**Year XXXIV n. 17 13 August 2017**

**Despite your many sorceries**

The ancient man was convinced that magic could have saved him from all danger. The historical truth is quite different: *"And mockeries of their magic art*[***\****](http://www.usccb.org/bible/wisdom/17#27017007-1)*failed, and there was a humiliating refutation of their vaunted shrewdness. For they who undertook to banish fears and terrors from the sick soul themselves sickened with ridiculous fear"* (Wis 17: 7-8). Today, the place of magic was taken by science and technology. The same truth is also applied for science: *"Its discoveries and inventions fail."* There is no certainty of salvation coming from science. It is an instrument in the hands of man, whom in turn is in the hands of his Creator. It suffices that his Creator leaves man to himself for a moment and man and science vanish into thin air. In addition, if the man is depraved his intelligence, even his intelligence proves to be depraved, capable of any misdeeds and abominations. Moreover, since intelligence knows how to overcome intelligence and science how to break down science, there is a weak spot in every discovery of science, from which all its failure could arise. Every day history testifies that science is truly fallacious. It does not give any guarantee of infallibility.

What the prophet announces to Babylon, a powerful city that trusted in its magic, applies to every nation, city and man that trusts in his science: "*Now hear this, voluptuous one, enthroned securely, Saying in your heart, “I, and no one else!**I shall never be a widow, bereft of my children”—Both these things shall come to you suddenly, in a single day: Complete bereavement and widowhood shall come upon you Despite your many sorceries and the full power of your spells; Secure in your wickedness, you said, “No one sees me.” Your wisdom and your knowledge led you astray, And you said in your heart, “I, and no one else!” But upon you shall come an evil you will not be able to charm away; Upon you shall fall a disaster you cannot ward off*" (see Is 47: 1-15). Translated, this prophecy has only one meaning: all that man trusts - science, technology, military or economic or commercial powers, wealth - will never save man either from death, of from ruin or from destruction and devastation, or from the end of his glory and power.

There never existed nor will ever exist immortal kingdoms and civilizations, imperishable nations and peoples. Where sin reigns, man is always in the non-natural ability to use mind, heart, intelligence, decisions according to truth. It suffices one wrong decision and it is ruin. When man makes of his science his God, he does nothing but repeat what the ancients did with their magic. It was their God. We know that before the only living and true God, that is the Father of our Lord Jesus Christ, there are no other gods because they do not exist. Science is a gift from God as well as intelligence. For science and intelligence to work for good, a third gift is needed, which is the science or wisdom of the Holy Spirit. This gift is given to whoever believes in God and dwells in his Commandments, faithfully observing his Law and listening to his Word. When man does not live with his Creator and Lord, because he does not obey his Word, wisdom is not given and science and intelligence are put in the service of foolishness, that produces all the fruit of death.

That there is no salvation from science and human intelligence is attested by another truth that also comes from history. Since every man is endowed with science and intelligence, every man is god before every other man. Since a god can be more intelligent and smarter than another god, the most cunning and intelligent god, will always find the way to overthrow the god who is believed to be more cunning and more intelligent. This only principle would be sufficient to understand that salvation can only come from the Lord. Great kingdoms, great nations, every little or great man are warned. Science, strength, power, offense and defence weapons might never save him. A wiser and wittier god could rise capable to send to ruin or bypass all the structures he trusts in.

On the contrary, who trusts in the Lord will not be disappointed. He is never self-proclaimed god, nor does he worship as his gods science, wealth, technology and power. Neither will he worship another man as his god, but will strictly observe the first commandment: *"I am the Lord your God. You will have no other god before me."* Since today man has excluded the only God and Lord as his one and only God and has raised in his place a multitude of false, liar gods, created by his mind, there is no more salvation for him. Either he puts back the true God, that is only the Crucified Christ, in his place and prostrating, lends to him the adoration of the most pure obedience, or there will be no future. Man will be devoured by the gods he created as in ancient times the nations were devoured by their own spells.

