

«IN GAUDIO ET SPE»

CATANZARO: VISIT OF THE BISHOP OF ST. GALLEN (SWITZERLAND)

«Do not lose your joy, do not lose hope, do not lose your smile»: this is how Pope Francis exhorts young people around the world, and so HE Msgr. Markus Büchel, Bishop of the city of St. Gallen (Switzerland), encouraged the adherents of the Apostolic Movement during his extraordinary visit to Catanzaro on October 8th in the parish church "Mary Mother of the Church".

Msgr. Büchel addressed the young people calling them "the future of the Church in movement" and thanking the Apostolic Movement for the tireless missionary work that it carries out in various foreign countries and, in particular, in his German-speaking diocese in Switzerland. "See - Bishop Büchel said - where we live The Apostolic Movement, that I know thanks to Fr Piero Corea (ecclesial assistant of the Apostolic Movement in Switzerland), works in the Church in obedience for the faith of the Pastor, animates liturgies, brings young people closer to the Eucharist and acts as a bonding agent in a dispersive society founded on self-referentiality. The Apostolic Movement in Switzerland offers catechesis to adults, has made the participation to catechism of children bloom again and thanks to this it has also allowed families to participate actively in the life of the Church. Now that I see you, that I see your gazes I understand many things. The very fact of being

all together to pray every Monday in the St. Ianni church is the demonstration that each of you holds to consideration the spiritual strengthening of the other. Praying together gives strength to continue working for the Lord and for the community. The Apostolic Movement is a precious gift of God to the whole Church ».

The words of His Excellency Msgr. Büchel have underlined the missionary effort that the Apostolic Movement has been working for over 40 years throughout the world for the proclamation and remembrance of the Gospel. Words felt and lived by the Bishop himself who, with his fatherly love, recited the Holy Rosary with the faithful and stayed for a long time even after the celebration of Mass, talking to those who went and spoke to him. He blessed and encouraged everyone and asked the people present to pray for him.

In his brief but intense visit, he was welcomed in the morning by the Archbishop Metropolitan of Catanzaro-Squillace, Monsignor Vincenzo Bertolone, who on 1st October had presided at the opening ceremony of the catechetical year of the Apostolic Movement in its central seat. H. E. the Archbishop emeritus Mons. Cantisani also welcomed the arrival of Mons. Büchel. During the meeting the two prelates had the opportunity to retrace some important stages of the CCEE (Council of Conferences of the Bishops of Europe) and to exchange views on the current state of the Church in Italy and Switzerland.

Therefore, this has been a pastoral journey with a thousand facets: "a journey to the South - to resume the words of Bishop Büchel - to bear witness to a miracle: the love of God that thanks to the Apostolic Movement has found the way to cross the Alps and spread Switzerland out with joy and hope".

Doc Catherine Corea



You are not far from the kingdom of God

To the scribe who questions him and to whom he answers, after he has heard the comment on his words Jesus says: "You are not far from the kingdom of God". He is not far because he is on the right path to be able to enter it. He is not true kingdom of God yet, because he needs a further passage. He must pass from his justice as a scribe to the justice of the Gospel, he must leave Moses and the whole of the Old Testament and be converted to Christ the Lord. One becomes the kingdom of God by becoming the Body of Christ Jesus. This is the purpose of every mission that takes place in the Church: forming the body of Christ and helping it to grow to its highest perfection, development and fruitfulness in the Holy Spirit.

Today we are attacked by two strong temptations. The first is the exclusion of Christ Jesus as the one and only way to enter the kingdom of God and grow in him as his true disciples. This temptation leads to a mission, but not according to the will of the Father, the motion of the Holy Spirit and the express command of Christ Jesus. Forming the Body of Christ is the end of the mission of every disciple of the Lord. Helping the Body of Christ to produce abundant fruits of the Gospel, in the Holy Spirit, this is also the mission of every member of the body of Christ. Both missions differ from person to person, depending on the special conformation to Christ the Lord that comes from every sacrament received. The mission of the baptized person is different than that of the confirmed and the same goes for the mission of the deacon, of the presbyter and of the bi-

shop; and finally the papal mission is still different, because of the charisma of which he is vested and of the mission that has been conferred to him. He is the pastor of the whole Church. He enjoys the charisma of infallibility when he teaches a truth of morality and faith that obliges every believer in Christ and it is unchangeable forever. It is up to the body of Christ to build itself according to the rules of the Holy Spirit. Whoever does not build the body of Christ sins severely against the mystery of the kingdom of God.

The second temptation wishes us belonging to the body of Christ not only without any baptism or sacrament, but also and above all with a mediocrity or total absence of morality of obedience to the Word and without any difference not only in morality, but also in truth. Indifference is moral, spiritual, ascetic, dogmatic, theological and mystical. Not only the difference must not be sought, it must not even be preached, announced and witnessed. Christ Jesus is no longer the model to be imitated and not even the sacrament of our eternal life anymore. Not only we do not want any difference within the body of Christ, but also with those who are not the body of Christ. All thoughts are equal. All morality are equal. All religions are equal in truth and morality. All ways are the same. All the Gods are equal. All the sacred books are the same. All founders of religion are equal. Not even the Crucifix makes the difference any longer. This temptation is the death of faith. Mother of God, help Christians so that they believe that only in the name of Jesus is it established that we can be saved.

