

**CONVIVENCE OF THE BEGINNIG OF THE
YEAR
2014-2015**

Porto S. Giorgio September 25-28 2014

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THURSDAY September 25– arrival and dinner
(or gospel by chance)

FRIDAY October 26 (day of conversion – fasting)

8 am - Wake up and abundant breakfast

10 am - In the tent with the Bible

- Opening prayer and invocation to the Holy Spirit
- Introduction to the convivence (Kiko)

PRESENTATIONS

Interventions during the introduction

Break (30 minutes)

1:00 pm – **MORNING PRAYER**

- Greeting of the president
- Admonition to the invitory (Kiko)
- Invitory sung
- I psalm sung: Psalm 50
- II psalm proclaimed
- Admonition to the song “Zaccheus”
- Song after II Psalm: “Zaccheus”
- III Psalm proclaimed
- Song: Mary house of benediction
- Short reading: Eph 4:29-30
- Catechesis (Kerygma)
- Reading: Heb 1:1-6; 2:10-18; 4:14-16; 8:1-5; 9:1-15; 10:19-31; 12:14-29; 13:1-21
- Introduction to the Scrutatio
- Prayer of the president
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3:30 – 5:30 pm – (plus the time to arrive) **SCRUTATIO Rom 8:27 +**

6 pm – **PENITENTIAL**

- Song: You who are faithful
- Greeting and prayer of the President
- Gospel: Lk. 9: 18-22
- Homily (Fr. Mario)

- Confietor and confessions (*without songs or with some songs if the celebration is very long*)
- Conclusion of the penitential

- Introduction to the video

Break (some minutes)

8:00 pm – **VIDEO PROJECTION (in the convivences will be after dinner)**

- Presentation of the video

9:30 pm Dinner

SATURDAY September 27

10:00 am – **MORNING PRAYER**

- General Admonition
- Greeting of the President
- Hymn (proclaimed by president)
- I psalm proclaimed
- Admonition to the song: “ The Messiah, lion to vanquish”
- Song after 1st Psalm: The Messiah, lion to vanquish”
- II Psalm proclaimed
- III Psalm sung:Praise the Lord
- Short reading from Morning Prayer: 2 P 1:10-11
- Admonition to the reading
- Reading : 1 Cor. 4:9-14, 17-21 ; 5:1-13; 6:12-20 ; 7:1-11
- Comments during the reading
- Gospel: Lk. 9:22-27
- Admonition to Silent prayer
- silent prayer
- Conclusion of morning prayer

Break (10min)

1:00 pm- **QUESTIONNAIRE**

- Introduction to questionnaire (Kiko)

Formation of the groups of 10 -12 people (*Distribution of the questionnaire to everybody with a number that will be the number of the group. Chairs and tables must be prepared in advance so that everybody could easily find his group*)

Work in groups until lunch

2 PM - Lunch

5:00 –7:30 pm Work in groups on the questionnaire

8: 00pm- Experiences of the groups by lottery

Break

9:00 pm - catechesis of Father Mario:

“ Pope Francis and the Synod for the family

11:00pm - Dinner

SUNDAY September 28

10:30 am - **Eucharist**

(Reading of the XXVI week in ordinary time)

General admonition (Kiko)

Entrance Song: "The Messiah, lion to vanquish

1st Reading Ezk 18:25-28

Responsorial psalm sung

2nd Reading Ph 2:1-11

Gospel Mt 21:28-32

Admonition to the echoes

Echoes (3 brothers)

Homily of the president

Eucharist liturgy

Admonition to the collections

Collection to pay for the convivence

Collection for the evangelization

Admonition to the calls

Calls

- Priests for itinerancy
- Boys for seminary
- Boys for itinerancy
- Girls for the mission or for monasteries
- Sisters to help the seminaries
- Families for the mission

Invitation to help the deaf and mute

Other announcements and gift drawn by Kiko

Attachments

1. Song: "The Messiah, Lion to vanquish"
2. Questionnaire
3. Catechesis of Fr. Mario: "Pope Francis and Synod on the family"
4. Note for the collections

