

CATANZARO: The Archbishop begins the year of catechesis of the Apostolic Movement and welcomes the votes of the Consecrated in the Secular Institute Mary Mother of the Redemption

On October 1st, a large attendance of faithful in the parish "Mary Mother of the Church" in Catanzaro for the inauguration of the systematic, organic and permanent catechesis of the Apostolic Movement by the Metropolitan Archbishop of Catanzaro-Squillace, Msgr. Vincenzo Bertolone.

The theme of the formative course of the pastoral year "The People of the New Covenant" will be deepened every Monday in the same parish by the central ecclesiastical assistant Monsignor Costantino Di Bruno.

During the celebration Archbishop Bertolone welcomed the profession of temporary and permanent vows of the consecrated members of the secular Mary Mother of the Redemption Institute. After two years of novitiate the professed Graziella Cerninara, Velia Critelli, Maria Diaco and Eleonora Leone professed for the first time.

The consecrated are currently over sixty who, while remaining in the daily life of society, commit themselves to live the consecrated life maturing a positive perception of secular values, devoting themselves in a priority way to listening to the Word and to its proclamation through witness, evangelization and catechesis.

The Archbishop was greeted by salutations by the diocesan ecclesiastical assistant, Fr Francesco Brancaccio, and by the secular consecrated woman, Prof. Anna Guzzi. Both, also in the name of the president of the Apostolic Movement, Cesare Rotundo, have confirmed a renewed commitment in light of the diocesan pastoral guidelines, externalizing the feelings of gratitude of the inspirer and founder Maria Marino to the Archbishop.

And Archbishop Bertolone has addressed a particular and paternal greeting precisely to the founder, "she who received - the prelate said - the charisma thanks to which and around which we are here". For Monsignor Bertolone "speaking of charisma is recalling the action of the Holy Spirit who works in the Church of whom she is an instrument. From her bed - highlighted the Archbishop - she continues to offer her suffering for the good of the diocese, of the Church and of the Apostolic Movement".

Encouraging all the adherents and presbyters to joyfully live the charisma of the "remembrance of the Word of the Gospel to the world", Archbishop Bertolone highlighted the strong bond that there must be between "faith and life", with a "trusting abandonment hands of God", in the awareness that "everyone is called to rediscover his own role and to operate responsibly within humanity", supporting with prayer the children, the young, the families and, not least, vocations to presbyteral and religious life.

There is great expectation for the tenth international convention that the Apostolic Movement has scheduled in Catanzaro for November 26 on the theme: "I listen to you", dedicated to young people "protagonists in the Church and in society".



It is for those for whom it was prepared

The Lord our God creates every man for a particular purpose. It is revealed truth both in the Old Testament and in the New: "Before forming you in the womb, I knew you, before you came to the light, I consecrated you; I have appointed you a prophet of the nations" (Jer 1: 5). "Hear me, O islands, hear carefully, distant nations; the Lord has called me from the womb, from my mother's womb he has pronounced my name. He made my mouth like a sharp sword, he hid me in the shadow of his hand, he made me a sharp arrow, he put me in his quiver. He told me: "My servant you are, Israel, on whom I will manifest my glory"" (Is 49,1-3). "But when God, who chose me from the womb of my mother and called me by his grace, was pleased to reveal his Son in me in order to proclaim him in the midst of the Gentiles, without asking anyone for advice, without going to Jerusalem to those who were apostles before me, I went quickly to Arabia and then returned to Damascus" (Gal 1: 15-17). The Lord is the Lord of all the life of a man and not just a part or some molecule of it.

What are the historical consequences of the truth about the full Lordship of God over our lives? Before all things it must be said that vocation, mission and gift of the Holy Spirit are one. The God who calls and sends, also gives his Holy Spirit. If we are the ones who give us vocation and mission are, we can also give them to us, but we are without the Holy Spirit and no mission

might be carried out according to the will of God. It is the Holy Spirit the communion between the Father, Christ Jesus and man. If we are without the Spirit of God, because we do not want to respect God's will on us, we can occupy any place in history, but it is a place where one acts from his own heart. Never from the heart of God, because we are without his Holy Spirit. One can always wish, occupy and usurp a place in history. But we cannot usurp the Holy Spirit. He is a gift of the Father in Christ, with Christ and for Christ. What is the use of a material place if it is not also spiritual, that is, lived in the Holy Spirit?

Jesus wants his disciples to always have a supernatural vision of their mystery. They can also race tomorrow to occupy positions of human prestige, but without the Holy Spirit. The Father gives his Holy Spirit if it is He who gives the place. If He does not give the place, because we have usurped it in any way, then our life is miserable, bitter and of like real dry trees that do not produce any fruit. We can also plant ourselves in the most beautiful part of the garden, but like dry trees that do not bear any fruit either of salvation or of redemption. This is a truth that can be understood and embraced in faith. Faith begins when God is confessed to be the Lord of our whole life. Mother of God, ensure that the disciple of Jesus can always say: "Behold the servant of the Lord. Come for me according to what is established from my mother's womb".

Father Costantino Di Bruno

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THE MOST URGENT OF YOUR TASKS: HOLINESS! Reflections from the Speech of H.H. Francis to recently appointed Bishops (Hall of the Consistory 13.9.2018)

The mission that the Bishop has in the Church is extremely delicate and important. He is called to be a sentinel of faith and a living image of Christ the Good Shepherd, who loves his little sheep up to the total gift of himself. This mission is not "ever proportionate and in conformity with human forces" and therefore can be lived only by virtue of the grace that comes from Above and with the wisdom of the Holy Spirit that is drawn in prayer and in constant confrontation with the Word of God.

