

## GROSSETO - LIFE OF THE APOSTOLIC MOVEMENT (2018/19)

Eager to draw on the Word, even in this new pastoral year 2018-19 we started the annual cycle of formation and spirituality meetings at the S. G. B. Cottolengo parish in Grosseto. The meetings took place on a monthly basis under the guidance of Fr Andrea Ganci, to whom we express our gratitude for his availability to us. Our training was also enriched by the continuous reading and listening of the various tools available on the site of the Apostolic Movement and on the site of our central assistant Msgr. Costantino di Bruno.

On 22 November 2018, fr Francesco Braccaccio, theologian and diocesan assistant of the Apostolic Movement in Catanzaro, in the Council Chamber of the Municipality of Grosseto, illustrated a theme on the dialogue between faith and science, during a participated event solicited by Catholic Action and organized together with the Apostolic Movement.

As always, our participation in the various activities of the Parish is assiduous: welcome at the festive Mass, Pastoral Council, liturgical group, animation and various organizational contributions during the strong times and always in collaboration with the parish groups present. The extraordinary minister of the Eucharist was entrusted with the assistance service to the sick. We continue our participation in the weekly Lectio Divina of our parish priest.

In the Basilica-Parish of the Sacred Heart,

we offer a service of Christian initiation, actively participating in parish catechesis, animating some initiatives, such as the Via Crucis.

In the Diocese, we guaranteed a stable presence, namely: for the week of beauty, listening to the Cardinal Archbishop of Manila, Luis Antonio Tagle, president of International Caritas, who held a Catechesis entitled "Your face I seek" – the theme also chosen by our Bishop Msgr. Rodolfo Ceroni for the pastoral year 2018 -2019 and his catechesis during the strong periods of the year; the hour of monthly Adoration for the Holy Vocations in the Seminary; the Ecumenical Vigil for the week of prayer for Christian unity, to which we have given our active contribution to the organization. For the feast of the Patron Saint, Lorenzo, as usual, we are a part of the group of volunteers for the collection of food for the homeless and poor families of the Diocese. We were also involved in the continued reading of the entire Holy Bible, guaranteeing a presence also for the arrangement and coordination of the event.

This year, with the resumption of the Regional Council of Lay Aggregations, a representation was present at the two meetings of Orbetello and Arezzo, preparing for the November 16 meeting, in Florence, with the Bishops of Tuscany.

On 25 May 2019 we took part in the retreat day in preparation for the 40th anniversary of the Apostolic Movement, organized by the adherents of Rome, at the Sanctuary of the Madonna of the Graces of Mentorella.

May the Virgin Mary, Mother of the Redemption, watch over our growth and intercede, so that we can become in Christ and for Christ one body, one life, one truth and a perennial obedience and fidelity.

**Monica Veneziani**, diocesan secretary  
**Roberta Gatti**, parish responsible adherent



### Get away from me, you all workers of injustice!

The eternal joy of Paradise is the most pure gift that the heavenly Father does to us in Christ, for Christ and with Christ. However, it is a conditioned gift. Today, this is our great sin against Christ and against his Word. We have transformed a conditioned into an absolute gift, without any obligation. This sin is configured first of all as a transgression of the second commandment: "Do not mention the name of God in vain". God is always mentioned in vain, sinfully, when in his name we say what he did not say. Today the sin against this commandment is being universalized. We are justifying all abominations, wickedness, transgressions and every violation of the Law of the Lord in the name of our God. It is for us Christians an obligation of justice to give to God what is God's and to man what is of man. By attributing to God what God did not say, we not only bear all the sins and transgressions of the Law that are committed because of us, in addition, we are guilty of such a serious crime against the Commandment of God.

But there is another commandment that is disregarded and it is the eighth: "Do not bear false witness". When we assert that God said, while God did not say, we speak what is false against Him. Our falsity is denied both by history and by eternity. The serpent said the Word of God was false and his true. The woman believed it. She did not believe God. History immediately testified her that the Word of God was true and that of Satan was false. Her man and she found themselves in death. Today history

is attesting to us that we are building a humanity of death. What we eat, the air we breathe and the entertainment that should be used for proper rest give death. Today, everything that man touches smears it with death. But then there will also be eternity that will attest to the truth of every Word of God and of Christ Jesus. Today Jesus tells us that he will not recognize us for having been workers of injustice and he will not really recognize us. For eternity we will have to confess that every Word of Scripture was infallibly true. Never has the Lord spoken a word of not very pure truth, justice, holiness and eternal life.

The responsibility of the non-faith in the Word of the Lord falls on the teachers of the Word, if they do not teach it according to purity of truth and doctrine. Instead it falls on the listener, if the Word is uttered as it came from the heart of God and of Christ Jesus, and faith is not given to it. I personally believe and confess that the Word of Jesus is the purest truth. Not only did He say it, but he also watches to see that it is fulfilled as it was uttered. He is the Giver of the Word and He is the Judge who will judge according to what has come out of his mouth. If he did not judge by his Word and on its foundation, he would be an unjust judge, but also an unjust announcer of the Word. He gives us a Word that he himself does not fulfil. Instead his Word is the only Law of eternal judgment. Mother of God, give us true faith in the Word of your Son. We want to inherit eternal joy.

