

# The Apostolic Movement is preparing for the meeting of young Italians with Pope Francis

Saturday 11 and Sunday 12 August 2018, Pope Francis will meet young Italians in Rome. The initiative, entitled "We are here", is dedicated to young people aged between 16 and 30 and is being proposed in preparation for the Synod on young people scheduled for the following month of October.

Saturday, at the Circus Maximus, there will be a vigil and a big party; on Sunday, the pope will celebrate Mass with all the young people in St. Peter's Square.

The Apostolic Movement will also be present with a large representation from various locations! Let us go with joy to meet Pope Francis and to witness our joy of reminding the Gospel.

Precisely in view of this extraordinary event, this year the Apostolic Movement does not organize the Youth Summer Meeting. We will make sure to converge in Rome with all the other young people coming from different dioceses and ecclesial gatherings of our country.

Young people coming from the Catanzaro Central seat and from other dioceses of Calabria, are invited to join the preparation event organized by the Regional Youth Ministry: the pilgrimage from the Sanctuary of Serra San Bruno to the Sanctuary of Saint Francis at Paola, from 4 to 10 August.

The preparation of the Apostolic Movement at the Synod on young people, as we recall, began in 2017 with the important general convention held in the Palasport Attilio Pulerà of Catanzaro, which was also attended by the General Secretary of the Synod of Bishops, card. Lorenzo Baldisseri.

The itinerary has experienced another very significant stage last March 18, when, after months of intense preparation, the young people of the Apostolic Movement staged, at the Politeama Theatre in Catanzaro, the musical "Under your shadow a song", as suggested by Archbishop Msgr. Vincenzo Bertolone.

After this event, more meetings of training and aggregation of young people are planned at the Catanzaro Central seat.

In the various diocesan and parish locations, young people who will be able to attend the national meeting in August in Rome, are invited to contact the relative secretaries of the Apostolic Movement.

## No one takes it away from me: I myself give it away

Thinking from the earth will never allow us to enter into the fullness of the truth contained in the words of Scripture by the Holy Spirit. Instead, if we reflect from eternity, from the sky, from before the creation of the universe, then everything becomes easier. The Lord, in his eternal wisdom, is about to create man. He sees him in his timeless science, in the immediate disobedience to his command of life. Man will be in death forever. He asks his only begotten Son, to his Word to work human redemption, however knowing that his work of salvation would have been the fruit of his death by crucifixion. It is in this divine consultation and request in eternity, before time, that the Son accepts the will of the Father and chooses for his death in favour of the salvation of the creature that has not yet been made.

It is not in time, after sin, that the Father asks the Son for his life, but before. In the mystery of creation there is already the mystery of incarnation and redemption. The cross as the fruit of man's sin is the only possible way to salvation. This truth also applies to every Christian and missionary of Jesus. As the Father has sent the Son, the Son sends his Apostles into the world. He sends them, asking them to give their lives for the redemption and the salvation of their brothers. They will go into the world of sin, which is a martyrdom maker in every form. The death of Christians for the salvation of man is not an event that will happen, it is the certainty before embracing the same faith in Christ and before leaving for the mission.

The disciples will go into the world knowing that life is the price to be paid if they want to be true co-operators of God in the work of Christ Jesus. The Father does not send the Son on earth without asking him for the gift of life. Afterwards, He will give it to him glorious, immortal, incorruptible and spiritual. But first he must go through the cross. So also Jesus. First he asks for life and then he sends them into the world.

Now the words of Jesus become perfectly clear: "This is why the Father loves me: because I give my life, to then take it back again. No one takes it away from me: I myself give it. I have the power to give it and the power to take it back again. This is the command I received from my Father". Jesus did not receive the command after his incarnation, but before the very creation of heaven, earth and man. The Christian did not receive the command to give his life after the mission expedition, but before. Christ Jesus not only did ask them for their lives, he also showed them how life is given. Martyrdom, persecution and the will of evil on the part of sin are already welcomed by the disciple of Jesus. He knows that he will be hated by the world, but it is only because of this hatred that he will give his life to Christ and in this gift salvation is accomplished. May the Mother of God help us to keep faith in the Word given to Christ: to imitate him in his gift of life to be glorified by him eternally, in the kingdom of his Father.

Father Costantino Di Bruno

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## OUR LIFE IS THE RESULT OF A DIVINE VOCATION REFLECTIONS STARTING FROM THE SPEECH OF H.H. FRANCIS FOR THE LV WORLD DAY OF PRAYER FOR VOCATIONS

From the message of the Holy Father for the LV World Day of Prayer for Vocations, a basic idea emerges that is summarized in the expression that "we are not immersed in the case, nor dragged by a series of disordered events, but, at the contrary, our life and our presence in the world are the fruit of a divine vocation" (Message). For this reason, accompanying the baptized along the path of life, the Church teaches, from the first steps of Christian initiation, that God calls us by name and has known us forever and has kept announcing every child: "Before you born, God knew you: he called you and you came into the world" (CEI Catechism, I am with you).

