

**On** August 3, 2019, the Youth Meeting organized by the Apostolic Movement was held on the theme "Other dreams that the world does not offer", inspired by the post-synodal apostolic exhortation *Christus vivit* of H.H. Francis.

During the Meeting, the young people also had the opportunity to meet in reflection groups, each dedicated to a theme taken from the exhortation. Some resonances have arisen, which have been reported before all the participants. On this page we continue to leave space for some of these items.

### 4 / New life in the life of the Church

Let's start with the fact that each of us has a gift that God has given him. Each of us is unique. I have many friends, Gianluca for example has the gift of music, Pierpaolo the gift of singing, Marco the gift of conversation... They, like many others, place their gifts at the service of God, at the service of the Church. So the first thing to do to bring updating to the Church through our gifts is just to put them at the service, make them bear fruit and not hide them.

We young people, but also adults, tend to think that we must do striking, impossible things, to realize what God wants, but it is

not so, in our simplicity, with our little we can do so much. God always asks according to what He has given us, not further. Do we remember the parable of the talents? Let who has ten give ten, who has five give five and who has one give one. Let's not hide our talent, let's show it and let's give it. For example, why have so many diseases been eradicated? Because there were people who became active, developed their talents and made them available to humanity. In the same way, in our parishes there is need of each one of us because what one knows how to do another one does not know how to do it and only in this way can we animate our Church. Many times we young people cultivate our talents, but we do it out of jealousy and for personal ends. Instead, we Christians must do it out of love and it is not always this way. Why are we committed to material, earthly things, while when we talk about the Lord our mind stops and we fall into indifference?

Let us not be slothful and let us not fall into spiritual death. A dead person cannot resurrect himself. What did our inspirer always do every Monday? She awakened us dormant. Therefore, let us understand that there is something spiritually missing, that we must do something. Each of us must become the one that awakens the other. It suffices a word, a smile, an encouragement: this is also how we can give new fruits.

The Apostolic Movement is also a gift. The Virgin Mary called us because she saw this world insensitive to love, to charity and asked us to awaken it. Let us ask ourselves as Apostolic Movement, as Christians and as young people, what our gift is and let us give it to God. That is how we infuse new life into the life of the Church.

**Maria Letizia Guzzo**

## No servant can serve two masters

**The** two masters are Christ Jesus and Satan, the Gospel and the anti-gospel, obedience and disobedience, grace and sin, good and evil, truth and falsehood, justice and injustice, love and selfishness, light and darkness, life and death, heaven and hell. Since these two masters cannot be served together by any man, it is necessary that each chooses who he wants to serve. Who chooses to serve Christ Jesus, the Gospel, obedience, grace, goodness, truth, justice, love, light, life and heaven must necessarily not serve Satan, the anti-gospel, disobedience, sin, evil, falsehood, injustice, selfishness, darkness, death and hell. The impossibility of serving two masters is not so much of will, but of nature. It is a physical impossibility. Physically we cannot serve them. To the physical impossibility the spiritual one is added. Man possesses only one body, one heart, one spirit, one soul, one will and one mind. If he is in love he cannot be in hatred and if he is in the Gospel he cannot live in the anti-gospel. If he lives in sin, he turns away from grace.

What is happening today instead? Man is left in sin, in darkness, in the anti-Gospel, under the government of Satan, in disobedience, in evil, in falsehood, in injustice, in darkness, in death and on the path that leads to eternal perdition. There is no will or commitment to carry him to Christ, into the Gospel, into obedience, into grace, into goodness, into truth, justice, love, light, life and onto the path that leads to Paradise. The "carrying" must be physical and spiri-

tual at the same time, because physically, bodily, visibly, man must be brought into the mystery of salvation and redemption that is fulfilled only in Christ Jesus, through the work of the Holy Spirit. Then this man is asked to behave like a true disciple and a true servant of Christ the Lord. It is evident that a nature of death cannot produce fruits of life. Not even a nature of darkness can accomplish works of light. Justice does not arise from injustice and Heaven is not produced from hell. We want, we demand, we establish, we decide and we order that man is left in his physical and spiritual lie and then we wished he gave us fruits of real life.

Così attestiamo al mondo che non siamo guidati dalla sapienza, ma dalla stoltezza. Chi vuole buoni frutti deve modificare la natura dell'albero. Da uomo figlio di Adamo, da uomo natura di morte, deve essere fatto uomo figlio di Dio in Cristo per opera dello Spirito Santo. Deve essere trasformato in natura di vita, sempre in Cristo per opera dello Spirito Santo. Ma questo si realizza per la missione evangelizzatrice e santificatrice della Chiesa. Se la Chiesa rinuncia a fare i figli della luce e della verità, in Cristo, essa parlerà sempre a persone che naturalmente sono nella morte e producono frutti cattivi. Mai chi è di natura cattiva potrà produrre frutti buoni e mai chi abita nelle tenebre si comporterà da vero figlio della luce. Questa è la nostra insipienza. Madre di Dio, Angeli, Santi, liberateci da tanta stoltezza ed empietà.

