

Grosseto: Diocesan meeting with fr. Francesco Cristofaro

The presence of fr. Francesco Cristofaro in Grosseto on April 24th was willed and promoted by the diocesan President of Catholic Action Marco Rossi, with the collaboration of the Diocese, the Pauline Library, the Parish of St. John B. Cottolengo and the Apostolic Movement. The meeting was, without a doubt, very incisive. And this, not only for the presentation of his book "My Yes to the Lord", but also because it has encouraged a large, convinced participation of an attentive, motivated audience, interested in listening, generating in many dozing, disappointed and tired hearts, an awakening of faith.

The spirit of communion and close collaboration has enlivened our preparatory work, consolidating the foundations of the journey undertaken and preparing ourselves to welcome those who would have expressed the desire to attend our meetings to deepen our charisma.

The interview was conducted by the Person in charge of the Communications Office of the diocese, the journalist Giacomo D'Onofrio, amazed and pleased by the numerous presences, not usual in such events. After having thanked the Apostolic Movement "so well represented in the Parish of Cottolengo" and the Catholic Action, he gave us significant insights in the activities of father Francesco, underlining his frequent

television broadcasts, his wide-ranging media contacts, a further field of evangelization and proclamation and outlining very well the content of his book. A rather lively, constructive dialogue has emerged that has also involved the assembly, converging on a nodal point of the testimonies, "a common denominator": suffering.

The speaker was very happy to explain the reason for writing his text, aware of the valid help that stories can offer, because they penetrate the hearts and arouse emotion.

His strong desire to become a "normal" person has become a reality, also thanks to the knowledge of the Apostolic Movement and its founder, of the gaze she addressed to his heart: "I moved from being locked in a bedroom, to going all over Italy to give glory to God with my history, with my life and with my testimony. I thank the Lord of my disability, because he has given me a more sensitive heart. I can attest that the Lord gives me wings on many occasions". And, bringing back a thought of a spiritual father: "To make a priest, you need a loving heart. Because, if you do God's will, the Lord will make your legs strong and will put wings on you."

Thanks to you, dear Father Francesco, for having shared with the Grosseto herd a piece of road that, although strenuous and cobbled, becomes in unity and communion, more flowing and pleasant to travel on.

Let us constantly ask for the intercession of our so beloved and venerated Mother of the Redemption. May She who carried out her pilgrimage of faith under the cross, continue to be the teacher of life, in order to help us remain in Her heart and in that of Her Son.

The diocesan responsible adherent
Silvana Grande



He will bear witness to me

In the Blessed Eternal Trinity the Father knows the Son in the Holy Spirit. In him the Son knows the Father. In him the Father and the Son love each other. Every work, created by the Father through the Son, is made in the Wisdom, Science, Knowledge and Intelligence of the Spirit. In the Spirit the Father sends the Son to the earth to work the redemption of humanity. All that the Son thinks, says, announces, prophesies and teaches is done under the guidance, the motion and the light of the Spirit. Jesus is full, filled with the Holy Spirit and the Spirit, that is without measure in Him, acts without any resistance, not even that of a thought, a feeling, a desire and a contrary act of will.

Christ Jesus knows the Apostles in the Spirit. He knows what's in their heart. He knows what they think and hope for. They are still raw, unripe to complete his mission. It is not enough for them to see and listen to Him, the Master; they must also possess the truth of his person, his work and his teaching. Since his person is infinite, his work also possesses this essence of eternal and infinite truth. A never fully acquired truth. If Jesus wants his Apostles to know him and walk towards his infinite and eternal, but also divine and human truth, of true salvation and redemption, they must also be filled with the Holy Spirit without measure, indeed the Spirit must be like the soul of their soul, the mind of their mind and the new breath of their life. He cannot be known according to truth in his truth except through the Spirit.

The Apostles are of flesh mixed with sin, concupiscence, aspirations and desires according to the world. It is not enough for them to receive the Spirit and always and in any case be witnesses to the truth of their Master. Like Jesus overcame the temptation every day, they too will have to overcome it. As Christ was tempted, they too will be tempted. Might they be true witnesses of Jesus? They might if every day they engage a hard struggle to remain anchored in the Gospel that they announce. The world will always want to be served by the world, to remain world. If they, with the transgression of the Gospel, return to live as world, they will serve the world as the world. If they are Christ in the heart and in the mind, in the soul and in the body, they will serve the world as Christ, because the Holy Spirit will be able to act in them and for them. If they are not Christ, because they are the world, the Spirit can do nothing. There is a break between them and Him and they will serve the world according to the tastes of the world and its fallacious and deceitful hopes. The first mission of the Apostles is not towards the world, but towards themselves. It is a mission that will engage them throughout their life. They must remain Christ, grow in Christ and manifest Christ visibly. By fulfilling this mission, they can fulfil the other, that is, the one of serving the world by serving it Christ in his truth and grace. Mother of God, help all the ministers of Christ Jesus to form Christ in them, by being transformed into Christ.

Father Costantino Di Bruno

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THE HARMONIOUS CONNECTION AND COMPLEMENTARITY AMONG CHARISMAS IN THE CHURCH

Reflections starting from the Letter "*Iuvenescit Ecclesia*" of the Congregation for the Doctrine of the Faith (05.15.2016)

Some time ago, the Congregation for the Doctrine of the Faith sent the Letter *Iuvenescit Ecclesia*, on the relationship between hierarchical and charismatic gifts, for the life and mission of the Church, to the Bishops of the Catholic Church.