In the perspective of such admirable vocation to life the different and specific personal and ecclesial vocation of everyone is inserted that, according to the teaching of the Pope, can be understood and come to maturity if one is able to listen, discern and live the Word that, while it questions us, reveals God's plan for ourselves.

Therefore, the vocational existence of each person takes place around this trino-mial, first of all called to listen to the Word in an attitude of silent inner recollection that allows, in dialogue with the Lord and listening to the voice of the Spirit, to work in the ecclesial context, a fruitful discernment on the choices to be made, starting from the one on the state of life.

Therefore, the call demands a free and joyful response, here and today, without slowness and laziness, "to the lay life in marriage, to the priestly life in the ordained ministry, or to that of special consecration" (Message). Thus, in every lived

dimension, we become witnesses of the Lord.

In all this, there is the certainty that "God continues to "come down" to save our humanity and make us share in his mission" (Message). In a particular way the Lord comforts his Church and assures her vitality with the gift of vocations to the ordained priesthood, an essential and irreplaceable ministry, without which she herself would cease existing as such: "The Lord still calls to live with him in a relationship of special proximity, at his direct service. And if he makes us understand that he calls us to consecrate ourselves totally to his Kingdom, we must not be afraid! It is beautiful - and it is a great grace - to be entirely and forever consecrated to God and in the service of the brothers" (Message).

Strengthened by this truth, aware of the inestimable richness of the gift of the vocation to the ordained priesthood for the life of the Church and of the world, the priest becomes in turn a "generator" of vocations with the joyful witness of his priestly life which, interwoven with sanctity, becomes a sign of evangelical credibility and an instrument of attraction to the priesthood for many boys and young people in whose heart the Lord has placed the seed of the vocation.

May the Virgin Mary, Mother of the Redemption, intercede with her Son so that the Church, for the riches of her vocations and much more for the ordained priesthood, may shine with divine light in this much confused and Babelic world and as much in need of certainty and truth.

**Father Luciano Palombo**

**The  
Lord's Day  
ROMAN RITE**

**I HAVE OTHER SHEEP THAT DO NOT  
BELONG TO THIS FOLD  
(IV Easter Sunday - Year B)**

THERE IS NO SALVATION THROUGH ANYONE ELSE (Acts 4,8-12)

St. Peter, questioned to explain how a paralyzed man had regained the use of his legs and his feet, is not afraid to proclaim the mystery of Lord Jesus, the Crucified and Risen, before the council. Everything was accomplished for the faith placed in Jesus the Nazarene, in this man. Someone could have answered: All right! You keep your Jesus. We keep the God of Moses. Peter goes further. He announces the eternal decree of the God of Moses. The God worshiped by the Jews has decreed with an Eternal Law that in no other there is salvation, but only in the name of Jesus Christ the Nazarene. Other names are not given under the sky. Not only that. If there is no other name in which it is established that we can have salvation, not even in the name of God there is salvation. The God of the Fathers no longer saves directly and personally. He saves only through his Son. There is no other way to access God, except through Jesus.

WE ARE GOD'S CHILDREN NOW (1Jn 3,1-2)

The redemption effected by Christ Jesus is lived in two moments. The first on earth and it is in invisibility, because it is the time of faith. With death one enters visibility and faith no longer exists. One enters into the full perfection of the joy and vision of God in his most pure light, always for what a creature can absorb of the eternal light. What then is the difference between the before and the after? From the point of view of the essence, none. We are now children of God, partakers of the divine nature, the body of Christ, the living temple of the

Spirit and full of eternal life. We can lose all these divine mysteries, returning to the impurity of the past, with sin. Who does not want to lose these divine goods, must make every effort to purify himself as God is pure. Purification produces two fruits: it makes us more and more full of life as God is full of life, but it also keeps us away from falling into the impurity of before.

THERE WILL BE ONE FLOCK, ONE SHEPHERD (Jn 10,11-18)

The Father has established on earth and in the heavens, in time and in eternity, one Pastor, Christ Jesus. Every sheep of the Father's flock must be led and guided by Jesus the Lord. The Father does not know other pastors. Christ Jesus constituted his Apostles his shepherds, but they might be his shepherds, only if they will be in him, with him and for him, in the same way that he is in the Father, for the Father and with the Father. The same modality of essence and form of Christ with the Father must be of the Apostles with Christ. The only Shepherd is Christ. Every sheep they find must be conducted into the only fold that is the body of Christ. It must also be nourished with the body, the blood and the word of Christ. It will have to have Christ as the only model to comply with. As Christ is a model for the Apostles, so the Apostles must be the model for every sheep to be led to Christ. If the visible model is missing, never might the invisible model be reached. Invisible shepherd and visible shepherds will have to be a single model, otherwise the sheep get lost, get confused and get lost.

*by the theologian,  
Msgr. Costantino Di Bruno*