

"THE JEWELS OF JESUS". Resonances from the meeting of young Italians with Pope Francis

"You took to the road and you came to this meeting. And now my joy is to feel that your hearts beat of love for Jesus [...] The journey to come to Rome was beautiful and difficult [...] But the journey of returning to your homes, to the your countries, to your communities will be just as challenging and beautiful. Follow it with the trust and energy of John, the "beloved disciple". Yes, the secret is all there, in being and knowing that you are "loved", "loved" by Him; Jesus, the Lord, loves us! And let each of us, returning home, put this in the heart and mind: Jesus, the Lord, loves me. I am loved. I'm loved. Feeling the tenderness of Jesus that loves me. Going along the path home with courage and joy, following it with the awareness of being loved by Jesus".

Among the 70,000 young people crowded along the slopes and the Circus Maximus arena, to listen to these words of the Holy Father Francis, in the torrid Roman afternoon of 11 August 2018, there were also those of the Apostolic Movement. Listening to the pope's speech with them and, more generally, observing their behaviour during the three days of our Roman pilgrimage - their simple, limpid, contagious joy; the lively depth of their inner world, prompted

by the confrontation with the thousand stimuli of the eternal city; their willingness to listen, to talk, to let themselves be guided; their ability to discern the difference between the moments of leisure and those of spirituality, without ever trivializing the occasions for prayer, reflection and silence - I often remembered the expression with which the inspirer of the Apostolic Movement, Maria Marino, has always loved to address them, calling them "the jewels of Jesus".

It is an expression that well embodies the meaning of the words of Pope Francis: young people are precious to Jesus, they are his treasure. Jesus loves them with a big and tender love. If this is true, we adults - priests and laity, together - have a great responsibility before the Lord and them. Indeed, we are called to show them the greatness and tenderness of this love, following the example of our founder. A mature love, also capable of firmness and authority, but without rigidity and bigotry of sorts. A love also capable of correcting, setting them right, but without breaking down or mortifying. A love capable of announcing all the demands of the Gospel, without adding anything or taking anything away, but without judging and condemning; a love capable of welcoming, listening and accompanying on the path of holiness, which we are first called to follow if we want to be authoritative guides.

If we are capable of this love - if, that is, the love of Christ, truly dwelling in us, will manifest itself to them -, we will be able to help them grow in love for Jesus, to make their hearts beat increasingly fast out of love for him, in a circle of love, received and given back, which is the true strength in the journey of faith and mission.

Father Davide Marino



Get behind me, Satan!

In the life of men there are different ways of carrying out the ministry of master. There are masters of natural sciences, physics, chemistry, mathematics, philosophy, psychology, medicine, anthropology, theology, literature, archaeology and papyrology. Each branch of knowledge has its own appropriate master. Each master gives his science to his students. Then he gets out of their lives. Each one becomes in turn teacher in the subject that he has learned. Jesus is a Master, but he is a Master different than all the masters of this world. He is the Master that is always a disciple of the Father for eternity. He is in eternal obedience, in a perennial listening of his Father. He is a Master because he listens to the Father. He lives as much as the Father asks him. He tells men what the Father wants to be said. He shows how the will of the Father is accomplished. He is the Master that listens, lives and teaches only what comes to him from his Father.

Jesus did not say any Word coming from his heart. He did not do any work that flowed from his compassion. His Word is the Word of the Father. His works are from the compassion of the Father, made entirely his compassion. Obedience of Jesus to the Father is from eternity and lasts for eternity. Not only is Jesus the Obedient to the Father, he is also the Obedient to the Holy Spirit. The Father communicates everything to Jesus in the Holy Spirit. Jesus listens to the Spirit, lives obedience to the Father, shows the world how to live in true, pure and uninterrupted obedience. For this reason he is a unique Master. No one is a Master like Him.

Satan wished he could have made him a Master without the Father, God without God, an autonomous God and an autonomous Master. If Jesus had fallen into his temptation, he would no longer be a true Master.

Peter wants to be the master of Christ, but not listening to the Father and not even to the Holy Spirit. He becomes a teacher of Christ from the thought of men. Jesus firmly invites him to take his place as a disciple. He cannot be a master because he is not a disciple. Can the Christian be said to be a disciple of Jesus, or his minister, or his vicar, or his apostle, if he separates himself from his Master and acts in total and full autonomy, since he no longer refers to the Gospel, which is the visible way to belong to the Invisible Master? If one does not listen to the visible Word of the Master, might he ever listen to the invisible Word? If the Christian becomes a teacher in the human way, he is a disciple according to men, but he is certainly not a disciple according to Christ Jesus. But if he is not a disciple according to Christ Jesus, he is not even a teacher according to Christ Jesus. Since he is a disciple from himself and also a teacher from himself. What will the result be? The work of salvation is not accomplished, because only the true disciples of Jesus can fulfil the mission of Jesus, which is a mission that springs from the heart of the Father, through the Holy Spirit. Mother of God, ensure that every Christian is a true disciple of Christ Jesus to be in the world true master of the Word of the Lord our God, in the light and in the truth of the Holy Spirit.

