

## APOSTOLIC MOVEMENT - PASTORAL YEAR 2019/2020

### Calendar of catechesis and spirituality meetings in the Archdiocese of Catanzaro-Squillace (2<sup>nd</sup> part: Foranies of Gimigliano and Sersale)

**GIMIGLIANO - "M.H. Saviour "** per month, 6.30 pm  
**Parish, America Avenue**

Catechesis: SATURDAY, 5.45 pm  
Spirituality meeting: 1<sup>st</sup> and 3<sup>rd</sup> TUESDAY,  
5.30pm

**GIMIGLIANO - "St. Mary Assumed"**  
**Parish, Cavour St.**

Catechesis: SUNDAY, 10.10 am, parish  
church;  
Catechesis: SUNDAY, 5.10 pm, "St. Ann"  
church (Cavorà pl.)

**ALBI - "M.H. Apostles Peter and Paul"**  
**Parish**

Catechesis: SATURDAY, 5.45 pm  
Spirituality meetings: one SUNDAY per  
month, 5.30 pm

**S. GIOVANNI D'ALBI - "St. Catherine  
V. and M." Parish**

Catechesis: WEDNESDAY, 5pm

**SELLIA - "St. Nicholas of Bari" Parish**

Catechesis: SATURDAY, 5.30 pm; SUN-  
DAY, 11.30 am;  
spirituality meetings: one THURSDAY

**SIMERI CRICHI - SIMERI Pl.- "St.  
Mary Assumed" Parish in SIMERI**

Catechesis: SATURDAY, 6.45 pm  
Spirituality meeting: 4<sup>th</sup> Sunday, 11.15 am

**SIMERI CRICHI - SIMERI MARE pl.-  
"St. Mary of life giving water" Parish**

Catechesis: 1<sup>st</sup> and 3<sup>rd</sup> SUNDAY, 6 pm;  
Parochial formation meeting for adher-  
ents: 4<sup>th</sup> SATURDAY, 6 pm  
Zonal/foranial adherents training meet-  
ing: 2<sup>nd</sup> THURSDAY at 6 pm

**SELLIA MARINA (URIA Pl.) -  
"Madonna of the Carmine" Parish**

Catechesis: 2<sup>nd</sup> and 4<sup>th</sup> SUNDAY, 6.30 pm  
spirituality meetings: 1<sup>st</sup> SUNDAY, 6.45  
pm

**SELLIA MARINA - "M.H. Rosary"  
Parish**

Spirituality meetings: 1<sup>st</sup> SATURDAY,  
6.15 pm (Calabricata pl. Church)  
Catechesis: 1<sup>st</sup> and 3<sup>rd</sup> SUNDAY, 4.30 pm  
(H.M. Rosary Church)

**CROPANI - CROPANI MARINA Pl.-  
"St. Anthony of Padua" Parish**

Catechesis: SATURDAY, 6 pm

**SERSALE - "St. Mary of the Carmine"  
and "St. Ann" Parishes**

Catechesis: TUESDAY, 5.30 pm (Mother  
Church)  
Spirituality meetings: A SUNDAY, 4.30  
pm (Mother Church)



## Here is the lamb of God!

In the Old Testament the Lord reveals his divine truth through words and works that are intimately connected. In the early days with a personal relationship. This is what happens with Adam, Cain, Noah, Abraham, Isaac, Jacob and Joseph. Starting with Moses, the divine essence of Creator, Lord, Almighty and Judge of peoples and nations, is manifested through his prophets. Without manifestation, revelation, inspiration and communication never might the Lord be known. The same creation that manifests and reveals the greatness of its Author, allows to know God by analogy, by reasoning, deduction and argumentation, but never through this way we might reach the knowledge of the most pure mystery of God which is of unity and trinity. For the full knowledge of the Lord we need Revelation and a continuous inspiration and light of the Holy Spirit. Without supernatural light God might never be known in the totality of his mystery. It also applies to Jesus.

The Apostle John through inspiration, manifestation and vision in the Holy Spirit contemplates the eternal Word, he sees him in eternity, before time, at the beginning of time, in history. In history he sees him as a Word who becomes flesh and comes to live among us full of grace and truth. He sees him as the only Revealer of the Father because he is the only one who is in the bosom of the Father, who knows the Father, who is eternal Light from the eternal Light of the Father. He sees him as his Only Son. This vision concerns the Incarnate Word and his

work among men. But who is concretely the Incarnate Word in history? Who is the Only Begotten Son who reveals the Father and transforms men into truth with the power of his grace? The Father who sends is also the Father who reveals and accredits. The first witness of the Incarnate Word is John the Baptist. He was sent by the Father to tell every man that Jesus is the Lamb of God who takes away the sin of the world and is the One who baptizes with the Holy Spirit. Then it will be Christ Jesus to manifest and reveal himself in his purest essence as the Son of the Father, through the Word and the signs that accompany him.

The Christian by baptismal constitution has become a new creature, son of the Father in his Son Jesus Christ, a participant in the divine nature and heir of eternal life. Even this invisible essence must become visible and must manifest itself in history. How might this happen? Producing works corresponding to the new nature created by the Holy Spirit in the sacraments. As the Father visibly manifests his invisible eternal and divine mystery, as Jesus through his life manifests his being true Son of the Father and his true Messiah, so also the Christian must manifest the invisible. If the invisible does not become visible on a daily basis it is a sign that he has returned to the flesh again. The flesh manifests the flesh, the new creature reveals its new essence. Virgin Mary, Mother of the Redemption ensure that every disciple of Jesus visibly manifest the invisible light of Christ the Lord.

