

Notes - That devouring thirst for infinity ... Young people and faith

"Insensitive, apathetic and listless". Thus, young people can often appear in the eyes of an adult. Yet, if you manage to bypass this rind, this apparent indifference towards anything that looks different from the screen of a Smartphone, you can realize how sensitive, passionate, eager to know and do, in a word, how much, really, deeply young may be the heart of a young man.

The young are diviners of light. They have a devouring thirst that they are often forced to appease with what the world passes to them; surrogates, palliatives, scraps that can make one get sick, even be killed, but that certainly are not able to extinguish their true thirst, which is a thirst for infinity. I claim to say it not because I am a priest; but because I was - and I still believe, somehow, to be - a young, thirsty, even me, of light and of infinity. The young are diviners of infinity. They are equipped with very sensitive antennas for all that is beauty, truth and love. Of course they can be deceived, misled, led to deviate on things that are presented as such. But it is even more certain that they know how to capture their essence when they are given to them. They know how to be passionate, until they let themselves be raised by them. This is why when they are given the chance of an authentic encounter with Jesus, the Lord, He who is Beauty, Truth and Love are kidnapped by it.

The Lord is beauty that seduces and saves. An exciting and disarming beauty. A Christian community in which Christ is truly present is a community that attracts young people, because they rediscover this beauty to which the heart yearns. It is a beauty that is reflected in the har-

mony of fraternal relationships, in the joy of singing, in a sober and measured liturgy, which is a space for encounter with the Mystery of God, in the experience of gift and attention to others, especially to the more needy, in initiatives that communicate the Gospel with a current language without adulterating the truth.

The Lord is truth and light that man needs to live, as a plant needs the sun. We often think that to attract young people we must lower the bar of the proclamation, sweeten the pill, moving forward the strongest contents. But, in this way, not only is the Gospel deprived of its saving power, but also of its attractive force. The young heart is not made for lukewarmness, it is bold, thirsty for adventure. The radical proposal of the Gospel attracts, because it opens to an adventure to be lived struggling, with the help of grace, for that overcoming of oneself called conversion, from which a new person is born, strong in the evangelical virtues and in the Spirit, on the never predictable paths of evangelization. The failure of so many youth pastoral ministries lies precisely in the lack of fidelity of proclamation to the integral truth of the Gospel, in all its aspects of faith and morality.

But above all, what the young heart cannot resist is Love. The love of Christ, a love that the world does not know and cannot give. A love that is always present, that consoles, that raises, that corrects and supports, that gives hope for the future, because it is a certainty that we are not alone. Even the hardest reproach, the most vigorous correction, if they are sustained by love - and only if they are sustained by a great love, the same love of Christ - are a medicine that cures. You do not "lose" a young person if you announce the truth firmly. He is lost if behind that firmness there is not the same love with which Christ loves him, a love willing to give life for him. I testify to all this because it is my history and the history of many other young people. Through the Apostolic Movement - and in particular its founder - I was met by the beauty, the truth and the love of Jesus. Beauty, truth and love that raised me, making me know the maternal face of the Church and keeping in my heart the germ of the vocation, until the time of its flourishing.

Father Davide Marino

In the name of the Father and of the Son and of the Holy Spirit

The Apostles must go to the world, make disciples of all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit. The Father is eternal love. The Son is grace and truth. The Holy Spirit is communion. They must baptize peoples in the love of the Father, in the grace and truth of the Son and in the communion of the Holy Spirit. Immersed in the eternal, universal, divine and most perfect love of the Father, the disciples must manifest to the world all the power of this love. All their life must be transformed into a single act of love. The eternal love of the Father is always and only a most pure act of love. He is love in his nature and the love that is his nature is taken by the will and transformed into life inside and outside of itself. Even the Christian must become the nature of love. This is why he will never have to leave the Father's love. If he goes out, he will return to being a nature of flesh and naturally he will work evil, he will hand himself over to sin, he will hand his life over to injustice.