Virgin Mary, Mother of Redemption, Mother of the so much hated God by man today, help Christians so that at least they are not ashamed to manifest to the world their faith in the one true God that is the Crucifix. Either we give the world our true faith and we will help it to be saved, or we will be the greatest enemies of humanity, because we hide it the way, the only way, of its true salvation and redemption. Mother of God, do not allow us to be stained with such a great sin. Make us true witnesses of the Crucifix.

***Father Costantino Di Bruno***

**The particular vocation of the catechist**

Reflections from the Message of H.H. Francis at I International Symposium on Catechesis (Buenos Aires, 11-14.7.2017)

One thing that strikes in Pope Francis' discourses on catechesis is that this is not defined, but described, since dimensions, aspects, potentials, difficulties and tasks are revealed of it. One has the same impression also when the Pontiff refers to and speaks of some active members of the catechesis itself, that is, catechists. Then, it emerges that for Francesco the catechist must make this form of communication and testimony of the faith meaningful, beautiful and attractive, since it is a pillar for the education of Christian life. We can say with simplicity that it is difficult to find other areas in the life of the Church where it is possible to verify together the development of the doctrine, the pastoral practice of the community and the growth of the individual faithful as the catechesis permits it.

The last July message that the Holy Father addressed to the International Symposium on Catechesis, by style and content, reminds to the mind and heart of his beautiful speech addressed to the catechists on the occasion of the September 2013 International Congress on Catechesis. What have these two pontifical interventions in common? What does one add to the other? It seems to me that the terms *testimony, mission*, *and gift* are the guiding principle of Pope Francis's catechetical thinking, but one that has a single denominator: personal, strong, true and significant experience, with the Lord Jesus. In fact, both the Message and the Discourse begin, by presenting in the Franciscan spirit the vocation and mission of the catechist. Drawing on the well-known expression of the Poor Man of Assisi, namely, that of *"Always preaching the Gospel and, if it were necessary, even with words"*, the Pope combines proclamation and testimony, meeting with Jesus and the evangelizing mission. In essence, the testimony of Christian life is already a proclamation, just as the explicit announcement gives greater light and evangelical significance to the testimonial action. It seems to me to hear in the Pope's words the echo of the expression of Pope Paul VI who affirmed that the contemporary man listens more willingly to the witnesses than the masters, or if he listens to the masters, he does it because they are witnesses.

We can say that the *Speech* of 2013 is the theological foundation of the vocation and mission of the catechist, while the *Message* to the Symposium offers above all some indications and more concrete aspects and thus in-cultured, absorbed, of catechesis as a service to the ecclesial mission. Even the formal aspect of the Papal *Message* follows that of the 2013 *Speech*; in fact, three are the points through which Francesco outlines the mission of the catechist.

Since catechesis is not a work, as it is not an external task to the person of the catechist, he must feel his service to the Word of God as a *special vocation* that is concretized, we would say with Saint Paul, in transmitting the gift of faith that the catechist himself has received. The announcement of the Gospel, its essential and profound message of new life and salvation that has gradually changed the existence of the catechist, is the same message that the catechist must constantly make resonate in the everyday life. This movement of "receiving and giving" remembers that "systole and diastole" movement so dear to the Holy Father and brought back into the Speech of 2013 as it reminds that the catechist lives in this dual movement of union with Jesus and meeting with the other, faith received and faith given, union with the Master and union and testimony of life with the brothers. If one of these two movements is missing, Francesco reminds, the heart no longer beats and the vocation and mission of the catechist die. According to Pope Francis, the cultural space in which this dual movement of faith finds potential expression is *Popular piety*, which in the work of evangelization and catechesis is of great importance. This is because when the Gospel is in-cultured, absorbed, in a people, in its cultural transmission process, it also transmits faith in ever-new ways; so in popular piety it is possible to grasp in a particular way the mode through which the faith received is embodied in a culture and thus it continues to be conveyed to future generations. This is why popular Piety has its evangelizing force, as it enriches the witness of Christian faith with new symbols, new eloquent expressions and a "new flesh" to convey the Word of God (cf. EG 167).