**Msgr. Costantino Di Bruno**

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## THE PASTORAL CARE OF YOUNG PEOPLE

*Reflections starting from chap. 7 of the Post-Synodal Apostolic*

*Exhortation Christus Vivit of H.H. Francis*

The expression "pastoral care of young people" is not new, in place of the perhaps more common "youth pastoral care". Pope Francis is keen to encourage the role of direct protagonists and not just recipients, that young people are invited to take on in the life of ecclesial communities. Furthermore, he intends to release pastoral proposals "for young people" from the narrow spaces of specialized sectors, to grasp them rather in the broad context of an entire community that evangelizes.

Keeping these two needs together forces to reconsider some fairly consolidated practices in the ecclesial approach to young people. A pastoral that actively involves them must gain especially in flexibility and creativity, perhaps a little to the detriment of schematic and rigid programming. It must always question its own forms and its own languages, trying to make the variety of charisms and experiences be expressed more in a dynamism of co-responsibility.

But this solicitation to widen our gaze beyond the reassuring settings of pastoral care adopted so far must not be confused with a eulogy of improvisation. If pastoral care is not identified with some of its forms - which can always be updated with a certain fluidity - nevertheless its essential aims must never be lost sight of, which constitute its deepest identity, that connected to the mission that Christ entrusted to the Church. In fact Pope Francis reaffirms two great guidelines for the pastoral care of young people: aggregation and growth. On the one hand the research, the call and

the invitation addressed to young people, in particular by their own peers; and at the same time the development of maturation and deepening of faith and charity, on the part of those who have already been embraced by the ecclesial experience.

In turn, aggregation and growth are realized around the essential proposal of kerygma and community life, of which fraternal service is an essential aliment. The means, the forms, the environments, the languages, the dynamics and the pastoral relationships - including the pastoral care of young people - can never be considered an end in themselves, as if an adequate "update" of procedures could overshadow the need to propose in a coherent, frank and explicit way the live encounter with Christ in the Church, with his Word, with his Eucharistic presence and with his invitation to the mission. Therefore, serious doctrinal and moral formation cannot be renounced, but it is only necessary to take care that the rigidity of the formation schemes is not considered sufficient and reassuring in itself. Training is a necessity, while training schemes are a means. Nor can we think that the constitutive distinction of ministries and charisms in the Church is a part of the "rigid" forms to be updated and modified: it is not by absorbing or replacing the role of presbyters, that young people - or the community as a whole - are valued as subjects of pastoral care, but only by faithfully accepting each other's roles and deferentially respecting them.

**Father Francesco Brancaccio**

**The  
Lord's Day  
ROMAN RITE**

**LORD, WILL ONLY A FEW PEOPLE BE SAVED?  
(XXI SUNDAY O. T. - Year C)**

SOME OF THESE I WILL TAKE AS PRIESTS AND LEVITE (Is 66,18-21)

The new alliance differs substantially from the old one. Not only does invisible, but also visible reality change. The law, the promises, the sacrificial victim, the blood and the priest change. The only high priest is Christ. In him, with him and through him, every man is the one that is constituted a priest to offer Christ, by offering his person, to the Father and through the Holy Spirit, but always in Christ and through Christ, as the fulfilment of his sacrifice. In the first covenant only the sons of Aaron, Levites all sons of Levi were priests. In the new, the Lord recognizes only one priest: Christ Jesus. But men who are part of his body can be called to be priests in Christ, for Christ and with Christ. First we become the body of Christ and as the body of Christ we can offer to the Father the body of Christ and in the body of Christ offer each the personal self.

MAKE STRAIGHT PATHS FOR YOUR FEET (Heb 12.5-7.11-13)

On the journey towards the eternal kingdom of God, which is given in Christ, with Christ and through Christ, those who become children of the Father in his Son Christ Jesus, we start with faith, but then due to temptation, we end up in the non-faith with the sad eternal consequence of not reaching the kingdom of the Father, but of ending up in that of darkness and perdition forever. What to do so that we do not lose faith in Christ Jesus? First of all, every believer being committed to grow from faith to faith and from truth to truth. Secondly, every believer becoming in Christ, support and strength for the faith of his

every brother of faith and also a source of faith for those who still do not believe in Lord Jesus. No one might become support for others, if his faith is wavering and his truth is uncertain. Whoever wants to be of help to his brothers must give full truth and perfect fulfilment in holiness to his faith. Faith is given from faith.

YOU YOURSELVES CAST OUT  
(Lk 13,22-30)

Today, what Jesus reveals to his disciples and to those who are believers in the true God, in the true Word and in the true Gospel, deserves to be seriously heard. Who will enter Paradise tomorrow? Who will have lived the Word of Jesus in fullness of faith and obedience. Who will have built his house on the rock of the Gospel. Never might those who walk without faith in Christ, those who refuse to believe in Him, those who, after having believed, return to non-faith and disobedience, enter the eternal dwellings of the Father. Jesus, who is the guardian of the gates of Paradise, will never let anyone who has denied, abandoned and betrayed him on earth, enter into it. Who dies outside the Gospel, after having listened to and believed in it, will not be welcomed by Christ. He will be rejected and will be kicked out. Today our sin is of non-faith. We do not believe in Christ, we do not believe in his Word, we say that we will all be in Heaven tomorrow. We say this from falsehood, lies and deceit. In truth, Jesus does not speak like this. Instead, He says we will be kicked out and that is how it will be. His Word is eternal truth.

*by the theologian,  
Msgr. Costantino Di Bruno*