

Notes - Correcting to reintegrate

In any human community there are laws, which its members usually establish in a "contractual" manner, that is, by agreeing, based on a more or less shared estimate on what is right.

This is not the case in the Christian community. Indeed as Christians are constituted in community not for their own decision, but for a call from the Lord, at the same time they receive from him the rules of their being together. One of the fundamental laws of the Christian community is fraternal correction.

In any human community tolerance is in force. I respect, or rather tolerate the other, even if I do not agree to what he does, as long as he does not invade the space of my freedom and does not prejudice my interests. Nothing is more contrary to the spirit that must animate the Christian community. In fact, the Lord wants us to correct each other, even in a strong way if necessary; but always to lead one another back to the path of the Gospel and in this way in the fullest communion with our brothers. Sin is never simply an individual fact. It has community implications. By breaking communion with the Lord, even the one with the members of his Body, the Church, is also broken. Fraternal correction can reintegrate the other into communion with God and with the brothers, allowing him to repent.

Correction is the evangelical attitude that

must supplant two deadly attitudes for our communities: "live and let live" and condemnation.

The first is an individualistic attitude, of who does not want any problems and lets his brother get lost and move away, without trying anything to recover him. We must know that we are responsible to God for our brothers and that He will ask us to account for them. The words addressed by the Lord to the prophet Ezekiel are a warning also to us: "Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me. When I say to the wicked, 'You will surely die,' and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand. Yet if you have warned the wicked and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself" (Ez 3: 16-19).

Instead, the second attitude, that of condemnation, is of one who replaces God, judging and condemning his brother and considering him as a fact irrecoverable. But the only just judge of man is the Lord, who at the end of life will render to each according to his works. Until the last breath of a man there is hope, possibility of return and of repentance; for the Lord does take no pleasure in "the death of the wicked, but rather in the wicked man's conversion, that he may live" (Ez 33, 11).

At the same time, we must always remember that correction, even when extremely strong, must always be illuminated by truth, moved by charity, animated by profound humility, sustained by discernment and prayer. It is always a tool for reintegrating and never a weapon to disintegrate.

Father Davide Marino

Conversion and forgiveness of sins

With his glorious ascension into heaven, Jesus' earthly mission in the visibility of his body ends. That of the Apostles begins. Some truths must be brought to light if we want to understand what the work of the Apostles in relation to the world is. The first truth is the passage from the name of the Father to the name of the Son. From the name of God to the name of Jesus the Nazarene. This truth is the essence of our faith. The faith is deprived of this truth and it becomes a fairy tale, an imaginary story, without any value either of salvation or of redemption. Truly, really and basically, Jesus is the only name in which it is established that we are saved. Every other man can appeal to one of his Gods. The Christian cannot even appeal to the Father to have salvation, because it is given, by the will of the Father, only in the name of his Only Son, who died for our sins and has risen for our justification. If the Christian were to believe, to preach and to announce the one God, he would be stained with the sin of betrayal and denial against his Saviour and Lord.

The Apostles must go around the world preaching conversion in the name of Jesus. Conversion is not to the Word of Jesus, but to Jesus. Every man is called to let himself be made true body of Jesus in the waters of baptism and helped by the other sacraments to be true Christ visible on earth, in the midst of every other man. The Apostles are not the preachers of a new morality, of a more righteous right and of a more human anthropology. They are the formers of the body of

Christ and if their mission does not reach the creation of the body of Christ and to form Christ in the Christian, conforming the Christian to Christ, it might be considered vain and sterile. It is similar to a fruitless tree. Nothing is useful of what is done, because the goal is only one: creating the body of Christ on earth, because the eternal life of man is in it. By becoming the body of Christ, one becomes the truth of Christ in the world, he shows the light of Christ and every other man can be attracted to Christ. Unfortunately today there is a separation between mission and formation of the body of Christ. We have fallen from the truth of our faith.

Even the forgiveness of sins is given only in the name of Jesus the Nazarene. If the name of Jesus is not invoked, there is no forgiveness and man dies as a child of darkness and not as a child of light. There is no forgiveness of sins without Baptism. The Gospel is preached, we are invited to conversion to Christ the Lord, we repent of our sins and we let ourselves be immersed in the waters in the name of Lord Jesus; sin is forgiven and pain expiated. Every other pardon must always be asked as the true body of Christ and forgiveness is asked to grow as the true body of Christ. The purpose of grace, of eternal life, of light, of truth and of justice that come to us in Christ, is so that we grow as the true body of Christ, conforming ourselves to him in everything. Mother of the Redemption, come to our help. Arrange that we live the mission according to truth.

Msgr. Costantino Di Bruno

Movimento Apostolico

Non-profit Apostolic Movement Weekly.
Free distribution. Publisher: Apostolic Movement
Responsible Director: Costantino Di Bruno.

With ecclesiastical approval of the
Archbishopric Curia of Catanzaro-Squillace.

Authorization no. 75 of 8-2-1990 of the Court of Lamezia Terme.
Directorate, Editorial, Administration: Via B.Musolino, 23/E, Catanzaro.

