the Lord ordered him to build a bronze snake, place it on a pole and position it at the centre of the camp. Who would have looked at the snake raised with faith, would have healed from the poisonous bite. Jesus Crucified is the "Serpent" not of bronze, but of divinity, eternity, grace, mercy, peace, reconciliation, justice, holiness and love, lifted up by God at the centre of the world. Man is already bitten by the ancient serpent. If he looks at him with faith, he will be saved. Here is the mission of the apostles of the Lord and of every minister of the Word: indicating to the world where his salvation is found: in the Son of God Crucified. If the mission of the announcement is not lived according to the will of the Father, the man dies and the missionary will be asked to account of his death. If man refuses to look at Christ Crucified, the responsibility for death falls on his head.

.by the theologian,  
Frater Constantino Di Bruno