The Son is grace and truth, light and eternal life, which must be perennially donated to create grace, truth, light and eternal life. When a man is baptized in the Son, his life must become one single act of salvation and redemption for the whole world. His mission is not artificial, it is natural. The mission is the very life of Jesus. He is in Jesus, he becomes Jesus and produces the fruits of Jesus. Jesus is the gift of the Father for the salvation of the world. In Christ, the disciple is the gift of the Father for the salvation of his

brothers. If the disciple is immersed and remains perennially in Christ, he becomes an effective gift of salvation and redemption. On the other hand, if he comes out of Jesus, he is transformed not only into an ineffective instrument, but to the ineffectiveness he also adds a force contrary to the redemption and salvation that arise from the scandal. From a bearer of salvation, he becomes a creator of non-salvation. Instead of attracting to Christ, he leads away from Him. The disciple is the way to Paradise, out of Christ he is the way of perdition.

The Holy Spirit is communion. The disciple who immerses himself in the Holy Spirit immediately becomes an instrument of reconciliation, forgiveness, peace, love, truth, holiness, union, sharing and solidarity among his brothers. On the contrary, if he comes out of the Spirit of the Lord, he detaches himself from Him, the works of the flesh that dissolve all good, all peace and all communion start to appear in his body. Whoever wants to be communion with others must be perennially immersed in the Spirit of the Lord. In the communion of the Spirit he lets himself be guided and moved so that he becomes a true creator of new life in the world. The three immersions, in the Father and in the Son and in the Holy Spirit, must be a single immersion without ever coming out of it. The Blessed Trinity must be his temple and his perennial home. Mother of God, teach us how to remain immersed in our God as you have remained and are eternally enveloped in the divine and eternal light of the Blessed Trinity.

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THE HARMONIOUS CONNECTION AND COMPLEMENTARITY AMONG CHARISMAS IN THE CHURCH

Reflections starting from the Letter "*Iuvenescit Ecclesia*" of the Congregation for the Doctrine of the Faith (05.15.2016)

Some time ago, the Congregation for the Doctrine of the Faith sent the Letter *Iuvenescit Ecclesia*, on the relationship between hierarchical and charismatic gifts, for the life and mission of the Church, to the Bishops of the Catholic Church.

In the introduction a datum is reiterated: the Holy Spirit renews, guides and edifies the Church "with different hierarchical and charismatic gifts", for her edification and for the carrying out of her mission in the today of history (IE, 1). The Aggregations of the faithful, the ecclesial Movements and the new Communities, more recent realities, which are added to the traditional aggregative realities, constitute "a great resource of renewal for the Church", "a providential response aroused by the Spirit of God", of "strongly dynamic realities, capable of arousing particular attraction for the Gospel". Risen from a "shared charisma", they tend to have the "same general apostolic end of the Church". "Faithful of different states of life: lay people, ordained ministers, consecrated persons, thus manifesting the multifiform richness of ecclesial communion, may be a part" of these aggregative realities (IE 2).

The text recalls the biblical datum: charismas are "particular gifts that the Spirit distributes as he wishes" (1 Cor 12,11), for the edification of the body of Christ, as indicated by "the two more explicit texts" (Rom 12, 4-8; 1 Cor 12: 12-30) that use the comparison of the human body. They are given "for the common good", they have a destination for the edification of all", "serving one another" (1 Pt 4:10). Therefore there is no contrast among the different charismas, but rather a

harmonious connection and complementarity (IE, 7). Nor can there be antithesis between the hierarchical and charismatic gifts, because they "have the same origin and the same purpose", that is, the edification of the Church: "The Spirit [...] guides the Church towards the whole truth (cf. 16.13), unifies her in communion and service, constructs and directs her through the various hierarchical and charismatic gifts and enriches her with his fruits (see Eph 4,11-12; 1 Cor 12: 4; , 22)" (LG 4). St. John Paul II insisted on the principle of the "co-essentiality" of these gifts and Pope Francis recalled "the harmony" that the Spirit creates among the different gifts (IE 10). In fact, thanks to the "hierarchical gifts is ensured, throughout history, the offer of the grace of Christ in favour of the entire People of God", which all the faithful are called to welcome to correspond to it personally in the concrete circumstances of their lives. Therefore, charismatic gifts are freely distributed by the Holy Spirit so that the sacramental grace bears fruit in the Christian life in a diversified way and at all its levels (IE, 15).

