

Young man, I say to you, get up!

"Young, I say to you, get up!". These are the words addressed by Jesus to the young man from Nain, a small village in Galilee. He had come across a woman already tormented by the pain of the loss of her husband, who now was about to bury her only son. Jesus never abandons his children: the pain of each of them becomes his pain. The suffering of the other does not slip on him, but in the Gospel we observe how he never remains indifferent to the pain of the other, but he immediately empathizes and remedies with his healing power. Then, his word, which is full of the creative force of the Father, restores life, transforms hearts, brings back consolation, peace and serenity where it seemed no longer possible.

In fact, as Pope Francis teaches, "the word of Christ is of a different thickness, it is infinitely superior. It is a divine and creative word, which alone can bring life back to where it was extinguished" (Message). Our human words can be of relief, they can bring advice, but they never manage to be as decisive as the word of God; it is he who every day says to each of us, in particular to us young people: "Get up". "Jesus speaks to you, to me, to each of us, and says: "Get up!". We

know well that we Christians also fall and we must always get up. Only those who do not walk do not fall, but do not get on either. This is why we must welcome the intervention of Christ and make an act of faith in God. The first step is to accept to get up. The new life that He will give us will be good and worthy of being lived, because it will be supported by Someone who will also accompany us in the future without ever leaving us, helping us to spend our existence in a worthy and fruitful way" (Message).

At the words of Jesus our heart cannot remain indifferent, it feels deeply touched, because everyone - who for one reason, who for another - lives in the everyday life of the difficulties that accompany us: disappointments, misunderstandings in the family, difficulty in finding one's own road, and there are many falls and second thoughts, the stand-by periods... it is in these moments that our ear must pay attention to that word that is capable of giving a new meaning, restoring order in the chaos, giving back the courage necessary to start again, arming yourself with goodwill, regaining creative momentum and being reborn as the young man of Nain.

Choosing to base your life on this word does not mean that from now on everything will be roses and flowers. We will not be spared failures and falls; human frailty is part of our condition, but in the same way we will not be denied the support of God's grace. If the word of Jesus lives in us, it becomes a vital impetus not only for us, but for those who are close to us, and we can also act as an intermediary by bringing hope, as well saying in our small way: "Get up, come to know the true Friend".

Iris Pansini

"My God, my God, why have you forsaken me?"

For the ongoing epidemic, which will mark our history, we will probably live Palm Sunday and the Passion of the Lord inside our homes, trying to be connected to the media live broadcast celebrations.

The liturgy of the Word will help us relive the history of Jesus, that enters Jerusalem to give fulfilment to the mystery of his death and resurrection.

We will experience the crucial moment of the mystery of Christ again: from the people acclamation with palm and olive tree twigs, to the fall into the deep humiliation of the unjust death sentence, which recalls the total obedience of Jesus to the will of the Father. Humiliation, suffering and abandonment that will manifest a disconcerting and incomprehensible regality on the "glorious tree of the Cross".

Many questions will arise in a faith that falters with the impact of the cross: why so much suffering? Why so much injustice and wickedness? Why so much indifference even in those who have seen Jesus as the One who saves? Questions that we also find in our historical moment. We do not accept the suffering of the cross, looking for answers in a God who does not intervene with his omnipotence and perfection.

Before being captured and sentenced, Jesus will manifest Peter and his apostles sadness and anguish: "Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible,

let this cup pass from me; yet, not as I will, but as you will" (Mt 26.38-39). And again Jesus on the cross will cry out in a loud voice: «Eli, Eli, lema sabachthani?» Which means: "My God, my God, why have you forsaken me?" (Mt 27.46). Only with faith it is possible to understand the love of the cross of Christ that "hands himself over" (cf. Gal 2:20) with freedom to his persecutors.

In the second reading, we will read how Jesus will overcome pain and death by not excluding them from man's journey, as we often do, but by taking them totally into himself: "Though he was in the form of God, Christ Jesus did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross". (Phil 2,6-8).

Even today, Jesus escapes from our thoughts of revenge and justice which, almost always, claim immediate revenge to satisfy "human glory". The justice of Jesus will only be in the law of forgiveness and in the one-way love. The mystery of death that will become the triumph of the mystery of life, by giving hope of salvation, and spring of infinite good.

Let us ask the Virgin Mary, Mother of the Redemption, to help us live this Holy Week with faith, sharing the pain of this humanity, marked by sin and indifference.

Father Giovanni Scarpino

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"YOUNG MAN, I SAY TO YOU, GET UP!"

Reflections starting from the Message of H.H. Francis for the 35th World Youth Day

In 2022 in Portugal Lisbon young people from all over the world will meet with the Holy Father for World Youth Day. The theme chosen by the Pope is: "Mary got up and travelled in haste" (Lk 1:39). In the two previous years, as preparation for the world event, it will be reflected on two other biblical texts: "Young man, I tell you, get up!" (cf. Lk 7:14), in 2020, and "Get up now! I appoint you as a witness of what you have seen" (cf. Acts 26.16), in 2021.

