

## APOSTOLIC MOVEMENT - 2020

### CATECHESIS AND SPIRITUALITY MEETINGS IN SOME DIOCESES IN THE SOUTH AND ISLANDS

CATANZARO: Mary Mather of the Church Parish (Neto River rd.)

MONDAY, 5 pm: St. Rosary and Confessions; 5.30 pm: Mass; 6.10 pm: catechesis

CATANZARO: Mary of the Carmel Parish (Siano pl.)

3rd SUNDAY, 6 pm: Adherents training meeting

SIMERI CRICHI - SIMERI by the SEA pl.: "St. Mary of Living Water" Parish

2nd THURSDAY, 6 pm: Adherents training meeting

LAMEZIA TERME (CZ): "St. Dominic" Parish (Feroletto Square)

TUESDAY, 5.30 pm: St. Rosary and Confessions; 6 pm: Mass

LAMEZIA TERME (CZ): John Paul II Room (Numistrano Ave.)

WEDNESDAY (except 1st Wednesday of the month), 6.30 pm: catechesis

CROTONE: "S. Rita" Parish (1st May rd.)

WEDNESDAY, 5 pm: catechesis

CROTONE: "Mary Mother of the Church" Parish (United Nations rd.)

1st SUNDAY, 4.30 pm: catechesis (summer time: 5.30 pm)

VIBO VALENTIA: "Holy Spirit" parish (The New St. Mary Church)

TUESDAY, 5 pm: training meeting for members and catechesis

COSENZA: St. John the Baptist Parish (De Rada rd.)

WEDNESDAY, 6.30 pm: catechesis

COSENZA: Parish of St. Theresa of the Child Jesus (Rome st., 28)

2nd Sunday, 5.00 pm: catechesis; 5.30 pm: spirituality meeting

ROSSANO (CS): Sacred Heart Parish (St. Angel way - Rossano by the Sea)

One SUNDAY per month, 6 pm: catechesis

TREBISACCE (CS): S. Vincent Ferrer Parish 1st and 3rd MONDAY, 5.30pm: meeting of catechesis and spirituality

REGGIO CALABRIA: St. Mary of the Divine Help Parish (Help Sq.)

TUESDAY, 6.30 pm: catechesis

BOVALINO (RC): S. Nicholas of Bari Parish One SUNDAY per month, 4.30pm: training meeting

MESSINA: Mary Immaculate Parish (Concesse pl.)

2nd THURSDAY, 6.30 pm: catechesis

MESSINA: St. Helen Parish (St. Helen District)

WEDNESDAY, 6.30 pm: catechesis

OLIVERI (ME): of St. Joseph Parish (Dante Square)

2nd and 4th WEDNESDAY, 5.45 pm: spirituality meeting

SYRACUSE: M. Holy Addol parish in Grottasanta (Servants of Mary rd., 4)

3rd WEDNESDAY, 6.30 pm: spirituality meeting

ENNA: St. Cataldo Parish (St. Mary of the People Church)

3rd THURSDAY, 4.00 pm: spirituality meeting

ERICE (TP): Madonna of Fatima Parish (Casa Santa place)

Last WEDNESDAY, 6.45 pm: adherents training

TRAPANI: St. Theresa of the Baby Jesus Parish (Serraino Vulpitta rd.)

One THURSDAY a month, 6.30 pm: adherent training

St. FELICE A CANCELLO (CE): St. Felice M. Parish (Concezione st., 37)

11dec, 12feb, 8apr, 10june, 6.30 pm: spirituality meeting

CASALNUOVO DI NAPOLI (NA): St. Nicholas of Bari Parish (Licignano place)

8th January, 11th March, 13th May: 6.30pm: spirituality meeting



## We have contemplated his glory

It is right to ask: what is the glory of the Word made flesh in the womb of the Virgin Mary? Can we fully focus it in order to contemplate it without interruption, or rather to make our life an eternal song for it? Let us try to contemplate it in eternity before time, at the beginning of time, in time in its work of salvation and redemption for the children of Adam. Before time, when nothing existed, the Word is generated by the Father. The Father has always and forever existed. His Only Begotten Son has always and forever existed in the communion of light and truth and in the unity of the Holy Spirit. Only Jesus of Nazareth is the true Son of God by eternal generation. Every other man is a child of God by creation, by elevation, by choice and by adoption. No one is Son by generation. This glory is his alone and it is this glory that makes the difference between Jesus who is the Creator of every man and every man who was created by Him and in view of Him. If the Christian does not sing this glory of Lord Jesus, his praise is vain and his song is false.