If on the one hand the decisive task of discernment by the ecclesiastical Authority emerges - see the "criteria for the discernment of the charismatic gifts" (IE 18) - on the other there is the commitment of "taking care" of the received charisma. Let us invoke the Virgin Mary, so that "the charismas abundantly distributed by the Holy Spirit among the faithful may be readily welcomed by them and put to good use for the life and mission of the Church and for the good of the world" (IE 24).

Father Gesualdo De Luca

The
Lord's Day
ROMAN RITE

IN THE NAME OF THE FATHER AND OF
THE SON AND OF THE HOLY SPIRIT
(Most Holy Trinity - Year B)

IN THE HEAVENS ABOVE AND ON
EARTH BELOW (Dt 4,32-34.39-40)

Not only does the Lord reveal himself to the children of Israel as the Almighty one, the One that governs creation according to his will; but also as the God in whose hands every man and his present, past and future history is. Not only is He the Omniscient, he is also the Omnipresent. He is in heaven and on earth. He is above the heavens and in the abysses of the sea. He is in all of his creation. He is the Immense and the Infinite. He knows no limits in his rule over the children of men. For the sons of Israel to bear witness to the truth of their Lord, they must do only one thing: observing the Law of their God. The other peoples, seeing the goodness of the Law, the love that flows from it, will confess the goodness of their Lord. This modality applies to every disciple of Jesus. Even the Christian is called to show the difference between Christ the Lord and every other man, by living the Gospel. The world will see and confess the difference.

HE BEARS WITNESS THAT WE ARE
CHILDREN OF GOD (Rom 8: 14-17)

The Holy Spirit must not only generate us in the waters of baptism as true adoptive sons of God, making us partakers of his divine nature. Every day, He must also convince us that we are truly children of God. If we are true sons of the Father, we must live as his true sons. The Holy Spirit will also give us this strength if we ask it to him without interruption. Rather, Jesus teaches us to ask the Father for the Holy Spirit in the prayer. The Father will always pour him out without measure; growing in him,

we grow as true sons of the Father and we will love as the Father. We will also grow as the true body of Christ and we will live his mission with the same zeal, the same love and the same obedience. If the Spirit fades within us, we will lose faith in sonship, we will live as if we were Fatherless and as if we were not the true body of Christ to fulfil his mission of salvation.

I AM WITH YOU ALWAYS (Mt 28: 16-20)

The mission of the disciple of Jesus is possible only on one condition: that Christ and the disciple are eternally one, just as Christ and the Father are one. Christ was able to fulfil his mission because he was always in the Father, obeyed the Father, fulfilled the will of the Father, the Father acted through him with all the power of his divine omnipotence, which is omnipotence working in the spirit, in the soul and in the body of man. The Father always acted in Christ Jesus with the Holy Spirit and his every gift and charisma, so that Jesus brought to fulfilment all his ancient and new Word. If Jesus works in the Father and for the Father, can the disciple be without Christ and hope to work salvation? It is an eternal truth. Jesus will always be with the disciple, but if the disciple is always with the Master. If the disciple, like Judas, leaves the Cenacle, it is darkness outside. It is the darkness of the vanity of the work. Today, it would be right for every disciple to verify whether he truly is with Christ, as Christ was with the Father. He would discover the causes of his multiple missionary failures.

by the theologian

Father Costantino Di Brunó