CONVIVENCE OF THE BEGINNING OF THE YEAR 2014-2015

Porto S. Giorgio September 25-28 2014

Thursday September 30 - arrival and dinner

(or Gospel by chance)

Friday September 26 (day of conversion- fasting)

- 8:00a - Wake up and abundant breakfast
- 10:00a - In the tent with the Bible
- Initial prayer
- Invocation to the Holy Spirit
- Introduction to the Convivence

Kiko:

Well, Brothers and sisters, courage! Welcome everyone. This is the first convivence of the beginning of the year, 2014-2015, that is done in the whole world. We should have done one here and another in Madrid. For us this is the third convivence that we do.

First we did one with all the rectors of the 100 seminaries it was very beautiful, all in communion. After, we did a second convivence to sort them in the 100 seminaries, 280 young men who were brought from the vocational centers; we invited also some seminarians. Here it was full of young men and we had a very strong convivence. The Cardinal of Seoul (South Korea), Andrew YeomSoo-yung, was present, he asked for a *Redemptoris Mater* Seminary. He came to sign the decree of erection and with the rector we assembled the first embryo. When a new seminary is formed it is very important to form the nucleus, the embryo, they should be mature guys, so we need a rector who offers a good seminarian, the best he has. This is how we form the nucleus. . We ask the young man if he wants to go from the seminary of Madrid, for example, to the seminary of Korea. Everyone said yes. This work was very important , we do it with all the rectors, with a wonderful openness. This is also how the seminary in Galicia was born, in Orense,

the bishop of Orense came. Here there were 12 bishops, the one of Carupano, of Pamplona etc. In the evening here, there was a spectacle, the spectacle of the merkaba, the lottery of about 300 young men. They have been listened to by a team of itinerants who don't know them, doing a questionnaire in which they answered, who are they, how are they, if they want to be prepared to become priests in any seminary, if they are willing to go where the Lord sends them.

So the seminarians pass with a basket and whoever wants, puts their name. Everyone has a strip of paper on which is written his own name: whoever wants, freely, puts it in the basket, then we take them out by lottery for all the seminaries and we begin to build the seminaries. We place here 10 seminaries, Rome, Madrid, Warsaw, etc, the rectors come here and we begin. 7 correspond to Rome for example. We already agreed how many seminarians go in that seminary. There are 300 young men, we have 100 seminaries, 3 young men correspond for each one. Some opt out to receive because they are already large and offer them to the others, all of this with great communion. Rome, for example, given that Cardinal Vallini wanted that some were romans, 3 were chosen by lottery among the romans. The other 4 we pulled out in the room: a young Spanish man comes out, we say: Do you want to come to Rome? Yes. An applause and he sits with the rector who greets him. We did like this for the first 10 seminaries. Then another 10 and like this until 100. It was wonderful: no young man said no! Do you accept to go to Gabon? Yes! To Madagascar... An event of communion and of love. This is the last convivence we had. A true passage of grace and abandonment to the Lord. The guys were a spectacle.

We have a problem: Carmen is sick. She had an operation on a leg because she had her femoral artery blocked. She had a wound on her ankle that wouldn't heal because it was lacking bloodflow. They operated on her and she is recovering very slowly, she is better...eventually we all have to die. Carmen is listening to us because the microphones are connected to her room, she has the papers for the introductions and we hope that if she is better she can come to the Eucharist and greet you all. Let's make an applause to Carmen.

In this convivence the Lord will give us graces. Lately, I am tired, it's difficult to do all these convivences, but the Lord will help me. This convivence is very important, you all are the first communities in the world, you are the brothers who God has chosen first from the creation of the world in Christ Jesus, also for this charism that we are, as Pope Benedict XVI said: "The Church has recognized in the Way a particular gift that the Holy Spirit has given to our time", a charism that God has given to help the Church. This is how he defined it: a gift of the Holy Spirit. God has chosen you all.