**Msgr. Costantino Di Bruno**

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## REMINDING, WALKING TOGETHER, PROTECTING Reflections from H.H. Francis' Speech at the Peace Meeting (Hiroshima 24.11.2019)

In the collective imagination, the coastal city of Hiroshima, in southern Japan, hit by the atomic bomb on August 6, 1945 - together with Nagasaki, which would have had the same fate three days later -, has become one of the symbols of the horrors of the Second World War and of the destructive madness to which humanity can reach, when scientific and technological progress is not governed by wisdom. In this place - where, about 75 years ago, "everything was devoured by a black hole of destruction and death" (Speech) -, Pope Francis, as part of his apostolic journey to Thailand and Japan (19-26 November 2019), wanted to stop "as a pilgrim of peace, to remain in prayer, remembering the innocent victims of so much violence, bearing in the heart also the supplications and aspirations of the men and women of our time, especially the young, who wish peace, work for peace and sacrifice themselves for peace" (Speech). By making himself "the voice of those whose voice is not listened to" (Speech), the Holy Father made a strong appeal, first of all, to those who have government responsibilities and, secondly, "to all men and women of good will" (Speech).

The Holy Father addressed the former a severe warning that the use of "nuclear war intimidation as a legitimate appeal for the solution of conflicts" ceases (Speech). Therefore, he reiterated forcefully "that the use of atomic energy for war purposes is, today more than ever, a crime, not only against man and his dignity, but against any possibility of future in our common

home. The use of atomic energy for war purposes is immoral, just as the possession of atomic weapons is immoral" (Speech).

To the latter, however, Francis handed over three "moral imperatives", three verbs that indicate a direction, towards which to move to build a future of peace. The first of these verbs is remembering. "We cannot allow" - the Pope said - "that current and new generations lose the memory of what happened" (Speech). The meaning of such a recommendation is easily understood. If history, properly understood and interpreted, is a teacher of life - as Cicero already claimed - the constant listening of its lesson, can help to understand what to do to avoid mistakes made in the past by imitating virtuous examples.

However, historical memory alone is not enough. In fact, it is also necessary to walk together, or "to walk united, with a look of understanding and forgiveness [...] becoming instruments of reconciliation and peace" (Speech). For this reason, we must also be able to protect each other, recognizing ourselves "as brothers in a common destiny" (Speech). At this level, the commitment to peace affects our daily lives, our inner world, the relationships we live daily, starting with the family. Understanding, forgiveness, reconciliation and mutual protective attention, cultivated as constant attitudes, thus become the means by which we bring our contribution to peace in the world, recognizing us as children of a single Father, supported by the maternal intercession of She whom we invoke as Queen of the peace.

**Father Davide Marino**

## The Lord's Day THAT HE MIGHT BE MADE KNOWN TO ISRAEL ROMAN RITE (II SUNDAY O.T. - YEAR A)

I WILL MAKE YOU A LIGHT OF THE NATIONS (Is 49: 3.5-6)

God, the Lord and Creator of heaven and earth, constituted Christ Jesus his Messiah, Light of the nations and Light of peoples. We know that all nations are shrouded in a cover of darkness. Christ the Lord is the only one who can free from this darkness of idolatry and great immorality. Christ Jesus constituted his Apostles the light of the nations and light of the peoples. It is they who must bring their light to every people, nation and language. How will they do this? Becoming nature of light as God is nature of Light, Christ the Lord is nature of Light in his divinity, also becoming in his flesh nature of Light through the power of the Holy Spirit. Every disciple of Jesus receives the Holy Spirit from the Apostles and grows from light to light. By progressing from obedience to obedience, he too becomes the nature of light and can illuminate the world, attracting it to Christ the Lord, making it the body of his body, life of his life and light of his light.

SANCTIFIED IN CHRIST JESUS (1Cor 1,1-3)

It is right to make a subtle and delicate distinction, often neglected or presupposed, but in the things of faith nothing must be implied, nothing presupposed, forgotten and neglected. The vocation of every man is to holiness. One becomes a saint in Christ Jesus in the waters of Baptism through the work of the Spirit of the Lord. We are made children of God in his Son, heirs of eternal life, new creatures and partakers of divine nature. But all this great mystery that takes place in those who are regenerated can be compared to a very small seed

that is thrown on the ground. It must sprout, develop and grow if it wants to bear much fruit, if it intends to reach full sanctification in Christ. With baptism we are torn from the field of the prince of the world and transferred into the body of Christ. In this body we must sink our roots if we want to reach the perfection of our vocation.

HE IS THE SON OF GOD (Jn 1,29,34)

In the Prologue of his Gospel, the Evangelist John spoke of the Word that is in the beginning with God, that is God in the beginning. He also said that the Word is life and life is the light of every man. Then, he added that the Word became flesh and came to dwell among us full of grace and truth. He concluded that no one knows God, but only the Only Begotten Son of the Father, his Word and it is He who reveals him to us. But who is this Word? How can we know this Only Begotten Son of the Father who made himself flesh? Not only does the Father give us his Only Begotten Son, he also makes him known to us and for this reason he sends John to reveal this very high mystery. The Son of God who came into the flesh is Jesus of Nazareth. Why did he come in the flesh? To take away the sin of the world. He is the Suffering Servant prophesied by Isaiah. He comes to atone for the sins of humanity, taking them on himself and affixing them in his body on the cross. John the Baptist reveals that the Lamb of God is the Son of God and his Beloved.

*by the theologian,*  
**Msgr. Costantino Di Bruno**