

## Notes - How is the Christian community "built"?

**H**ow is the Christian community built, a work to which we are called for Baptism?

Let's start from the foundations. The cornerstone of the community building is Christ. This means that when the foundation of our being and working within the Church is different from Christ, from love for Him and from obedience to Him, we are laying the foundations for the disintegration of the community. For example, this happens when we replace this foundation with human principles, even noble ones, or when the foundation becomes the simple friendship between people or the desire to have a place of "power", even minimal, or visibility.

Then, the house must stand on the rock, to withstand the shocks of history. And the rock is the Gospel preserved, listened to and lived in its truth by the members of the community. To make this foundation stable over the centuries, Jesus established Peter, the pope - and the bishops, in communion with him - a living rock that confirms, that is, 'makes' the brothers 'stable' in the faith.

Going back to the foundations, you must now find the bricks to raise the building with. They are the members of the community, each of whom brings to the building the "construction material" of their personal gifts. However, it needs to be kept in mind, that this material must be of good quality. If it is soggy or damaged it will make the building collapse. Personal virtues are What gives it quality. The more a Christian lives

the evangelical virtues, the more solid will be the material he brings to the community be.

Some examples? Let us take three essential virtues - together with all the others - to community life.

First and foremost respect. The respect we are talking about here is not mere worldly "tolerance", letting everyone say and do what he wants. It is a virtue, a daughter of faith. Respect in the Christian sense is seeing the other as a necessary gift, which God gives to me and to the community (...).

Humility is linked to respect, which is not identified with the "I am nothing - I can do nothing". Christian humility is also generated by faith. It is knowing that we have something to be given to the community and to commit ourselves doing so, even in an imperceptible or extremely discreet way; knowing also that my gift can "work" well only together with that of others. Then, humility is never putting yourself in the first place, not suffocating the gift of others, but offering one's own, accepting that of others and working together for the one mission of the Church. Humility is also knowing that the Lord uses others to correct me and help me grow. Therefore, humility is also always remaining available to accept the truth with which the Lord can illuminate my path through the word and the example of the other person.

Finally, charity. The charity that is not envious, does not boast, does not swell with pride, does not get angry, does not take into account the evil received, excuses everything, endures all, does not lack respect and does not seek personal interest... charity fruit of the indwelling of the Holy Spirit in the hearts of believers; it is the mortar that holds the building together. Without it the building disintegrates, until it collapses.

So, dear male friend or female friend who are reading, maybe now you know where to start working from. Then run! Your community building site is waiting for you.

**Father Davide Marino**

## At the time you don't imagine

**O**ur faith has its solid foundation on revealed truth, which is multiple and never reducible to one word or many words of Holy Scripture, with the exclusion of the others. For this reason, never might true faith in Christ the Lord exist, if we remove one single dogma or one truth revealed to the deposit of sound doctrine, from which sound morality springs. Protology and eschatology must necessarily be preserved in the highest purity. If they are polluted by falsehood, error, heresy and lies or deceit, the whole building of faith collapses. Today, since a false eschatology has been taught for many years, all revelation has lost its light. One lives as if the Word of the Lord did not exist. In recent times even protology is beginning to make a great defect and this leads us into the most complete confusion and bewilderment. Not only we no longer know who Christ Jesus is, we do not even need him anymore. All religions are equal before the Lord our God and so also all the dogmatic truth concerning Christ Jesus, the Holy Spirit, the Church, the Sacraments and the evangelizing mission lose all value.

The sound eschatological doctrine confesses that the last things are: death, judgment, hell and paradise. There are no doubts about death. It comes. It comes as Jesus said. When no one expects it. Not even by imagination might a person ever know the time of his death. Nobody still believes to be immortal. We have not yet reached this extreme madness. Today what is called into question is the eternal and ir-

revocable judgment. By now, few are the ones who confess that immediately after death there will be the judgment and that everyone will have to give an account to Jesus Lord of every moment of his life, both good and bad. On the contrary, it is taught and cried from many quarters that God is only most pure mercy. Against the prophetic Scriptures, we confess that we will all be welcomed into his paradise for eternity. What is the result of this denial of judgment? The fear of the Lord has been lost. Faith in the Word of Scripture also failed. By now for many it is just a fairy tale of yesterday.

Since there is no judgment and there is only heaven, it is said that hell does not exist or that it is empty. For many years this falsehood spread like a plague in the hearts of believers in Jesus the Lord. If hell does not exist, no Word of Scripture is true, because the end of the Word is only one: guiding us so that we can avoid the eternal flames. If hell does not exist, it is useless to walk the narrow path of the Gospel. Live as you please, anyway, in the end you will always be welcomed into the abodes of eternal light. Precisely this is the emblem of many Christians today: "Live as you wish!" Instead Jesus teaches that judgment exists and it is eternal. For this reason one must always be prepared to enter eternity. You could end up in fire, in darkness, without ever leaving them. Mother of the Redemption, convince those who say they are Christians that every Word of Christ Jesus is always fulfilled forever and ever.

**Mgr. 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.Musulino, 23/E, Catanzaro.

Internet: [www.movimentoapostolico.it](http://www.movimentoapostolico.it)  
e-mail: [info@movimentoapostolico.it](mailto:info@movimentoapostolico.it)

Printed by the press office of the Apostolic Movement

**FAITHFUL GUARDIANS AND DISPENSERS  
OF THE MYSTERIES OF CHRIST**  
Reflections starting from the homily of H.H. Francis  
in the Vatican Basilica (October 4, 2019)

**O**n the occasion of the Episcopal Ordinations held in the Vatican Basilica, Pope Francis recalled the primary meaning of this ecclesial event, reiterating that "through the uninterrupted succession of Bishops in the living tradition of the Church this ministry has been preserved and the work of the Saviour continues and develops up to our times" (Speech).