The second point calls the attention to the need for the catechist to always be *from Christ and with Him*. The catechist is indicated by the way of the imitation of Jesus' *style*. As Jesus did not have his own autonomous thoughts, ideas and words, so a catechist cannot start from thoughts or proper tastes to carry out his evangelizing mission. Just as Jesus retreated to pray and put himself into a deeper communion with the Father in the Holy Spirit, so the catechist must have special moments of personal prayer during which he learns to stand with the Lord Jesus and, fortifying himself in the Spirit, he learns and personally experiences the beats of the heart of Christ, who still wants to speak and work in the person of the catechist. All this always comes within that dynamism of receiving and giving that must characterize the life of every disciple of the Lord. The expressions the Pontiff uses appear to be alive and effective. Being with the Lord Jesus for the catechist means always letting himself be met by Him as if it was the first time, it means letting himself be looked from his eyes, for his glance makes the heart burn with true, authentic love that leads to speak of Him, to announce the Gospel of salvation, almost be concealed so that the Master and His Word appear and fill the heart and life of every believer.

The third point of the *Message* refers to the *creativity* of the catechist. The style of Jesus, who discerned how to wisely mediate the Word of the Father to his contemporaries, encourages catechists to know how to identify new forms and signs of Gospel communication: knowing how to change, to adapt, to make the one and only immutable Gospel of Christ closer, attractive and desirable seems to be one of the most relevant pastoral needs. Here is why the Holy Father wishes catechists to pay special attention also to the way of beauty (via *pulchritudinis*), hoping to promote the use of the arts in the evangelizing work, in the vastness of its manifold expressions, in order to convey the faith in a new parabolic language (cf. EG 167). Nevertheless, as in the beauty of parables recounted by Jesus, the beauty of the truth of God is manifested, so every catechistic creativity, in order to communicate the beauty of the mystery of Christ, must be the result of the presence and action of the Holy Spirit in the heart of the catechist. This presence convinces him of a great truth: where he goes, with faith and love, to announce the Gospel, it is the same Spirit that precedes, accompanies him and fosters the work, just as he did through the Virgin Mary in house of Zachariah and Elizabeth.

*Father Flavio Placida*

**O YOU OF LITTLE FAITH, WHY DID YOU DOUBT?**

**(XIX Sunday O.T. Year A)**

**A LIGHT SILENT SOUND (1Kings 19,9a.11-13a.)**

Elijah is a strong, resolute prophet, always defending the purity of faith in the God of Israel, the only living and true God. The Spirit leads him to Mount Oreb. Here the Almighty God, who spoke with Moses from lightning and thunder, is not manifested as a stormy wind, or as an earthquake or as a fire, but in the whisper of a light breeze. The Lord begins to prepare his people. Tomorrow will have to talk to it from the humility of the flesh and from a Pierced one on the wood of a cross. Only the Lord can in his wisdom think of speaking to his people through a Crucifix, or better yet through his Only Son and moreover Crucified by his own people. Whoever lets himself be spoken by Him comes into the truth of his life and is saved. But whoever rejects him or does not let himself be spoken by him, he has no hope of salvation. He will speak well of God to men for their redemption, only whoever knows how to hear the Crucifix.

**FOR THE SAKE OF MY BROTHERS (Rm 9: 1-5)**

If Jesus saved Paul, he can save all his people. If Jesus became cursed with men to redeem man, Paul also wants to be separated from Christ for the conversion of his people. For this cause he is ready to give his life, to let himself be *"departed"* from Christ. This same love should animate every disciple of Jesus and each of his missionaries. Before the world's salvation everyone should show the same love. Now we know why Paul strives and struggles and why he has in his heart the desire to consume all of himself, being spent more and more for the redemption of hearts. He gave life to Christ. Let Christ do whatever he wants, provided that it is always and only a price to redeem some soul and offer it to God. When we speak from the depths of love and offer life to Christ, no conditions are placed to the Lord. Life is given and that is enough.

