

Archbishop Bertolone accepted the temporary profession of three novices

On Monday 7 October the Metropolitan Archbishop Msgr. Vincenzo Bertolone, presiding over a solemn Eucharistic co-celebration in the "Mary Mother of the Church" parish in Catanzaro, inaugurated the year of catechesis of the Apostolic Movement. The theme that will guide the formative year will be: "On a journey moved by the Holy Spirit", read in the light of the Sunday gospel

During the celebration Archbishop Bertolone accepted the renewal of the vows of the consecrated women of the secular institute "Mary Mother of the Redemption", also accepting the temporary profession of three novices: Montano Teresa of the diocese of Acerra, Catizone Maria Grazia of Magisano and Mariantonietta Marino of Pentone. All confirmed to the Archbishop their intention to "follow Christ" and "consecrate their lives to God, in assiduous prayer and generous penance, in good works and in humble daily toil".

The Archbishop was greeted by the diocesan ecclesiastical assistant, Fr Francesco Brancaccio and the novice teacher, Anna Guzzi.

In his greeting, Fr Brancaccio recalled that next November 3 the Apostolic Movement will fulfil forty years of ecclesial journey. It was born in the capital of Calabria through

the inspirer and founder Maria Marino. "In these forty years - Fr Brancaccio highlighted - the small and humble woman chosen by the Lord did not stop. She faced the burning thirst, loneliness, misunderstandings and persecutions; she kept the gaze of her heart fixed on the face of Jesus and his Mother, she let herself be accompanied by the Angels and Saints, she let herself be taken by the hand of the Church, that she loves so much with her whole being. She has not stopped, and even now, in her bed of suffering, she does not stop, loves, prays, listens, obeys and offers herself. She continues to put herself in the hands of the Church, so that she shows her the way, gives her comfort and confirms her in the truth of the journey. Today, together with the Inspirer - Fr Brancaccio went on saying -, all of us - the adherents, the President and the Central Council, the Central Assistant and all the assistants and the consecrated laywomen - continue to place ourselves in your hands, Your Excellency, to tell you that under your wise and loving guidance, we want to continue our service to Christ and to the Church and persevere to the end, with the heavenly support".

In greeting the founder and inspirer Maria Marino, the central ecclesiastical assistant, Msgr. Costantino Di Bruno, the president Cesare Rotundo, the presbyters and all the lay faithful, Archbishop Bertolone expressed paternal gratitude to the institute, recalling the charisma of the Apostolic Movement "which is an "ecclesial movement" at the service of the parishes, the diocese and the whole Church". Then, he encouraged lay people and priests to live the original charisma of proclaiming the gospel, with the mission of going, saving and converting, to be light of the world with the regenerating power of the Word, capable of giving hope to humanity.

I give half of what I have to the poor

The history of salvation arises from the encounter either direct of God with the man or indirect between a man of God and the man to be saved, led into truth, into justice and into light. The encounter, both direct and indirect, is not yet salvation. It becomes salvation when there is obedience to the Word of the Lord with perseverance to the end. It is not enough to meet, it is not enough to obey at the beginning or for some time, we must obey the Word until the moment of our death. We obey the Word, we are in the true salvation of our God. We get out of obedience, we are out of true salvation. Since today the Word of the Lord has been set aside, the one not only contained in the Gospel but in all the Holy Scripture, just as it had been understood, interpreted and lived by the two thousand year Tradition and always sealed by the Magisterium of the Church, we can attest or certify that we are out of true salvation. If we want to be saved it is not enough that we confess that Jesus is the only Saviour, Redeemer and Mediator given by God to humanity. We must make of his Word our Law and of his Gospel our divine Statute of life.

Zacchaeus meets with Jesus, in whom all the fullness of divinity lives bodily. He is the true God and true man, because he is the Only Begotten Son of the Father made flesh to give grace and truth, light and eternal life. From the words that Zacchaeus speaks publicly we can say that this meeting is of true salvation: "Behold, Lord, I give half of what I have to the poor and, if I have stolen from someone, I return four

times as much". He becomes a man of great charity. Half of what he owns is given to the poor. He also becomes a man of great justice. If I stole from someone, I return four times as much. He applies the law of restitution with very pure obedience. He removes from his home what is not his. He also gets rid of what by law of mercy belongs to the brothers most in need. Is he still saved? No. Today salvation has entered his home. In it he must persevere to the end. Every day he will have to give what is left to him to the poor. Every day he will have to obey the commandment that says: "Do not steal".

Today we say false witness, we throw mud to the lives of our brothers with slanders of every kind, we lie to God and to our neighbour, we steal, commit adultery, deliver our bodies to impurity, deprive our fellow men of life, do not honour our parents, desecrate the day of the Lord, we mention the name of God in vain, we surrendered to every superstition, we are all becoming idolaters and we proclaim ourselves saved and already blessed in the kingdom of heaven. The great abyss that reigns between the Gospel and our words is evident. They look like two different galaxies. The Gospel galaxy is not our galaxy, nor is our galaxy that of the Gospel. It is urgent that the Christian, if he wants to be saved, returns to the Gospel and remains there for all the days of his life. Mother of God ensure that this return takes place today. Tomorrow it could be late.

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.

