**MAY 27, 2018 n.21**

**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.

***Father Costantino Di Bruno***

**SUNDAY OF 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.

**Called to holiness**

*Reflections starting from the first chapter of the Apostolic Exhortation "Gaudete et exsultate" of H.H. Francis*

In the Apostolic Exhortation "Gaudete et exsultate", Pope Francis invites every believer to set out on the path of holiness: *"What I would like to recall with this Exhortation is above all the call to holiness that the Lord makes to each of us, that call that also addresses to you: "Be holy, because I am holy" (Lv 11.44, 1 Pt 1.16). The Second Vatican Council emphasized it strongly: "Armed with the salutary means of such an abundance and of such greatness, all the faithful of every state and condition are called by the Lord, each one through his own way, to a holiness whose perfection is that of the heavenly Father"»* (GE, 10).

The Lord calls men to be saints. He wishes man to become like Him, capable of overcoming Moses infinitely, whose face on the mountain became so radiant that he had to be covered with a veil before the people (see Exodus 34).

The Lord loves and for this reason he invites to his discipleship. There is a will of the Lord that applies to everyone: the Gospel, the Sermon on the Mount, the works of mercy, the Holy Scriptures; but there is also a particular will that is for everyone and it must be incarnated in the concrete life of the individual according to the ontological truth made in him by the Holy Spirit in each sacrament.

In Baptism, one becomes a child of God. Holiness, lived in the manner of Christ, requires obedience to the heavenly Father in a strict dependence on him. The baptized is called to despise the mentality of the world in order to attest to it the new belonging to God, in nature and in will.

In Confirmation, one becomes forever a witness of Christ. The confirmed person assumes the obligation to make Christ credible as his Saviour and Redeemer, so that everyone may let himself be conquered by His love that saves and redeems.

In Confession, one is regenerated to the love of Christ. The penitent manifests the desire to overcome sin in all its forms, moving away from it and allowing the Lord to fill his heart with mercy.

In the Eucharist, the believer joins Christ and becomes broken bread with him in order to give his brothers life. In it lies the strength to die every day to oneself, to take the cross deriving from one's vocation and to fully live the crucified love.

In the Sacred Order, the Lord conforms to himself, Head and Pastor of the flock, particular men that continue his mission in history and that take care of his sheep to lead them to the fertile pastures of grace and truth.

In Marriage, a man and a woman become "one flesh". They promise to love each other as Christ loved the Church: in every breath, with all their heart, in perfect fidelity, until death does not separate them, willing to pay every price for the personal and the other’s salvation.

In the Anointing of the sick, suffering is welcomed and a way of salvation is made of it. With the eyes turned to Jesus crucified one accepts one's own history of pain, he takes it with patience and makes of it a gift that purifies and redeems humanity.

Mother of the Redemption help us to discover and live the holiness that comes from every Sacrament, so that the image of our Saviour is imprinted in us.

*Father Fabio Rotella*

**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 harmony 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*