

Trapani - H.E. Msgr. Fragnelli inaugurated the year of Catechesis of the Apostolic Movement

On 3 October, the Madonna of Fatima parish hosted the inaugural celebration of catechesis and formation meetings held by the Apostolic Movement in the diocese of Trapani.

This year the local Bishop, H.E. Msgr. Pietro Maria Fragnelli also presided the celebration, flanked by the parish priest Fr. Antonino Gerbino, by fr. Francesco Brancaccio, who came from the central seat in Catanzaro and several other priests and deacons.

At the beginning of the celebration, addressing the Bishop and the people present, Father Brancaccio brought the greeting of the Inspirer, Mrs. Maria Marino: "Her heart never departs from this city that has seen her grow. She always invokes the Virgin Mary of Trapani and in particular, in the offering of her sufferings to the Lord, she remembers your excellence, the dear priests, the responsible members, secretaries and all adherents and the entire people of God that lives in this enchanting strip of Sicily». Then, referring to the themes that the bishop enclosed in his pastoral letter, he reiterated the will of the adherents of the Apostolic Movement: "Forming ourselves to continue in this mission in the concreteness of our daily life, in our homes, in our streets and in our parishes, to know how to cooperate in communion

with the faces of our brothers and to witness the Gospel by serving Christ in the existence of all the people we meet on our journey".

In the homily, in continuity with the pastoral letter, the bishop recalled that in the precepts of the Lord there is the face of our brothers, to be searched, served and loved according to the Word of God. Among the faces we must choose, if we can choose, the face of those in need: of the poor, of those who walk with difficulty because they are sick and elderly.

Therefore, the Gospel calls us to be always "in movement", he continued. Welcoming the face of the other means moving, going out of scheme, not treating everyone in the same way, but each person deserves a special look, a work, a prayer and a word corresponding to his needs. And this movement is apostolic because we recognize that it is precisely the mandate of Jesus that moves us.

Referring to the annual cycle of catechesis offered by the Apostolic Movement, the bishop encouraged the adherents and the community to hold particularly at heart the planned meetings. To emphasize its importance, he also urged to organize the personal calendar of family and work commitments, if possible, in order to be able to participate. The Apostolic Movement – he underlined – that has many adherents in the city and in the diocese, is eager to "distribute" the gifts received by the Lord to as many people as possible.

Speaking about his pastoral visit in the diocese, he urged all the persons present at the prayer, so that it is a particular and strong sign of the presence and visit of the Lord in all neighborhoods. He invited to ask the Lord for discernment, so that we can all recognize towards where he invites us to move, what he desires from us and how to work in the abundant harvest that is before us.



Who say that there is no resurrection

The Sadducees of the time of Jesus are not far from many disciples of Jesus today. It must be affirmed that the Christian today has gone much further. Those who denied the resurrection and eternal life, enclosed man only within the realm of time. After time there was nothingness. This was their religion. In truth this is not a religion. There is no connection between God and man. God lives in his heaven. The man on his land. With death everything dissolves. Many are the men who, once believers in Christ, think in the same way. Everything is consumed from birth to death. When death comes, everything returns to dust. What is the fundamental error of this infernal theory? The unhinging of faith, from thinking and saying from Revelation, from Scripture and from the Sacred Texts. We think from the heart and mind of man, denying and contradicting some truths that are essence, foundation and substance of our faith. Whenever one separates either a little or much from the Sacred Revelation, he falls into the subjectivism of the faith and from it he passes to immanenism, excluding the supernatural, the divine and what is eternal. It is yesterday's, today's and the error of always. Pride is the weapon of Satan to confuse hearts and bring much confusion into minds.

But today we are Sadducees the opposite way. We separated from the Scriptures, we have abandoned the Gospel as the one and only source of our faith, truth, light and justice. We have denied Tradition and the Magisterium, Theology, Asceticism, Morality, every teaching that first came to us even from Agiography and we have chosen our

mind - however, deprived from every sound rationality and true discernment - as the one and only criterion of truth, light and justice, both for the present and for eternity. For the present we say that we do not need the true God, the Almighty God, Father and Son and Holy Spirit. We are becoming a religiously atheist, idolatrous and immoral people. God must be excluded from our history. But then he is made to appear in eternity. When we die, that is how we think now, He will welcome us into his eternal abodes and fill us with bliss forever. Everyone will be in Heaven. No one will be excluded. However, the God in whom this falsehood is taught is not the Father of our Lord Jesus Christ, but the God who is only mercy.

If Jesus were among us today, he would also remind us what Scriptures and in a special way his Gospel and the other Writings of the New Testament teach. The resurrection is eternal truth. However, it is twofold. For those who have obeyed his Word it is of eternal life and joy in the blessed light. Instead, for those who have disobeyed his Word, it is of ignominy and eternal death. All the Word of the Lord is this truth. Obedience to the Law is in view of eternal bliss. The glory of heaven is both a gift of God and the fruit of man's faithfulness to the Word of Christ Jesus. If this truth falls, all religion falls. It has no reason to exist. If Christ Jesus is not "needed" for my eternal life, I can do everything without Him. Today, this rationality made the Christian be lost. Mother of God, ensure that every disciple of Jesus returns to the purity of the faith that is born of the Gospel.

Msgr. Costantino Di Bruno

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BECOMING FAMILIAR AND INTIMATE WITH SACRED SCRIPTURE AND THE RISEN ONE

Reflections in the light of the Apostolic Letter "Aperuit Illis" of H.H. Francis (09/30/2019)

On 26 January 2020, the First Sunday of the Word of God, instituted by Pope Francis with the Apostolic Letter *Aperuit Illis*, will be celebrated.