**TRULY, YOU ARE THE SON OF GOD (Mt 14: 22-33)**

Without Jesus on the boat of the Church, this remains immersed in the waters of the world. She will never reach the shores of Paradise or those of the truth of Christ the Lord. Jesus is the heart, soul, mind, thought, truth, light, holiness of the Church and her life. With faith in the Word of Jesus you can walk on the waters, provided you believe from start to finish. Today, this is the danger that risks of seriously damaging the Church. Many of her children have lost faith in Christ and are drowning in the waters of the world. If one asks for help, Jesus saves and it is then that one might make a solemn profession of faith in his truth. If he does not ask for help, because he no longer believes in Him, he is sinking into the sea of ​​the world and swallowed up by it. We know that today Jesus is no longer believed in his truth and has been downgraded to a man like the many men that have followed in history. The situation is seriously grave: we sink, because we lack real faith. Being without Christ, we cannot either reach him or take him with us on our boat.

**HAVE PITY ON ME, LORD, SON OF DAVID!**

**(XX Sunday O. T. Year A)**

**FOREIGNERS WHO JOIN THEMSELVES TO THE LORD** **(Is 56, 1.6-7)**

God calls Abraham because through him, in his offspring, he must be recognized and adored as the true God and Lord, the only Creator of every man. Every stranger, who is already the son of God by creation, must become his son through adoration. God makes no distinction between a son of Abraham and a son of Adam, they are all his children by creation. However, every son of Abraham has this very high mission: making the true God be known to every man, inviting him to adhere to Him. Today, this truth must be shouted to the Church. She has been sent to make the whole world and every man, know the true God, the only true God who is the Crucifix. If she does not live this mission, she has no reason to exist. Today, this is the most harmful and devastating self point of reference. The true ruin of the world is the closure of the Church in herself. The Church exists to call the world to God, not to ratify the falsehood of the gods of the world.

**THE GIFTS AND CALL OF GOD ARE IRREVOCABLE (Rm 11,13-15,29-32)**

The structure of religion has changed with Christ. One is no longer of God by birth from Abraham. He is God's by a personal choice. Christ is preached, the Gospel is proclaimed, the Word is welcomed, one lets himself be baptized and becomes a people of God, in Christ, with Christ and for Christ. This new way of salvation is open to every man. Every man of every nation and language, race, or people can run through this way. Paul says the truth in this. The gifts and the calling of God are irreversible. But the structure of the way to gain access to faith in Christ changes. Everyone is responsible for his call to salvation. No one might decide for the other. The first Christian community is all made up of Abraham's sons. Now it is up to every man and no longer to the people to be converted. Will there be a conversion of all Abraham's children to Christ at one time? For Paul this day will come. When it happens it is in the mystery of God and in the heart of Paul.

**WOMAN, GREAT IS YOUR FAITH! (Mt 15: 21-28)**

The Cananean woman is in all like Lazarus, the poor. As This did not want what was above the rich man's table, but only to be treated like a dog: being able to pick some crumbs. Jesus admires the woman's faith and gives her the grace. From this evangelical tale we must learn: insistence in prayer. You never have to give in to the request. We must stop only when grace is granted. Always knowing how to be contented with the crumbs of the grace of Christ the Lord. You do not go to him to ask for everything, but just what is strictly necessary to live. For everything else the Christian knows to carry his cross. One has to ask for others for great love. When we see that the brothers need some crumbs of grace, we must run to the Lord and insistently asking him with great love for them. Prayer that flows from our love for others is always fulfilled. It is perpetually listened to. Praying for love, faith, insistence, never desist or surrendering is the way to obtain all grace.

**Apostolic Movement: Final Report on the service carried out**

**in the Catanzaro-Squillace** **Archdiocese** – Year XXXVIII-2016/17 (Part 4 of 4)

The members of A.M. have been present in the various parish operating areas: evangelization, catechism and catechesis, liturgy and sacraments, pastoral counsels, caritas, volunteering and missionary action, pastoral of the sick, youth pastoral...

