

KROTON - LIFE OF THE APOSTOLIC MOVEMENT (2018/19)

The Apostolic Movement of Kroton began the new pastoral year 2018-2019 in communion with the diocesan church, participating in the Diocesan Ecclesial Assembly on 22 September 2018 for the presentation of the pastoral planning 2018/2019 of H.E. Msgr. Domenico Graziani on the theme "Enjoying esteem throughout the city: Communion and Mission" - "The witness of the community the heart of the mission" (Acts 4.33).

On 7 November 2018 in the "Saint Rita" Parish in Crotona, with a Eucharistic co-celebration presided by Fr Tommaso Mazzei, Episcopal Vicar and parish priest of St. Rita, the start was given to the Organic, systematic and permanent catechesis planned by the Apostolic Movement on the theme "The people of the New Covenant", read in the light of the Gospel of the Lord's Day. The catechesis meetings, open to all, saw the careful and motivated participation of adherents, sympathizers and representatives of other groups. Even the "St. Rita" parish priests have often been present at the meetings, appreciating the modality of the catechesis and expressing thanks "for the delicacy of our witness and the love we show for Christ and for priests".

The meetings were held: at the St. Augustine Room in the "Saint Rita" Parish by father Raffaele Rimotti, once a week on Wednesday at 5 pm; at the "Mary Mother of the Church" parish church by father Gesualdo De Luca, once a month on Sunday at 5 pm and also at

the "Visitation of the Blessed Virgin Mary" parish church in Le Castella, by father Gesualdo De Luca once a month, on Sunday at 4.30pm.

This year the members also participated in the various liturgical, pastoral, cultural and educational times in their own parishes, offering their commitment according to the charismas and gifts received in the various pastoral areas: Caritas, catechism for children and adults, liturgical animation, pastoral councils, youth ministry, network of messengers, "Bakhita" missionary group and preparation of the weekly news bulletin.

In the St. Rita Parish, having the responsibility to carry on the Bakhita missionary pastoral group, we animated the missionary October, involving all parish and also other parish realities with the Missionary Eucharistic Adoration and the Missionary Rosary and in February a Vigil of Community Prayer in preparation for the World Day against Human Trafficking.

In Advent time the parish priests invited the ecclesial groups present in the parish to testify in church, according to a pre-established calendar, "The meeting with Jesus" and we too have made our testimony of faith as the Apostolic Movement.

During Easter Time some adherents have been available to accompany fr Tommaso and fr Massimiliano for the visit and blessing to families. During the pastoral year the A.M. has participated in the liturgical and pastoral events organized by the Diocese, in communion with other lay groups.

Let us invoke the Virgin Mary, Mother of the Redemption and all of Heaven to support us on our journey, giving us the strength to persevere and joyfully live the mission of proclaiming and reminding the Gospel of Our Lord Jesus Christ.

Luciana Taverniti and Maria Carmela Polimeni (responsible adherents)

Maria Pia Strologo (secretary)



Go and take the lowest place

Every man was created by God and for Him. He was made for Christ and in view of Christ. Then it is right that we ask ourselves: what is the place of every man in the creation of our God? Being in Christ. Being true body of Christ. Living with Christ and for Christ. Consuming the personal life to conform to the truth and holiness that are proper to the body of Christ. Calling every other man so that he too becomes, lets himself be made the body of Christ. There is no man on earth who can abdicate this vocation. He would be condemned to non-life. He would fail in the purpose for which he was created. Nature and purpose are one. Today, man is in the great depression, in the great process of destruction of his own humanity, because he has replaced the end of nature, with artificial, vain and superfluous ends, of vice and sin. All these invented ends by sin are the ones that are leading us, not only to spiritual, but also physical death. Christ is not an accessory for us. He is the true end of every man's life. Deviating from the attainment of Christ is a very serious sin against man, or rather against humanity because it is condemned to the non-reaching its truth. It is as if of an airplane, whose purpose is to fly in the skies, a henhouse were made of it. This is our Christian sin today: we have deprived, we are depriving humanity of its essence. We told it that it does not need Christ.

What is the place we must occupy in the body of Christ? Must we be mind, heart, eyes, ear, mouth, kidneys, feet and hands? Man does not choose the place. It is assigned to him by the Father, for Christ and in the Holy Spirit. And this is the true humility of

the Christian: not only to accept the place that the Lord has given him, but also to believe that it is the only place through which he will reach both true service to his brothers and his own sanctification. Whoever is humble accepts the place assigned to him by the Lord and lives it in a spirit of charity, placing himself at the total disposal of the Holy Spirit. If then the Father of Heaven wills to assign him other places, the Holy Spirit will be the one to lead him where the Father wants him to be placed. If you are in humility before, you will remain in humility afterwards. If you have been in pride before, you will remain in pride even afterwards. We do not change our virtues because we change places. Who is humble before he will be humble even afterwards. Who is proud before he will be proud even afterwards. Who has been foolish before he will also be foolish afterwards. Here is why we must always live in the greatest virtue. When the Lord calls to other things, we must know how to wear the virtues that the place assigned to us brings with it. The higher you are, the greater the virtues must be. Only by virtue does one live the place well, according to God.

Today both truths - we are for Christ in view of Christ, we are to dwell in the body of Christ, in the place assigned to us by the Father through his Holy Spirit - seem to no longer govern the disciple of Jesus. It is as if there were full separation between us and Christ the Lord. Mother of God, come to our help so that we welcome Christ, the end of our living, and give it fulfilment.