The moment arrives when the Father, in his Wisdom, that is, in the Son, through the Holy Spirit, decides to create the universe. Everything is created in the Holy Spirit for his eternal Word. Not only was creation made by Him in view of Him, but also, the Word is life and light, truth and justice, love and peace of creation. But man let himself be removed from his Word. Since life and light are only in Him and only in Him they can be drawn, escaping from the Author of life and Light, indeed from life and from light, man has fallen into darkness and

death. If the Word had not assisted him with ever renewed eternal love and with divine truth, man would have lost himself in the falsity of his being and his work. Instead, thanks to his merciful goodness, the darkness has never been able to overcome the light and never hatred overwhelm love. There has always been on earth the true light that illuminates every man, even if on the part of man only glimpses were perceived and no longer the whole light.

The third glory of the Word is his Incarnation. He alone is the incarnate God, the Son of God who became man. Every man remains only man forever, never might a single man be said to be God. Now whoever wants to return to the fullness of light and life, of truth and justice, must let himself be redeemed, saved and sanctified by Him through the work of the Holy Spirit and the mediation of truth and grace of his one, holy, catholic and apostolic Church. We preach Christ, we welcome Christ, we let ourselves be regenerated in the waters of Baptism, we become the body of Christ, we are made partakers of divine nature and we begin the journey towards true salvation, which is in the possession of eternal light in Paradise, prepared for those who love the Word and from the Incarnate Word let themselves be sanctified. Mother of the Redemption, You have been preserved by the merits of Christ from every stain of sin and you have grown from light to light in his light. Ensure that we also live without sin for Him, in Him and with Him, and grow in light up to the eternal light.

**Msgr. Costantino Di Bruno**

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**"FEELING WITH THE HEART OF THE CHURCH"**  
**Reflections from H.H. Francis Speech at the Plenary Assembly  
of the Dicastery for Laity, Family and Life (16.11.2019)**

**O**n the occasion of the first plenary assembly of the Dicastery for the Laity, Family and Life, held on November 16, 2019, the Holy Father Francis gave a speech in which - among other things - valuable hints of reflection were offered on the note of the ecclesiality, which must characterize the feeling and action of any reality existing within the Church.

A fundamental indication is the following: "Feeling with the heart of the Church. Here is the future of the laity: feeling with the heart of the Church" (cit.). This basic attitude is the only one suited to the nature of ecclesial reality, the body of Christ the Lord and the sacrament of salvation for all mankind.

Above all, the Holy Father explains, feeling with the heart of the Church "involves an effort to get out of yourself and enter a new perspective, perhaps unusual for some of you. In the first place, it is a matter of moving from a local to a universal perspective [...] The Church is Catholic, she is universal and she is much broader, she has a greater soul, that is, she is "magnanimous", compared to my individual point of view. Therefore, "Feeling with the heart of the Church" means feeling in a Catholic, universal way, looking at the whole of the Church and the world and not just at a part" (cit.).

Going down to more concrete terms, the Holy Father explores the concept by explaining that to every baptized person it is always required the effort of going beyond his specific personal skills and his wealth of knowledge and experience acquired, in order "to take the perspective of the mother Church. The Church is a mother. Therefore, you too [...] are called to go one step further and ask yourselves, in the face of a pastoral project, a

challenge and a problem: how does the mother Church "see" this reality? How does she "feel" it? In this way you will be of help to the Dicastery, because you will know how to give the voice to the Church, having already purified and elevated in you the personal thinking and feeling until making it become fully ecclesial" (cit.).