Fr. Franco Bruno has held some evangelization music events in collaboration with the youth of the Apostolic Movement: December 4, in the parish of S. Barbara in Davoli; December 26, in the parish Mary Mother of the Church (Pl. S. Ianni) in Catanzaro; on January 3rd, in the parish MH. Rosary at Sellia Marina; on January 15, in the S. Joseph parish in Catanzaro; March 19, in the parish of S. Mary of the Peace in Satriano by the sea; May 28, in the parish of S. Mary della Pietra in Petrizzi; July 22 in the parish Mh Rosary in Catanzaro Sala.

The master Marianna Monterosso directed a "Christmas Concert", together with the musicians and the choral Mother of the Redemption, on January 8, in the St. John parish in Catanzaro.

The lay Consecrated of the Secular Institute *"Mary Mother of the Redemption"* throughout the pastoral year, animated Eucharistic Adorations, which were held at various parishes in the city. They animated the first day dedicated to the solemn celebrations in honour of St. Francis of Paola, in the St. Barbara parish in St. Francis, with the recitation of the Holy Rosary, the Eucharistic Adoration and the Mass celebrated by Fr. Domenico Concolino. On February 2, Day of consecrated persons, they attended the Cathedral at the celebration of the "Presentation of Jesus at the Temple".

Catechesis, meetings of spirituality, conferences, the Apostolic Movement periodical, the web site www.movimentoapostolico.it - ​​in which it is possible to find the writings of the Inspirer and the aids for the formation edited by Monsignor Di Bruno - are some among the Tools used by the AM to convey the faith. We employed modern means of broadcasting such as Facebook, Twitter, Google Plus and Instagram, by means of foreign languages ​​(English and French).

In February, Fr. Francesco Brancaccio visited the Adherents and Assistant Priests of the Apostolic Movement in the dioceses of Douala (Cameroon) and Pointe-Noire (Republic of Congo), at the invitation of local bishops, to support the work of formation and Mission and intensify comparison with the Central Seat. On the occasion, he brought some aids to the local communities.

"The Remembrance and Proclamation of the Gospel" through the media: it was the experience lived for the third consecutive year by Fr. Francesco Cristofaro, author and conductor of the television program of cultural and religious deepening "In the faith of the Church" aired on Tuesdays at 4pm on *PadrePioTv*. In this work, Fr. Cristofaro also availed himself of the collaboration of some adhering members and assistants of the Apostolic Movement.

## May the Virgin Mary, Mother of the Redemption, together with the Angels and Saints, keep watch over the Inspirer and Founder of the Apostolic Movement, on the President, on the Priests and Assistants, on the lay Consecrated, on the Deacons, on Responsible members, on the Diocesan and Parish Secretaries and on all the Adherents and Candidates. May the Apostolic Movement be faithful to its mission of "evangelization".

## The Dioc. Eccl. Assistant The Diocesan Secretary I Diocesan Responsible

## Fr. Francesco Brancaccio Prof. Concetta Silipo Dr. Luigi Bigagnoli

## Prof. Adele Pelaggi

**MODEL AND EXAMPLE...**

You are all pure,

all beautiful, chaste...

Mary,

Mother of the Church.

We invoke you

and you come to our aid;

we ask for your mercy

and you support us.

You are our guide;

you are our hope,

our yes.

We ask you, Mother:

make us grow in the hearing of your Son Jesus.

Like you,

we want to love,

forgive,

obey.

Together with you it will not be difficult.

It suffices to say yes as you said it.

You are the one that has always obeyed,

doing the will of the Lord,

even when the sword

transfixed your soul

at the foot of the cross.

You are the chosen of the Father,

the Bride of the Holy Spirit,

the Mother of Jesus and our Mother.

You cannot pray

with sin in the heart,

with hatred in the soul,

with rancour in the spirit,

with thirst of evil and vengeance.

You are the Woman rich in faith,

full of love and forgiveness.

You are the one who prays for sinners

and who always intercedes

for the conversion of the world.

We want to imitate you

in faith and in prayer,

in your virtues,

in your great mercy.

Like you,

we too want to live the Word of Jesus

To be together with you in the Kingdom of Heaven.

***Maria Marino***