Father Costantino Di Bruno

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Internet: www.movimentoapostolico.it
e-mail: info@movimentoapostolico.it

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The catechist, witness of the mystery

Reflections starting from H.H. Francis at the II International Congress of Catechesis (Rome, 20-23 September 2018)

Five years ago, during the celebration of the First Congress of Catechesis (September 2013), also the one endorsed by the Pontifical Council for the Promotion of the New Evangelization, Pope Francis enthusiastically reiterated that the vocation proper to the catechist in the Church is not to do, but to be such; in essence he invited all of us to grasp and live the truth of the catechetical vocation, which finds its origin in the living and true encounter with the Lord Jesus, a personal encounter to be lived in the believing community, which therefore is translated into a perennial journey of discipleship.

In the speech given by Pope Francis last September, we can intercept the echo of some catechetical themes dear to him, already expressed in his first apostolic exhortation, *Evangelii gaudium* (EG, The joy of the Gospel): in a strongly secularized cultural and of religious indifference context, the catechist cannot and must not fail in believing, rethinking and making use of the first announcement as a qualifying moment in the process of evangelization, capable of touching the heart and mind of many people who are waiting, even unconsciously, to meet Jesus. From here the awareness, that this kerygmatic announcement makes resound in the hearts of men, that Jesus came for all, that he wants to save everyone, and he manifests this in a special way by making us feel the greatness and the beauty of God Father's love for each one, through the gift of his mercy, provided that we let ourselves be met by Him and we become converted to His Word.

The other theme highlighted by the Holy Father, which is inspired to the EG, concerns the importance in the catechetical processes

of mystagogical initiation. We catechists have been invited to foster a fruitful catechesis, which is an authentic and meaningful service to the Word of God and which finds its vital lymph in the Liturgy (particularly the Eucharistic one) and in the Sacraments. The Holy Father asserts that the catechetical paths must find profound, evangelical and sacramental motivations, so that they may be transformed into true "places" of faith, in which each person experiences and learns from the encounter with Christ, his knowledge of wisdom and love to become a faithful disciple every day.

In this sense the mystagogical experience represents the most suitable and appropriate pastoral horizon so that catechesis is not perceived as a sterile expression of the ministry of the Word, far from life and therefore incomprehensible and unacceptable to the contemporary people, but an opportunity in which young people and adults rediscover the freshness and the goodness of the Christian proposal. But what impressed most is the exhortation of Pope Francis, addressed to catechists, to have more and more a look of faith to their own mission and, therefore, to the ministry of catechesis. In essence he urges us to believe in the supernatural power of the Word of God sown in our hearts, through catechetical mediation: "We often do not perceive the power of grace which, even through our words, touches our interlocutors in depth and moulds them to allow them to discover the love of God". Thus our catechesis must make us grasp the contemporaneity of Christ Jesus, his living presence which today acts and works our salvation.

Father Flavio Placida

The
Lord's Day
ROMAN RITE

IS WORTH MORE THAN ALL BURNT
OFFERINGS AND SACRIFICES
(XXXI SUNDAY O.T. YEAR B)

THESE WORDS WHICH I ENJOIN ON YOU TODAY (Dt 6,2-6)

The precepts that the Lord gives are the Ten Commandments along with all the other norms and prescriptions contained in his Law. All that is good and all that is evil, whatever is right and whatever is unjust, that which is true and that which is false is strictly revealed by the Lord and written either with the same finger of God or with the finger of the Holy Spirit through the hands of the hagiographers. The Law does not only regulate man's love for his Lord, but also love for the neighbour. Loving the Lord is obeying his Law. Obeying law his one loves his neighbour. When one disobeys the law he does not love God, the Lord and does not love his neighbour. Since God is to be loved with all our heart, mind, strength, will and all our being, even our neighbour must be loved with the same intensity. The two Commandments are one in God, they must become one thing in man. They become it if love is obedience.

HE DID THAT ONCE FOR ALL (Heb 7,23-28)

The Letter to the Hebrews announces the substantial difference between the priests of the Old Covenant and Christ the Lord, the Supreme and Eternal Priest of the New One. In the Old Covenant the priests offered sacrifices and burnt offerings to God to atone for the sin of the sons of Israel. Theirs was just a ritual. Sin was forgiven for repentance and expiated by charity, made in the form of almsgiving. Christ Jesus does not offer the blood of bulls and lambs, he offers God his own blood and life. The sacrifice of Christ obtains the atonement of

the guilt and pain for the sins of the world. When are personal fault and punishment forgiven? When man submits to the law of conversion, of repentance and of faith in the Gospel. One repents, he lets himself be baptized and lives as a new creature. It is subjective redemption. Baptism is rejected. One remains in his own sin. God has given forgiveness. It is obligatory to welcome it.

HE IS ONE AND THERE IS NO OTHER THAN HE (Mk 12: 28-34)

In the Christian faith we must distinguish the truth from its reception. It is the duty of the Apostles and in communion with them of every other disciple of Jesus to proclaim the Gospel to the whole world as the one and only way given by God to men for their salvation and redemption. As the one and only way to enter the kingdom of heaven. In his mystery of unity and trinity our God is the only living and true God, because other gods do not exist in reality, but only in the thought of men, it is the truth that must be announced to all, always. Instead, the reception is left to the will of the individual. Do you want to be saved? This is the way. Do you refuse the way? You assume all its responsibility in time and eternity. Today, truth and acceptance are confused. The obligations are different. Even the mission is different. The obligation concerns the Christian. He is obliged to it every day of his life. But today, out of human respect, the Gospel is no longer preached and preaching the Gospel means expressly inviting to conversion to Christ the Lord. The preaching of the Gospel has been replaced by an invitation to do good.

by the theologian,
Father Costantino Di Bruno