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

Printed by the press office of the Apostolic Movement

TWO STONES TO BE REMOVED FROM THE HEART

*Reflections starting from the homily of H.H. Francis
on the Easter Vigil (04.4.2019)*

«"Why do you seek the living among the dead?" (Lk 24: 5); why do you think that everything is useless, that nobody can remove your stones? Why give in to resignation or failure? Brothers and sisters, Easter is the feast of the removal of stones. God removes the hardest stones, against which hopes and expectations are going to crash: death, sin, fear and worldliness. Human history does not end before a sepulchral stone, because today it discovers the "life giving stone" (see 1 Pt 2,4): risen Jesus. ... Tonight each one of us is called to find in the Living one he who removes the heaviest stones from the heart. First of all, let us ask ourselves: which is the stone I must remove, what is this stone called?" (Homily).

In the Easter Vigil homily, Pope Francis invited believers to remove two stones from their lives. The first is that of distrust, of "everything goes wrong", "everything has no meaning" and "it is not worth fighting for good"; a stone that closes life in the sepulchre of pessimism and doing nothing, encouraging a continuous lament of the soul, of the spirit and of the heart. The other is the stone of sin, which appears gleaming with success, with power and with glory; a stone that charms and fascinates, attracts the heart, the mind and the body; a stone that seduces and conquers in its momentary, ephemeral and poisonous shimmer, which loses all its value when it is compared to the preciousness of the diamond of the light of the Risen One, which shows all its inadequacy and falsity. That of sin is a stone of false value, it is a tarot, which ruins us, because we spend our lives to buy a stone that crushes and kills over time and in eternity.

We have the possibility to decide which

stone to take for our life, knowing that only one can enter the safe of the heart: either the false one of sin, or the true one of the Risen one that brings light, grace, truth, sense of life and love, with the glow of the Word that saves.

"God asks us to look at life as He does, who always sees in each of us an irrepressible core of beauty. In sin, he sees children to be raised; in death, brothers to be resurrected; in desolation, hearts to be consoled" (Homily).

Not only is Jesus the true stone, which discarded by the world has become the corner stone, but man is also called to become a living stone in Him, the stone of the Risen One, that carries within him the beauty of his Lord. Every disciple has the mission to make his personal resurrection shine in his life. Therefore, Having resurrected in the Risen One, one must live death to his sin and emerge triumphant from the sepulchre which closes man in his miseries. The exit from the tomb takes place through the grace and truth of Christ Jesus, of the Gospel and of the Sacraments, which corroborate the will and commitment of man; but it is also a grace to be implored to the Living One; grace to be called to come out, as was it happened with Lazarus.

Virgin Mary, Mother of the Redemption, from the heart of the Holy Father we ask you to implore the grace "not to let us be carried away by the current, by the sea of problems; not to break on the stones of sin and on the rocks of distrust and fear. Let us seek Him, let ourselves be looked for by Him, let us seek Him in everything and first of all. And we will resurrect with Him".

Father Fabio Rotella

**The
Lord's Day
ROMAN RITE**

**UNTIL YOU ARE CLOTHED WITH POWER FROM ON HIGH
(ASCENSION OF THE LORD - Year C)**

**TO THE ENDS OF THE EARTH
(Acts 1,1-11)**

In the faith, we must always distinguish a command from an advice and from an opinion. Jesus gives neither advices nor views and nor opinions. He gave the Apostles some commands, to which they owe only obedience, by reason of the ministry they accepted and to which they were consecrated in the Holy Spirit. They must go to the ends of the earth and preach the Gospel of Jesus, his Word, his good News and his proposal for eternal life. This command lasts until the day of his parousia or coming on the clouds of heaven. Since it is a command in solidum, each one of them is obliged to a perennial obedience. Each one must be a help and a model and also a word of exhortation for the other so that everyone obeys Jesus' command. No philosophical, scientific, anthropological and psychological rule, either modern or ancient might repeal the command. Not even Jesus can repeal it. It is the will of the Father.

**LET US APPROACH WITH A SINCERE
HEART (Heb 9,24-28; 10,19-23)**

With his glorious resurrection, Jesus entered the sanctuary of heaven, with his Father, as the eternal memorial of salvation, redemption and justification of every man. In heaven we have him who prays on our behalf, so that we are freed from all sin. But it is necessary that man wants to be freed from the evil that is in his body, in his soul and in his spirit; that he wishes to be reconciled with his God and Lord. For this he must invoke Jesus with a sincere heart and with a conscience that recognizes his sins, confesses them and asks forgiveness for them. We

have the high priest who performs the rite of expiation for us. He has done everything for our eternal salvation. Whoever is failing is the man that does not want to be reconciled with God and insists on his sins, denying the blood that has redeemed him and sinning against the Holy Spirit. Those who lose themselves owe it to themselves or to men that have not indicated Christ to them.

**WOULD BE PREACHED IN HIS NAME
TO ALL THE NATION (Lk 24.46-53)**

Jesus the Nazarene is the only name in which it is established that we can be saved. If it is the only name, it must be announced to all peoples, in every place and at all times. No man will have to ignore this truth. Conversion is only in the name of Jesus and thus also the remission of sins. The Apostles must never disregard these three truths of eternal life: salvation is in the name of Jesus, the name of Jesus must be announced to all peoples and there is no other name under the sky in which we can be saved. If only one of these truths fails, they are lacking in obedience to the truth of Christ. Teaching in the Church that there are other ways of salvation or letting other ways be declared true ways of salvation - the way of conscience is for those who have never heard of Christ Jesus - is a true betrayal of the truth of Lord Jesus. Even the mere equation of the Word of Jesus with the word of other men - even if it were the word of Moses - is true betrayal and denial of the mystery of Lord Jesus. Jesus is the one and only Saviour and Redeemer of every man.

*by the theologian,
Msgr. Costantino Di Bruno*