The words that the Holy Father addressed to the recently appointed Bishops last September are very eloquent in this regard: "I speak to you here of the most urgent task of Pastors: that of holiness! As the prayer of the Church has been expressed on you, you have been chosen by the Father, who knows the secrets of the hearts, to serve him night and day, so as to make him propitious to your people. You are not the result of a merely human scrutiny, but of a choice from Above. So, not an intermittent dedication, a fidelity on alternate periods and a selective obedience are required by you; no, but you are called to consume yourselves day and night."

The holiness of the Bishop must be always, of every moment, to the point that everything of him must be consecrated to Christ the Lord.

The Bishop must be ready to "prostrate with his face on the ground, to listen to God who speaks and renews his never denied promise", above all when the temptation of discouragement knocks at the doors of the heart. He must "fix his gaze only on the Lord Jesus" to incessantly seek His light, knowing that "the destiny of the Church, of

the little flock, is victoriously hidden in the cross of the Son of God".

More than anyone else, the Bishop must become with the Risen Crucifix a single mystery of love, a single offering, a single obedience, a single mission. He cannot be content with a "watered down and mediocre life, empty of meaning because it is full of solitude and pride". On the contrary he must always live in the Church and for the Church, in perfect communion with each of her members: "Let your holiness be not the fruit of isolation, but may it flourish and bear fruit in the living body of the Church entrusted to you by the Lord, just as at the feet of Cross he handed his Mother over to the beloved disciple. Welcome her as a bride to be loved, a virgin to be cared for and a mother to be made fruitful. Do not let your heart fall in love with other loves; be vigilant so that the soil of your Churches is fertile for the seed of the Word and be never trampled by wild boars (cf. Ps 80,14)».

One last recommendation of the Holy Father to his interlocutors was that of having a "particular attention to the clergy and seminaries". Priests need the sanctity of the bishop, his wisdom and his comfort; and the Bishop needs the sanctity of the Priests, their charismas and their enthusiastic collaboration. This communion, which begins in the period of the seminary where vocational discernment must be wise and accurate, is the power of the Church. The salvation of souls depends on it, because a Church divided in her shepherds has no future and cannot bring children to God.

Virgin Mary, Mother of the Redemption, guard the Bishops and Priests in the great holiness.

Father Lucio Bellantoni

The Lord's Day YOU DO NOT KNOW WHAT YOU ARE ASKING ROMAN RITE (XXIX SUNDAY O.T. YEAR B)

MY SERVANT SHALL JUSTIFY MANY (Is 53.10-11)

When does the life of a man become redemption, salvation, justification for others and for many? When is it made a gift to the Father, so that through it He can manifest the light of his truth, the creative and saving power of his charity and his will of redemption for the whole world. When is life given to the Father? When you hand it over and you entrust it to his will. Through it, the Father wants to realize his mystery of eternal life and man makes himself a gift to him in mind, heart, soul and body, so that the mystery of God may be fulfilled. The Servant of the Lord did not take the sins of the world by his own will to expiate them. He took them for the manifestation of the will of the Father. He made them his own through obedience and out of love. Nothing in Christ is from his heart, but everything from the heart of the Father. The personal salvation and that of the brothers is from obedience to the Word. Jesus became obedient until annihilation.

ONE WHO HAS SIMILARLY BEEN TESTED (Heb 4.14-16)

As a true man, Jesus was tested more than any other man. No test is similar to his, because there is no person in the world similar to his. He is a divine and eternal person. He is the Eternal Word and as the Eternal Word Incarnate he submitted to the Father, annihilating and humiliating himself till death on the cross. Not a man is crucified on Golgotha, but the Son of God. He is the Son of God who has been annihilated, humiliated and stripped of all himself. This is the reason why there is no greater test than that which the Lord of glory was subjected to.

Every man is tested, but man is only a creature, he is not God. In Jesus it is the eternal Son who shows all his love of obedience to the Father. In Jesus it is God who becomes obedient. Now if God makes himself obedient to God through love, can there be one man on earth that might escape obedience? Obedience is the only way for man's redemption.

BUT IT SHALL NOT BE SO AMONG YOU (Mk 10: 35-45)

Jesus shows that there must be substantial difference between the kingdoms of this world and the kingdom of God. This difference is in the service. In the kingdoms of the world, who commands, who governs, makes his subjects serve him. In the kingdom of God who governs, who commands, must be made the last of all and the servant of all. Jesus is God, the Son of God, not only has He been sent to build the kingdom of God on our earth, but also to manifest, to show how the kingdom is built and how one serves in it. The kingdom is built by giving the Father an obedience with the gift of all of himself. Obedience is to the will of the Father, revealed moment by moment by the Holy Spirit, in purity of truth. From the will of the Father and always through obedience, the truth of the Word of the Father and his eternal charity towards men are revealed to man. In Christ Jesus nothing has been from his will, his heart and his feelings or desires. Never has he let himself be tempted by mercy, charity and compassion coming from men. Every gesture of love was commanded to him by the Father, through the Holy Spirit.

*by the theologian,
Father Costantino Di Bruno*