The Church is a Mother. And the motherly heart of the Church manifests and reveals itself, in the voice of the Pastors, in front of which it is right for everyone to always maintain an attitude of confident listening and docile obedience. This is not for human reasons, but for faith in the one, holy, catholic and apostolic Church, or for the certainty of faith that, in the ministry of Bishops in communion with the successor of Peter, it is Christ himself, supreme Pontiff, who makes himself present within his people to teach it, sanctify it and lead it to eternal life (cf. *Lumen gentium*, 18-29).

Therefore, the exhortation addressed by the Holy Father to the Assembly of the Dicastery, made up of priests, consecrated persons and lay people, applies to all the faithful and to all ecclesial realities: "It is essential that each of you makes the heart of the Church his own. Making the heart of the Church your own" (cit.).

Being Church means denying yourself every day to take on the desires of the Holy Spirit, who lives, acts and works in the structures of hierarchical communion and guides the people of God through the voice of the sacred Shepherds.

Mother of the Redemption, your most pure heart and the most sacred heart of Christ your Son are a single heart with the heart of the Church. Ensure that it also becomes our heart.

**Father Davide Riggio**

**The  
Lord's Day  
ROMAN RITE**

**GRACE AND TRUTH CAME THROUGH JESUS CHRIST  
(II SUNDAY AFTER CHRISTMAS - YEAR A)**

**AMONG THE GLORIOUS PEOPLE DID I DWELL** (Sir 24.1-4.12-16)

In the New Testament, with the fullness of revelation, we know that Wisdom is the Holy Spirit, the supernatural and eternal Truth and Light. However, Wisdom is not independent, separate and detached from the Father. Wisdom is of the Father. In his eternal Wisdom the Father generates his eternal Son. The Father immerses the Son in his eternal Wisdom, the eternal Wisdom immerses himself in the Son and the Father through the Son, in the Holy Spirit, creates the visible and invisible universe, creates all that is outside the Mystery of the One and Triune God, which is an eternal mystery of unity and communion. Wisdom as divine light that illuminates men has its holiest expression in the Law. But is the Law sufficient for men? It is not enough. It is necessary that they are filled with Wisdom in order to know what the Lord wants and they also have the strength to carry out in full obedience what is the will of their God.

**FOR ADOPTION TO HIMSELF THROUGH JESUS CHRIST** (Eph 1,3-6.15-18)

Redemption is the greatest miracle of the goodness and merciful love of our God. With creation the Lord manifested all his omnipotence for Christ and in the Holy Spirit. God created us in his image and likeness, but outside of him and not in him. Only his only begotten son was generated in him. With the redemption the Father made us his adoption children, not outside, but in Him, since he made us his true children in his Son Christ Jesus. Not only that. He also made us participants in his divine nature. We were created through Christ. For Christ we have been redeemed. In Ch-

rist we have been raised to the dignity of being true children of the Father, through the work of the Holy Spirit. Today who denies or despises Baptism has understood nothing of its mystery. For this sacrament a man becomes part of the very God, is regenerated, sanctified, elevated, made a new creature and participates in the fullness of divinity, becoming part of the body of Christ Jesus. Baptism is the beginning of the new creation that must be accomplished with the glorious resurrection of the dead in Christ.

**HE RANKS AHEAD OF ME BECAUSE HE EXISTED BEFORE ME** (Jn 1,1-18)

Today the truth of Christ Jesus is strongly in crisis. It is neither confessed and nor professed according to fullness of science, knowledge, intelligence and wisdom. Yet it would be sufficient to recall what John the Baptist testifies of Jesus to make a substantial difference, of primary importance. "He is ahead of me because he was before me." Historically, John is six months ahead of Jesus. Eternally, before time, Jesus is before John because in his nature and in his Person he is God. Jesus is the Word who became flesh. The Word made flesh is the Only Begotten Son of the Father, generated by him in eternity. Jesus is true God. He is also a true man because the true God became flesh. The difference with every other man immediately emerges with divine clarity. Every man who sees the light on our earth is the work of the Word and also a son of Adam, that is, he was born in sin and needs to be redeemed.

*by the theologian,  
Msgr. Costantino Di Bruno*