Father Costantino Di Bruno

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THEOLOGICAL DIALOGUE, FIDELITY TO THE WORD OF GOD AND SOLIDARITY WITH THE WORLD

Reflections starting from the Message of H.H. Francis

at the "Catholic Theological Ethics in the World Church" (26-29.7.2018)

About 500 moral theologians participated in last July, in Sarajevo, at the III World Conference on Theological Ethics, on the theme "A Critical Time for Bridge-Building: Catholic Theological Ethics Today". The goal of this network of scholars "Catholic Theological Ethics in the World Church", founded in Padua in 2006 which now has a thousand members, is to tackle controversial issues such as climate change and migration, shaking consciences and causing social responsible actions.

The Holy Father Francis, in the message to the participants, applauds the choice of the place, Sarajevo, "city of bridges", "charged with symbolic value for the path of reconciliation and pacification" and above all appreciates the values and aims that this choice inspires: "It is a question, without renouncing to prudence, of grasping every signal and mobilizing every energy to eliminate the walls of division in the world and building bridges of fraternity".

"The three focal points" of the convention go precisely in this direction. First of all there is "the ecological challenge", which "contains in itself aspects that can cause serious imbalances, not only on the axis of the relationship between man and nature, but also on those of relations among generations and peoples... The call you make to the issue of migrants and refugees is very serious and provokes a metanoia concerning ethical-theological reflection, even before inspiring appropriate pastoral attitudes and responsible and aware political practices".

The scenario that opens up is "challenging and complex" and requires "people and institutions that take on renewed leadership", which helps "to discover and live a more just

way of being in the world as everyone sharing in a common destiny". How can theological ethics contribute to the creation of all this?

The Holy Father encourages the way to carry out this reflection: networking among theologians of the various disciplines and institutions of theological knowledge, seeking, in dialogue, convergence in the intentions: "I appreciate the intuition that you propose to implement: networking among people that, in the five continents, with different modalities and expressions, dedicate themselves to ethical reflection in a theological key and strive to find new and effective resources in it", seeking "with sincere will the convergence in intent, in dialogical openness and in comparison on the perspectives". Recalling the recent Apostolic Constitution *Veritatis gaudium*, the Holy Father recalls the basic criteria for a renewal and a revival of ecclesiastical studies: "the importance of "all-round dialogue" (No. 4, b), which lies at the heart of the "inter- and trans-disciplinary openness" and "networking among the different institutions that, in every part of the world, cultivate and promote ecclesiastical studies" (No. 4, d).

From this "style of sharing" we will certainly draw "inspirations for penetrating analysis, attentive to the complexity of the human phenomenon" and we will learn "the forms of fidelity to the Word of God that challenges us in history and of solidarity with the world" towards which we are not "called to make judgments, but to indicate roads, to accompany paths, to soothe wounds and to support fragility".

Father Gesualdo De Luca

The
Lord's Day
ROMAN RITE

THE SON OF MAN MUST SUFFER GREATLY
(XXIV SUNDAY O.T. YEAR B)

I GAVE MY BACK TO THOSE WHO BEAT ME (Is 50.5-9a)

The Christ of God will not come onto the earth to be acclaimed, praised and glorified by men. Instead, he will come to be mocked, humiliated, insulted, betrayed, disowned, sold, handed over to the pagans and crucified. The prophecies attest that the Messiah knows what his life will be on our earth and undergoes, carries everything on his shoulders, because he knows he will not be disappointed. His God who assists him and gives him the strength to live every humiliation, is with him. After having overcome every trial, the Lord his God will raise him, give him life, will exalt him, will glorify him, will lift him on earth and in the heavens, will constitute him Lord and Judge of the living and the dead. Suffering is the way to establish the kingdom of God on our earth. Prophecy not only reveals to us the pain of the Christ of God, it announces us that it is voluntarily assumed by Him. Every sin and every punishment due to it is taken by the Servant of God to expiate them in our stead, in our place.

CAN THAT FAITH CAN SAVE HIM?
(James 2: 14-18)

Faith is not knowing that God exists and neither is it knowledge of the truths that are the essence of his life. True faith, faith that saves, is listening to the Word of God and full obedience to it. Word of God are the Ten Commandments. Whoever wants salvation and blessing must obey them. He must observe this Word for as long as he stays in his body. The Word of God is the whole Sermon on the Mount. Obedience to this Word is necessary to have life and blessing. Salvation is from obedience to the

Word. Separating the Word from obedience makes a pure philosophy, a thought of faith. This faith does not give any salvation. For the apostle James it is a dead faith. Faith that justifies, saves and redeems is faith that is made obedience. There is no justification without obedience to the Word. We welcome the Word, we believe, we are baptized and we are justified.

YOU ARE THINKING NOT AS GOD DOES (Mk 8: 27-35)

Peter confessed that Jesus is the Christ of God. Jesus confesses to Peter who the true Christ of God is. The true Messiah will be insulted, mocked, betrayed, denied, judged, condemned to death and delivered to the pagans to be crucified. On the third day he will rise again. Peter does not want Jesus to go through this way of humiliation. He must be a Christ of glory, not of humiliation and death. For this reason he will not have to go to Jerusalem and he will do everything to prevent this from happening. With strength and firmness of the Holy Spirit Jesus commands Peter to go after him and take the place that is due to him, the one of the disciple. The master's place is not appointed to him either today and or ever. His thoughts are according to men and not according to God. He does not know God yet and who does not know the pure will of God, might never be a teacher to men. Who then is the true teacher? One who is always listening to Christ, in the Holy Spirit, just as Christ Jesus, in the Holy Spirit, is listening to the Father, for an immediate obedience to his every command and desire.

by the theologian,
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