Recalling the adage of Saint Jerome - "Ignorance of the Scriptures is ignorance of Christ" - Pope Francis invites the baptized to establish with Christ a relationship of salvation, founded on the divine Word. For the Pope examples of this relationship are the episode of the reading of the Law, which Nehemiah made to be proclaimed, for the people returned from the Babylonian exile; the disciples of Emmaus, to whom the Risen One is joined, who at the end opens to the disciples "the mind to understand the Scriptures".

The Pope recalls the fundamental truths of these passages, which we must know in order to entertain with the Word, of which "Christ is the first exegete", a living relationship. The role of the Holy Spirit is fundamental in this relationship: "He continues to realize his own particular form of inspiration when the Church teaches Sacred Scripture, when the Magisterium interprets it authentically and when every believer makes it his spiritual norm".

The Word is the soul of the identity of disciples. Where it is missing one lives of forgetfulness and the identity is lost. Listening generates the memory that is the principle of identity.

Another requirement that derives from the Word is that it is accessible to all: "First of all, the Bible [...] belongs, to the people summoned to listen to it and recognize itself in that Word". The Holy Father celebrates the homily, as a form of access, since for many it is "the only opportunity they have to grasp the beauty of the Word of God". For this reason,

he asks the preachers to dedicate "the opportune time for preparation", to "meditate and pray over the sacred text", to be "able to speak with the heart", and "reach the hearts of the people who listen", saying only "the essential that is grasped and that produces fruit", avoiding "pedantic homilies or extraneous arguments".

The Pope reminds us that it is the Scripture that nourishes the faith, and urges believers to grow in familiarity with it, reserving time "for listening to the Word of the Lord both in the liturgical action and in personal prayer and reflection". The relationship between Scripture and the Sacraments is inseparable: if the latter are "introduced and enlightened by the Word, they manifest more clearly as the goal of a journey where Christ himself opens the mind and the heart to recognize his saving action".

Charity towards the brothers, which is the mature fruit of the relationship, on the one hand makes "get out of the individualism that leads to asphyxia and sterility while it opens the way to sharing and solidarity", on the other it drives to missionary communion, to share with every other person the sweetness proper to the Word, despite the bitterness of "how difficult it becomes for us to have to live it coherently, or experience that it is rejected because it is not considered valid to give meaning to life".

On the road to Emmaus, the symbol of our journey of faith, we are not alone: Mary is our traveling companion. She who lived the relationship of faith, hope and charity, is today our Teacher in faith, the sign of hope and model of perfect charity, on the journey of welcome of the Word of God.

Father Massimo Cardamone

The
Lord's Day
ROMAN RITE

THEY ARE LIKE ANGELS
(XXXII SUNDAY O.T. - Year C)

FOR YOU, THERE WILL BE NO RESURRECTION TO LIFE (2Mac 7,1-2,9-14)

The whole of Scripture, in every one of its pages, reveals a substantial difference between who is an operator of iniquity and who instead walks according to the Law of the Lord, natural Law, of conscience, of rationality and positive revealed and written Law. To these Laws, Jesus adds a fifth: the Law of love: let everyone love others as he loves himself. It's his golden rule. We will all be judged on this law. This law is fulfilled with the identification of Jesus with the poor, the suffering, the humiliated, the persecuted, the excluded, the hungry, the naked, the stranger and the prisoner. If this Law is not observed, the resurrection for us will be not for life, but for condemnation. Today it is as if all these laws had been repealed and declared void. People are crying out that God is only mercy. That He doesn't judge. That He welcomes everyone into his kingdom. This God is not the God who died on the cross for our salvation.

EVERLASTING ENCOURAGEMENT AND GOOD HOPE (2Ts 2,16-3,5)

The three theological virtues must be lived as one virtue. If one is missing, the others are also missing. If one is lived well, necessarily the others are lived well. Everything starts from faith, which is obedience to every Word that God has addressed to man. This Word goes from the first verse of Genesis to the last of the Apocalypse. The Word lived according to the modalities given by the Holy Spirit, that is, in full obedience to the charismas, to the ministries, to the different conformation to Christ in the sacraments, becomes charity. If obedience to the Spirit is lacking, there is no

true obedience or even true charity. What is the fruit of faith transformed into charity? The gift of an eternal consolation and a good hope. In our faith, hope is the fruit of obedience to the Word and to the Holy Spirit. Without obedience there is no hope. Today's mistake is precisely this: eternal bliss is announced without obedience to faith.

NEITHER MARRY NOR ARE GIVEN IN MARRIAGE (Lk 20: 27-38)

Eternal life is not the infinite continuation of life that is lived on earth. There is no point of contact between the earth and eternity. On earth the soul is in the body, in the matter. In eternity the matter of the body will be transformed into spirit and into light. Everything becomes new due to the omnipotence of the Lord our God. The immortality of the soul and consequently of the human person is a revealed truth. On the day of the resurrection, the immortal soul will be clothed in its body transformed into light and the human person will be all immortal. Here is why neither wife nor husband is taken. The spirit neither marries, nor generates and nor procreates. In eternity we are like the angels of God, because we are transformed into spirit. But like the angels are of light for their fidelity to God and of darkness for their infidelity and rebellion, so also the men. Those who have been faithful to God will be clothed with light wrapped in eternal light. Instead, they will be clothed with darkness for the eternal ignominy, those who have rebelled against the Law of the Lord, disobeying his every commandment. It is an eternal truth.

by the theologian,

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