Msgr. Costantino Di Bruno

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LIFE AS A VOCATION

*Reflections starting from the eighth chapter
of the Apostolic Exhortation "Christus vivit" of H. H. Francis*

"The word "vocation" can be understood in a broad sense, as God's call". This "allows us to understand that nothing is the fruit of a meaningless chaos, but on the contrary everything can be inserted in a path of response to the Lord, who has a wonderful project for us" (ChV 248).

Pope Francis reminds that above all the Lord wants the friendship from every young man. Do you want me as a friend? – he asks. Then there is the specific call "to missionary service to others", for life reaches its fullness when it is transformed into an offer. It is a question of recognizing for what we are made, what the Lord's plan for our life is. And then it is necessary to know, develop, make sprout and cultivate all that one is (cf ChV 253-257).

Being for others is normally linked to the formation of a new family and to work. Young people strongly feel the call to love and they dream of meeting the right person to form a family and build a life together. They seek a job that "is part of the meaning of life on this earth, a way of maturation, of human development and personal fulfillment". The Lord also places in their hearts the vocation to the religious life and to priesthood, since without the pastors the Church could not live or carry out the mission (cf ChV 259-267).

In whatever form it is lived, the Christian vocation is a call to manifest Christ present in history, in the same way that Christ manifested the Father: "He who sees me sees the Father" (cf Jn 14: 8).

In Baptism we become sons in the Son of the Father and we are called to manifest the beauty of sonship, through the threefold ministry: as prophets, we say the word; as

kings, we live the word by governing ourselves in the word; as priests, we make of life a sacrifice to Christ.

In Confirmation, being constituted witnesses of Christ, called to manifest his truth, living the word and incarnating it in the charisma that the Holy Spirit gives to each one: we are unique witnesses because there is the particular charisma and the personalized testimony. Here is why it is important that everyone discovers his charisma and puts it at the service of the Church, in communion with that of the others: everyone is unique before God.

In the Sacrament of Holy Orders we are conformed to Christ the head, pastor and servant. The deacon is a servant: in material things and in the service of evangelization. The specificity of the presbyter is to be head and shepherd, distinct in the people of God, because he leads and guides it (cf. 1 Pt 5). For presbyters the call is also exercised according to the gifts of the Spirit and in the communion of charismas.

Holiness is necessary for the body of Christ so that it can live its own vocation: if a charisma fails or if in the charisma one does not grow, it is the whole body that suffers. Therefore, everyone is called to live the whole Word, which is unique and equal for all, but through the particular gifts of the Spirit, which are unique to each person and through the particular conformation to Christ he receives in the Sacraments.

This is how Christ lives today: he lives in us not outside of us, through the particular conformation to him and with him the Father and the Holy Spirit are present. May the Virgin Mary help us to say "yes" to the call of the Lord.

Father Gesualdo De Luca

**The
Lord's Day
ROMAN RITE**

**WHEN YOU ARE INVITED BY SOMEONE
TO A WEDDING BANQUET
(XXII SUNDAY O.T. - Year C)**

HUMBLE YOURSELF THE MORE
(Sir 3.17-18.20.28-29)

It is right to ask: what is theological humility that then becomes moral humility? Theological humility is to see our life in the Holy Spirit according to the end the Lord gave it. We know that not only did the Lord create us, he also created us for an end to be achieved, to be instruments of his providence on earth. This means that if we fail in the purpose he placed in our being, many others might not achieve the purpose for which they were created. If an apostle of Christ does not announce the Gospel, the end for which he was constituted apostle, many men will not reach their end which is that of being body of Christ. The moral virtue must always be added to the theological virtue of humility. What is the moral virtue of humility? It is to lend all obedience to the Holy Spirit so that the end is realized and fulfilled to perfection. Many more ends will be fulfilled from our end fulfilled.

AND JESUS, THE MEDIATOR OF A NEW COVENANT (Heb. 12.18-19.22-24a)

The Ancient Alliance was based on visible elements. The New is all based on invisible elements. It lacks the sound of trumpets, the fire and dense smoke and the thundering voice of the Lord. In the New everything is fulfilled in Christ, through Christ and with Christ, through the work of the Holy Spirit. He is its mediator. It is in Him that our covenant with the Father is stipulated. But it is also for him, for his Holy Spirit that it can be lived, persevering in it, for all our days. It is with Him that it is lived, becoming an example for every other member of the body of Christ. Who-

ever deprives the other of his perfect exemplarity exposes him to strong temptation. Every scandal that is generated in the body of Christ weakens the whole body and exposes it to the imperfect life according to truth, justice and health. The world of the truth of the body is deprived and for this scandal many do not become children of the New Covenant. We are responsible.

NOTICING HOW THEY WERE CHOOSING THE PLACES OF HONOUR
(Lk 14.1.7-14)

When the heart is filled with the love of God the Father, it lives in the fullness of grace of Christ Jesus, walks in the communion of the Holy Spirit and will always respect the place that the Lord has assigned it in the mystery of his providence. What does walking in the communion of the Holy Spirit mean if not respect of his will over every disciple of the Lord and also of the place assigned by him in civil society? When we criticize, despise and evaluate others starting from our thoughts, we do nothing but getting out of the communion of the Holy Spirit. Whoever is not in a place, must never rise with arrogance, presumption and pride, against the one who occupies him. In the Gospel we never meet Jesus that arbitrarily speaks evil of others. From the purest truth of the Father, instead he says what justice according to God is and what is not justice. Instead, we have our ideological or political "truth" or even "truth" of sin or injustice and according to our "truth" we pretend to judge the world. We are not in the place God has assigned us.

*by the theologian,
Msgr. Costantino Di Bruno*