In the introduction a datum is reiterated: the Holy Spirit renews, guides and edifies the Church "with different hierarchical and charismatic gifts", for her edification and for the carrying out of her mission in the today of history (IE, 1). The Aggregations of the faithful, the ecclesial Movements and the new Communities, more recent realities, which are added to the traditional aggregative realities, constitute "a great resource of renewal for the Church", "a providential response aroused by the Spirit of God", of "strongly dynamic realities, capable of arousing particular attraction for the Gospel". Risen from a "shared charisma", they tend to have the "same general apostolic end of the Church". "Faithful of different states of life: lay people, ordained ministers, consecrated persons, thus manifesting the multifiform richness of ecclesial communion, may be a part" of these aggregative realities (IE 2).

The text recalls the biblical datum: charismas are "particular gifts that the Spirit distributes as he wishes" (1 Cor 12,11), for the edification of the body of Christ, as indicated by "the two more explicit texts" (Rom 12, 4-8; 1 Cor 12: 12-30) that use the comparison of the human body. They are given "for the common good", they have a destination for the edification of all", "serving one another" (1 Pt 4:10). Therefore there is no contrast among the different charismas, but rather a

harmonious connection and complementarity (IE, 7). Nor can there be antithesis between the hierarchical and charismatic gifts, because they "have the same origin and the same purpose", that is, the edification of the Church: "The Spirit [...] guides the Church towards the whole truth (cf. 16.13), unifies her in communion and service, constructs and directs her through the various hierarchical and charismatic gifts and enriches her with his fruits (see Eph 4,11-12; 1 Cor 12: 4; , 22)" (LG 4). St. John Paul II insisted on the principle of the "co-essentiality" of these gifts and Pope Francis recalled "the harmony" that the Spirit creates among the different gifts (IE 10). In fact, thanks to the "hierarchical gifts is ensured, throughout history, the offer of the grace of Christ in favour of the entire People of God", which all the faithful are called to welcome to correspond to it personally in the concrete circumstances of their lives. Therefore, charismatic gifts are freely distributed by the Holy Spirit so that the sacramental grace bears fruit in the Christian life in a diversified way and at all its levels (IE, 15).

If on the one hand the decisive task of discernment by the ecclesiastical Authority emerges - see the "criteria for the discernment of the charismatic gifts" (IE 18) - on the other there is the commitment of "taking care" of the received charisma. Let us invoke the Virgin Mary, so that "the charismas abundantly distributed by the Holy Spirit among the faithful may be readily welcomed by them and put to good use for the life and mission of the Church and for the good of the world" (IE 24).

Father Gesualdo De Luca

The
Lord's Day
ROMAN RITE

THE SPIRIT OF TRUTH THAT PROCEEDS
FROM THE FATHER
(Pentecost Sunday. Year B)

THEY WERE ALL FILLED WITH THE HOLY SPIRIT (Acts 2: 1-11)

Pentecost marks the beginning of the new creation of humanity. Christ Jesus sends his Spirit to create the Apostles new. The Apostles will have to go all over the world to create men new, with the gift of the Holy Spirit, who now does not descend from heaven anymore, because they will have to draw him from their heart, their soul and their very body and fill with Him every man on whom they will lay their hands. This is their mission and it might never belong to any other man on earth. If they live their mission badly, or do not live it at all, because they lose faith in it, they might also build castles for every man, but man will forever remain man consumed by concupiscence, foolishness and sin. He will always be a man wrapped in death, unable alone to transform himself into a new creature, because the mission of the new creation is only of the Apostles of Jesus.

THE SPIRIT HAS DESIRES AGAINST THE FLESH (Galatians 5: 16-25)

Is it enough to receive the Holy Spirit to live according to the Spirit? Is it enough to be filled with the Spirit of God to be always creators of the new humanity? Saint Paul warns us. It is easy to return to the flesh. It is always possible to abandon the Spirit to surrender to the world. How can this happen? It happens when we leave the Gospel, the Word and obedience to Christ the Lord. The Holy Spirit is of Christ Jesus and of his body. He always comes from his body, but to move, guide and govern who is in his body. One comes out of his body, because one comes out of faith in his Word, the Spi-

rit has no longer power over us and we slip into the works of the flesh, which are of death and not of life. The perennial obligation of the Christian remains only one: asking every grace to Christ Jesus so that our obedience to his Word is always full and perfect. From the Word, in the Word, we are always of the Spirit.

HE WILL GUIDE YOU TO ALL TRUTH (Jn 15.26-27; 16.12-15)

The mystery of Christ Jesus is infinite and eternal. It is always to be known, because it is always before us. This is why it is necessary for the disciple to be filled with the Holy Spirit, but also to revive the Spirit day after day. How does one revive the Spirit? Reviving our obedience to Christ Jesus, nourishing faith and growing from faith to faith, strengthening love and always remaining faithful to it. If the disciple wants, loves and wishes the world to know Christ, he must grow in the mystery of Christ and in his truth. If he stops his knowledge, he stops at the truth of yesterday; if he falls from the right knowledge, he will give the world a Christ according to the world, never Christ according to the Father's heart that he will always know in fullness of truth in the Holy Spirit. If the Christian does not want to grow for himself in the truth, he is obliged to grow because he has to give only the true Christ to the world. For him it is a very serious sin to give a Christ that is not the Christ of God. If he falsely gives Christ, he will also give the Father, the Church, grace and every other mystery in falsehood.

by the theologian

Father Costantino Di Brunó