Here there are the first communities. I am happy that here there is José Agudo of the shanty towns, there are the first communities of the Center of '67, Argüelles, St. Frontis (Zamora), they are the first that have been chosen in Spain, they are our communities which we have catechized, Carmen and I. We are happy that Francesco Cuppini is here who was been a part of our team. With him we went to Portugal, to Curaleira, to the shanty towns. We were together in a shack, Carmen lived with the nuns. We greet also Fr. Mario (applause). You are the communities with whom God wanted us to begin with in Spain, in Italy. We will present the community of the Canadian Martyrs, those who God wanted us to lead. Then he brought us to Florence, to Ivrea, then in Portugal, then we went to Paris, etc. Here are our communities.

In '68 we arrived in Rome, it's 46 years. It seems impossible that it's 46 years since the community of Canadian Martyrs and they are still here. A part of the community has passed to the other shore. Something that we should see this year is to plan an outline of what we should do this year with the communities. What God is inviting us to do with you. One thing that is important is to decide how to resolve the problem of the ageing of the communities. We certainly don't think to euthanize! It doesn't seem like a good method. The first communities are aging, many are elderly, 90 years old, the community could have a decline, but continue its mission as first community in a parish. This is one thing that we should see; if to merge them with a closer community - but also these ones are already old-, or to merge them with a younger community. In the case that God inspires us- you always have obeyed us and it has been fantastic- we know that this is what we must do. There remains for us a few years of life. Let's take advantage before dying to resolve this point, so those after us can continue. If in this convivence we decide this is urgent, we will make a calendar with you. When will we go to Barcelona to visit the community, to speak with the pastor, when will we go to Rome to visit the community of Canadian Martyrs, the other communities? When will we go to Madrid? To St. Frontis? To Florence? To Ivrea? It's so long that we don't go to Ivrea, years and years. I want to know with you what is the will of God for this year. This year I made some vocational meetings in Spain, in Santiago, in Cadiz, in Valencia and this we would do also in America.

Today, after the presentation, is a day of conversion, we don't eat, at least those who can, the others can go the Bellavista where lunch is prepared. The rest are invited to have 2 hours of personal prayer with the Lord, with the Scriptures at least 2 hours. This is what the Lord has decided for us; to continue that which the Lord has decided for us to receive in this convivence the necessary graces that strengthen us spiritually, that give us strength and courage. That take away from us encrustations, the murmurings, critiques, the disgust in marriage, with the children, with the community. We absolutely need to be cleaned to be able to face this year and so that the devil doesn't destroy us. We continue our battle against the devil.

For this reason today's day, that will end with the celebration of penance, in which we are all invited to leave in the death of Christ the death of our old man and to be co-resurrected with Christ to a new life, a life together with Christ, not to live anymore for ourselves, is very important. In spite of our old age, of sickness and tiredness. This is a grace to be able to realize what God wants from us in this precise moment, at 70. I am 75 years old and you? 78, 80. 77. 67, 63? All of us more or less in this range! In this precise moment you are the first communities of the world: what does the Lord want from us? Where are we going? It is important. We have a new pope, I have not been invited to the Synod, and this is fine. They did not invite the Opus Dei, nor Communion and Liberation, nor charismatic, no movement has been invited. This is not a punishment, nor a judgment on the new ecclesial realities, absolutely not! To think like this would be bad, it would be to judge the Pope and the Church. There are people who always judge, never looking for the good of the other,

they attack, criticize: wife, children, husband, the Church, politics, criticize everybody and everything! They are sick, sick. Charity excuses all; ah, if we had the divine charity. The spirit of Christ inside us that excuses everything, believes everything, bears everything. Well, after so many years you would expect to be able to do this. Well, as the fathers of the desert say, from our baptism spouts a clear water that says “convert today”. Today! There is a today for every Christian, every day we are called to conversion.

Let us see who is present. Sit down, be quiet; there are those who always stand up to smoke, they move. I would like it too, but it is not possible. There is a minimum of order and obedience, otherwise when we take a break we would need a very long time to reassemble the assembly. Courage. Let us see how to continue. We are happy to see each other. It is a very long time that we do not see some of you. God providentially united us along the history of our lives. It is impressive that God united you and us for 45 years, not 10 or 20:40 years, we are together after 40 years. It is He who did this, and he wanted us to help your faith. We may have done it well or bad, we did as we could.