In his message, Pope Francis points out that the verb common to all three chosen themes is "getting up". It implies a movement, an action and a getting in motion. Thus, our mission, the work of evangelization, requires a getting in motion, getting up and waking up from sleep to make a journey and to go. A simple example I want to propose you comes to my mind: the tedophor. What does the tedophor do? With enthusiasm, a lot of energy and strength, with a torch in his hand, he starts, taking it from one place to another. He feels responsible for this mission entrusted to him by someone else. While he brings the light, he must worry that it will not go out; therefore, he has to defend it with his own life, from the wind, rain and everything that endangers it. I see the young believer as a tedophor, a bearer of the light of Christ, of his Gospel and of a mission entrusted him by someone else: "You are the light of the world" (Mt 5:14). He too will have to put on enthusiasm, prudence and wisdom. As he runs through the streets of the world, many will look at the light he brings. Someone will be attracted by it and join him and, for sure, the weight will be lighter and the joy grea-

ter, because it is in walking together that you become strong.

Jesus is the light. When he walked through the streets of Palestine, with his light he brightened darkness and consoled heart-broken people. In his message, reflecting on the resurrection of the only son of a widowed mother, Pope Francis also reminds it (Lk 7: 13-14). "This passage - the Pope writes - tells us how Jesus, entering the town of Nain, in Galilee, comes across a funeral procession that accompanies the burial of a young man, the only son of a widowed mother. Jesus, struck by the excruciating pain of this woman, performs the miracle of raising her son. But the miracle comes after a sequence of attitudes and gestures: "Seeing her, the Lord was taken with great compassion for her and said to her: 'Don't cry!' He went over and touched the coffin while the bearers stopped." Let's stop to meditate on some of these gestures and words of the Lord (...). In the crowd he sees the face of a woman in extreme suffering. His gaze generates the encounter, the source of new life. There is no need for many words." Jesus is light with his mere presence.

The name of that boy is not said. The Pope reminds: «Jesus speaks to you, to me, to each of us, and says: "Get up!"». So, dear young man be courageous! Get up, take the torch of the Word of God and set to the road and always remember: you are and will be an image of Christ and He will be with you, will walk with you and guide your steps. Have no fear. May the Virgin Mary, Mother of the Redemption be your companion and the caring and attentive Mother on this journey.

Father Francesco Cristofaro

**The
Lord's Day
ROMAN RITE**

**THIS IS MY BLOOD OF THE COVENANT
(Palm Sunday Year A)**

**MORNING AFTER MORNING HE
OPENS MY EAR (Is 50.4 to 7)**

To reflect, meditate, read according to the Holy Spirit, the passion of Jesus, we must enter into his heart and from that abyss of love understand everything. We learn quickly that the heart of Christ is not the key to read the mystery. The key is another heart: that of the Father. It is the Father who has sworn eternal love to man. It is he who has decided to give his Only Son for the redemption of mankind. It is He who from moment to moment in the Holy Spirit says to Christ what to do and how to move. It is He that governs his whole life. With the incarnation Jesus entered into the hell of man's sin. He must cross it entirely, but always looking towards the Father, listening to him, without ever being distracted. He offers the Father his whole body, burned by the flames of the sin of the world, and for this offer the Father can save all who believe in Christ and will welcome him as their only Saviour and Redeemer.

**BECOMING OBEDIENT TO DEATH,
EVEN DEATH ON A CROSS (Phil 2,6-11)**
Christ God is destroyed in his Person, he is annihilated and made obedient to the Father even unto death on the Cross. As it can be seen, in the hymn sung by Paul, there is a total absence of men. The relationship is between Christ and the Father. If for Christ Jesus men disappear, even for the disciples of Christ men must disappear. They too must only look at the Father and to Him pay all obedience, even to martyrdom of the cross. Moaning, grumbling, jealousy, envy, anger, or motions of pride end up. We must only do what the Father asks

us. For this we need an uninterrupted listening to Him in the Holy Spirit. The land is a big temptation that wants to hinder us in the journey of our obedience. In our heart only one desire must live: being only of the Father, being neither of ourselves nor of anybody else. Jesus was only the Father's and no one else's. He is concerned only about obeying the Father.

**SHED ON BEHALF OF MANY FOR THE
FORGIVENESS OF SINS (Mt 26.41 to 27.66)**
In the Upper Room, Jesus sheds sacramentally his blood for the forgiveness of sins. On the Cross he really, physically pours it. He pours it voluntarily during Supper and on Golgotha. He is offered, consumed, made holocaust of expiation and redemption, communion and love sacrifice for humanity. And Jesus does all this for pure obedience to the Father. Even we, his disciples, are invited to enter this voluntary offer logic to the Lord. Before the man decides our Crucifixion, we have already offered to the Father to be crucified. In Christ, through Christ, with Christ, becoming his true holy body, we make the same offer of Jesus to the Father. Thus, the Eucharist becomes the seal of our will to make of our body an offering pleasing to God for the redemption of the brothers. The mystery of the Eucharist is great. With it we are sealed in the Father's will for an obedience full and perfect as that of Jesus. Then the Father will be the one to know by what means to lead us so that the gift made in the Eucharist becomes the real gift of our bodies and our lives.

*by the theologian,
Msgr. Costantino Di Bruno*