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Printed by the press office of the Apostolic Movement

THE ADOPTIVE SONSHIP: THE ECCLESIAL MISSION TRUE MEANING
Reflections starting from the Message of S.S. Francis
for World Mission Day 2019

The Holy Father has a particular attention to the missionary aspect of the Church, attention which was manifested on the occasion of the centenary of the apostolic letter *Maximum illud* of Benedict XV, in which the mission is considered a divine assignment and not of human interest, because it is finalized to add citizens to the heavenly and non-earthly homeland, to the kingdom of Christ and not of men. Today, in the wake of his predecessor, Pope Francis considers it important to qualitatively improve the mission of the Church, considering her authentic meaning revealed by Jesus Christ himself in the Gospel (cf. Message).

The mission that Jesus Christ entrusted to his Church, the Supreme Pontiff explains, consists in offering to every man the divine and eternal life, which is intimate communion with God the Father and Son and Holy Spirit. This divine and eternal life is known and accepted knowing and accepting the truth of God revealed by His only mediator, Jesus Christ (cf. 1Tim 2: 4-5) and one becomes its participant in receiving the sacrament of Baptism. Now, since divine life is communicated through Baptism for those who believe in Jesus Christ, the conqueror over sin and death, Baptism is truly necessary for salvation. Through Baptism, man is regenerated to new life and receives divine life, being inserted into the body of Christ that is the Church (cf. Message).

In this way Pope Francis underlines the ecclesial character of the mission: every man is called to become an adoptive son of God the Father in the Only Begotten Son Jesus Christ, through Baptism, becoming the Church of Christ. In fact, quoting St. Cy-

prian, he reiterates that he cannot have God as a Father who does not have the Church as a Mother. With Baptism a new life for man begins, a new life that must be nourished with the other sacraments, in particular by the Eucharist, to bring to fulfillment the divine life in man in the image of the crucified and risen Christ. Then, here is that the Church is the universal sacrament of salvation, that is, the reality through which salvation comes from God the Father to every man, making him, in Christ, his adopted son. This mission of the Church is the solution to be offered to the world to eliminate its need for salvation from sin and freeing it from its personal and social evil (cf. Message).

Pope Francis explains the mission of the Church desired by Christ himself with these words: making every man an adoptive son of God, in Christ, in the Church, making him be born of water and the Spirit (cf. Jn 3: 6-7), in the sacrament of Baptism, to then lead him to the perfection of filial life. In the light of this magisterial explanation of the true meaning of the ecclesial mission, it becomes clear that an ecclesial mission in which man is left the slave of sin and death, without offering him the possibility of salvation in time and beyond time, without proposing him his adoptive sonship in Jesus Christ, without giving him the possibility of having the Church as Mother, leaving him without the Word of the Gospel and the other sacraments of salvation, it is a false and erroneous mission.

May the Virgin Mary, Mother of the Redemption, help the Church to carry out the mission desired by Her Son Jesus according to the Word of the Gospel.

Father Remo Fiorentino

The
Lord's Day
ROMAN RITE

TODAY SALVATION CAME FOR THIS HOUSE
(XXXI SUNDAY O.T. - Year C)

YOU HAVE MERCY ON ALL
(Wis 11,22-12,2)

Our God has only one desire and one will. He wants every man to come to the salvation that is achieved in Christ, with Christ and through Christ, through the work of the Holy Spirit and his Apostles and, in hierarchical communion with them, of every presbyter, deacon, disciple, each participating with his specific, personal ministry, gift, charisma and mission. The patience, compassion and mercy of our heavenly Father is always in view of the repentance and conversion of man. Repentance is the abandonment of every transgression of the Law. Conversion is the purest obedience to the Word, but not to that imagined, but to that uttered, written, said and contained in the Prophets, in the Psalms, in the Law and in the Gospel. Today, patience, love, compassion and mercy are preached, but repentance and conversion to the Gospel, which are necessary to obtain salvation, are not preached.

JESUS IN YOU AND YOU IN HIM
(2Ts 1,11-2,2)

When is Jesus in us? Jesus is in us, when the Father and the Holy Spirit, grace, truth, light, eternal life and his Word are with him. If only one of these divine realities is not in the heart, Jesus might not dwell in us. He will never come into us without the Father and the Holy Spirit. But not even the Father will come into us without the Son and the Holy Spirit. This is also true of the Spirit of God. The mystery of God is one and indivisible in eternity. Where the Son is the Father and the Holy Spirit are. Where the Father is the Son and the Holy Spirit are. Where the Holy Spirit is the Father and

the Son are. The theory of the one God is the most pestiferous and most poisonous heresy ever conceived by man. The Christian must never speak of God, he must speak of the God who is the Father of our Lord Jesus Christ. When are we in Christ? When our inhabitation is in the Word of Christ with full obedience. If we are not in the Word, we are not in Him. If we are not in Him, we are not in life.

HE HAS COME INTO THE HOUSE OF A SINNER! (Lk 10: 1-10)

The Pharisees accuse Christ Jesus of having entered the house of a sinner. First of all, let us say that Jesus does not enter the house of the sinner, He came down from heaven for the redemption of sinners. The Word became flesh and came to live among us. He did not come into a house of saints, but of sinners. Indeed He came to offer every sinner salvation, redemption, justification, his Holy Spirit, the Father, the fullness of grace and truth. The severe judgment of the Pharisees is the fruit of their spiritual blindness. They do not see the heart of Zacchaeus. If he was a sinner before, now he is no longer a sinner. His words of total abandonment of sin and full conversion to the Law attest to this. Jesus asks every man not to judge, since nobody sees the heart. But not judging does not mean not being able to discern what is against the Law and what is obedience to it. The Law does not say that sinners should not be sought. God has always sought sinners and always sent prophets for their conversion.

by the theologian,
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