As successors of the Apostles, the Bishops receive from Christ the mandate to go all over the world to make disciples of all those men of good will who, accepting every teaching of the Master, are willing to live the gospel letting themselves be baptized in the name of the Father and the Son and of the Holy Spirit (cf. Mt 28, 19-20).

This means that every preaching of the Gospel must be followed by the concrete, real and visible adherence to the community of the disciples of Jesus. If this does not happen, the missionary work of the consecrated men of God and their collaborators would be vain. Without prejudice to the freedom, on the part of those who receive the proposal, to adhere to the Kingdom of God according to personal and absolutely inscrutable times, nevertheless it is necessary to denounce the present vocational crisis of the true believers in Christ: parishes with an increasingly small number of pastoral workers; Sunday Eucharistic celebrations poorly attended by the faithful; baptized who lead a life in perfect dichotomy with respect to the teachings of the Catholic Church and which disregard the observance of the Commandments.

An ecclesial pastoral care focused on transmitting only ethical and moral values, or committed to strenuously defending non-negotiable truths and incontrovertible princi-

ples of faith, but which does not have as its end the explicit invitation to welcome Christ the Way, Truth and Life, must be considered a failure. Sometimes, instead of being messengers of Christ in order to form Jesus in our hearts, we Christians become philosophers who dispense universally shared thoughts, and heralds of unavoidable human rights. The truthful and anthropological disaster that we witness every day, within the Church and in society, has the effect of the failure of this immanentistic evangelization, and as a cause the relativization of the Person of Christ. This is certainly not the mission of the Church founded on the Apostles. It exists to form Christ in hearts and to always aggregate new brothers in the Christian community.

Therefore, as Vicar of Christ, the Pope urges "his" Bishops to hold, with tenacity and perseverance, the principal role to which they are called: proclaiming with the renewed frankness, which springs from the Holy Spirit, the Gospel of the Lord on every occasion - appropriate and not appropriate.

Every bishop must be the first in all things in relation to the whole flock: in love, in truth, in justice, in charity, in perseverance, in fortitude, in virtues, in martyrdom and in holiness. The Lord's disciples see their strength and imitate them.

May the Virgin Mary, Mother of the Redemption, protect every Bishop with her motherly intercession so that, following the model of her Son and moved by the Holy Spirit, he guards the depositum fidei and transmits in its purity and integrity every Word of the Gospel, with a consistent and humble testimony of life.

**Father Raffaele Feroletto**

**The  
Lord's Day  
ROMAN RITE**

**NOT LET HIS HOUSE BE BROKEN INTO  
(I ADVENT SUNDAY - Year A)**

**LET US WALK IN THE LIGHT OF THE LORD (Is 2,1-5)**

To the will of God, so that the mystery of salvation is fulfilled, it is always needed the gift of the will of man. If the creature takes away his soul, his spirit, his body from the will of his God, nothing might ever happen. This is our obedience: full surrender of all our being to the will that God has written and writes for us. Isaiah reveals that salvation lies in walking in the light of the Lord. God gives his light and sets the way to run through. But then it is up to us to follow it. If the path is not traveled, if we do not walk in the light of the Lord, we remain on our streets of darkness. Going along the path of light we reach eternal life. Walking on the path of darkness, our end will be in eternal death. From the light one goes into the eternal light. From darkness to eternal darkness. The light for every man is Christ the Lord. No one else is light. Whoever walks in Christ, with Christ and through Christ will have the light of life.

**LET US PUT ON THE ARMOUR OF LIGHT (Rom 13: 11-14)**

For the Apostle Paul, through baptism man lays the weapons of darkness and wears those of light. He strips himself of the armour of evil, of falsehood, of sin, of vice and wears the armour of God, with which he must fight the battle against all the powers of darkness, both visible and invisible. Once the armour of God has been worn, one must never go back to that of darkness. From the light one walks in the light. From darkness he advances into darkness. Light produces fruits of truth, justice and eternal life. Darkness bears fruit of sin, falsehood, death and all injustice.

Our light is Christ the Lord. In baptism we put on Christ and we must manifest Christ Jesus in words and deeds. It is not so much a requirement of coherence, but it is a true duty of essence. If we produce the works of darkness, it means that our nature has again turned into darkness. It is the denial of Christ Jesus.

**YOU ALSO MUST BE PREPARED (Mt 24.37-44)**

Death could come at any time. It knows neither times and nor moments. It comes and in a moment we pass from time to eternity. If there were no eternal judgment, we could live as we please, we could act according to the whims of our heart, which are of vice, sin, idolatry and immorality. Today they are whims of great vanity. Nothingness has taken the place of everything, the ephemeral of eternity, the secondary and the accidental of what is essential, the idol has settled in the place of God, darkness reigns instead of light. Jesus warns us. At the time of death there will be his eternal judgment. It will be for life or for death, for heaven or for hell, for salvation or perdition and for light or for darkness. Each will be judged according to his works produced while he was alive. If the truth of the eternal judgment is denied, or if, as it is taught today, everyone will be welcomed in Paradise at the time of death, it is of no use to be vigilant. Whether one dies as a righteous or as a workers of iniquity, it serves no purpose. The Father welcomes everyone in his light. There is no greater falsehood.

*by the theologian,  
Msgr. Costantino Di Bruno*