**Msgr. Costantino Di Bruno**

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# The confessional secret

## Reflections from the Note of the Apostolic Penitentiary on the internal forum and the inviolability of the sacramental seal importance

**O**n 1 July 2019, the Apostolic Penitentiary issued an important Note concerning the internal forum (we could define the enclosure of the personal conscience) and the sacramental seal (or confessional secret). At a time when an adequately ethical-social development does not correspond to the rapid development of scientific progress, we find ourselves faced with the need to remind some limits that, due to an unbridled thirst for information at all costs, we wish we could cross over.

Often, with a not too subtended purpose of scoop, aimed at achieving notoriety, the "right" to know is translated into "abuse".

In fact, the Note responds to some legislative attempts perpetrated in Australia and Chile so that confessors can reveal what they have learned in confession about child sexual abuse cases.

Here, it is good to reiterate how the Catechism of the Catholic Church, number 1776, reminds how conscience is "the shrine of man". This concept is so clear that the Note itself is expressed in these terms: "The inviolable secrecy of the Confession comes directly from the revealed divine right and is rooted in the very nature of the sacrament, to the point of not admitting any exception in the ecclesial context nor, even less, in the civil one".

For its part, the Code of Canon Law, at number 988 §1, establishes for every believer that it is necessary "to confess according to the species and number all the serious sins committed [...] of which he is aware after a diligent examination". At the same time, in §2 "it is recommended [...] to also confess venial sins". John Paul II, at number 3 of the *Motu Proprio Misericordia Dei*, reiterated

that "any use that limits confession to a generic accusation or only one or more sins deemed most significant must be" must be rejected.

Therefore, confessing one's sins to the Priest entails a true act of trust and abandonment: it is a total abandonment of the personal life in the hands of God; it is an act of full trust in the Ordained Minister who acts in persona Christi.

This is why the Catholic Church has united the sacramental seal with the Sacrament of Confession, which the Priest is obliged to observe: offering absolute freedom to the penitent, who must always be certain that the sacramental conversation will remain in the secret of the confessional, between his own conscience that opens to grace and God, with the necessary mediation of the Priest. The sacramental seal is indispensable and no human power has jurisdiction, nor can it claim it, on it.

The priest has always the duty to admonish the penitent to conversion. To receive the absolution from the sins committed, he needs primarily the firm resolve not to sin anymore and also to repair the evil committed.

Therefore, the need to have a space in which the conscience can open in receiving God's grace cannot be subject to external constraints that would not guarantee the total discretion and confidentiality of the Sacrament.

Moreover, it is not enough to "ask for absolution"; according to the sound Catholic Doctrine, dialogue with the Priest in the conversation of confession allows to understand the extent of the evil committed in order to be able to reach absolution with awareness.

**Father Nicola Rotundo**

**The  
Lord's Day  
ROMAN RITE**

**PREPARE A FULL ACCOUNT OF YOUR STEWARDSHIP  
(XXV SUNDAY O.T. - Year C)**

**YOU WHO TRAMPLE UPON THE  
NEEDY (Am 8,4-7)**

In the Law of the Lord we must always distinguish and separate justice from charity or mercy. When the Lord says: "You trample on the poor", he does not refer to the law of charity, but of justice. You deprive him of what is his. You strip him of what belongs to him. What belongs to the poor? The right to observe all the Commandments of the Law towards him. The right not to be humiliated, exploited, robbed, deceived and defrauded. The obligation to be respected in every truth that is his very nature and that God has written in his Law. This is not about charity, almsgiving and aid. This comes later. If the Law of Justice were applied to every man today, our society would breathe the scent of true humanity. Instead, men are often deprived of the most elementary rights. These injustices shout revenge before God.

**HOLY HANDS, WITHOUT ANGER OR  
ARGUMENT (1Tm 2,1-8)**

Whoever wants to pray must raise his voice to God from the heart of Christ Jesus. He lives in the heart of Christ the Lord if he lives in the heart of the Gospel. Our hands are pure when all the rights of our neighbour are respected, without appropriating even a dry leaf which is his property or which belongs to him by right. When one appropriates what is not the fruit of our work, the hands are impure. Prayer is also impure. Anger attests impatience, not endurance of the other, even will of oppression and desire for do-

mination. Also in this case our prayer is impure. It is useless to raise it to the Lord. Never will it be heard. The contentions disobey the command of Christ Jesus who always asks us for a yielding wisdom or even his other law that wants our meekness in everything. In disputes our prayer is impure. God cannot hear it.

**WHAT IS THIS I HEAR ABOUT YOU?  
(Lk 16.1-13)**

The Lord asks every man that all his spiritual and material goods - and everything belongs to him because it is a bestow of his love - are administered by us according to his will. What is his will? That a ladder of justice and charity is made with them that leads us to bliss, when our life on earth will be over. This ladder to heaven consists of two types of steps: those of justice and others of charity. Never might the steps of charity be raised if they are not based on the steps of justice. Justice demands, commands and wants that the other is given what is his. Charity obliges us to give to those who are in need or necessity what belongs to us. If something is not ours because it is the result of injustice, first we must free ourselves from unjust things and enter us into justice, then we might think of building the steps of charity and mercy. Every injustice must always be repaired, otherwise no ladder to heaven might ever be raised and at the moment of death we will fall into eternal darkness.

*by the theologian,  
Msgr. Costantino Di Bruno*