I start from Spain. The neocatechumenal way was born in Spain. And as Cardinal Rylko says the Way did not end its creative period. It is true that we are like the wind, that you do not know where it comes from and where it goes, only feel its noise. Such are those who are born of the Spirit. We too, do not know what is waiting in front of us! We do not know. It may start a persecution, or they will not want us anymore in the parishes, and we will have to go and live among the pagans... we do not know what will happen. We know that persecutions carry with them huge sufferings. We do not know what to expect. We now have a new archbishop in Madrid; what will happen? Well, this is so.

PRESENTATIONS

Let us begin with the oldest community, the one that is in the Neocatechumenal Center of Madrid. As you know, we have been expelled by a bourgeois parish, near the University of Madrid, Arguelles. Cardinal Tarancon accepted that this community would be welcomed in a basement of the Neocatechumenal Center. My parents had bought an apartment down there and there was a coal bunker, and we created there the Neocatechumenal Center, this community lived there already for 40 years, without a parish, as a *missio ad gentes*. They meet in the Center on Wednesday, on Saturday they have their presbyter, they catechize, Stand up the community of the Neocatechumenal Center.

- Neocatechumenal Center

This community is very important, many brothers died, almost half, it has become very small. Rafa, the responsible, was telling me that is very difficult to do the Way when you are too few, sick and old. They do not have behind them any community, they are alone, we asked some brothers if they wanted to pass to this community to help, to strengthen them, and the community blossomed again. They also became part

of the team of catechists. This is an experience that we have been forced to do: there was not a chance to merge it with another community, because there were no younger communities. I do not want to say that this is what we have to do in other parishes. Or perhaps yes. We do not know, will see when we will visit your communities.

- 1 Nuestra Señora del Transito
- 1 Virgen de la Paloma
- 1 San Sebastián
- 1 San José

Mons. Álvaro del Portillo, prelate of the Opus Dei, who will be beatified soon, has been baptized in S. Josè. The Opus Dei invited me to the beatification but I cannot go because we are in this convivence. The beatification is on September 27. He was made prelate of the Opus after the death of the founder, Escrivá de Balaguer. We had been together in two synods and we became friends. Once we had a problem in Rome, because they did not want us to place the altar in the center of a basilica, very long, with 5 naves, huge. We thought that for a meeting with many youth the altar at the center would have been better. A little tension grew with those of the Opus who objected. I remember that I spoke of this with Alvaro del Portillo, and he told me that Escrivá de Balaguer said that the altar must be in the center. He supported me. But in this moment I cannot go to the beatification, I hope though that he will help us. Those of the Opus are helping us.

- 1 Santa Catalina Labouré
- 1 San Roque

We have visited San Roque. Carmen is listening to us; she loved very much the pastor, Don Antonio Varela, who was organizing the trips to the Holy Land. He was a dear friend of Mons. Morcillo, and he called him to help us. He told Morcillo that the Way was a fantastic thing. We had some difficulties. In the parish of Arguelles, for instance, there was a dissident group. We called it the community 'zero'. Since the beginning of the way there were dissident: they said that the way was fantastic, but without Kiko. The spirit is wonderful, but the incarnation not so much! They could not stand me. They made some kind of mamotreto, we passed some difficult moment. I do not even want to remember them. God wanted that the seed that was born among the poor of Palomeras Altas were brought to a middle class parish with rich people, very close to the university. God brought us there in that parish. And everything happens there! I do not want to tell this story but is very interesting. With Carmen we used to go to the Pastoral Institute, where Fr. Farnes was giving lessons of Liturgy. Carmen knew him and through him we came to know the director of the Pastoral Institute of Madrid, Casiano Floristan, that later wrote a book on the catechumenate. We became friends. When he knew I was living in the shanty town, he brought me to speak to the priests, they invited three people, Mariano Gamo, Astiglieres I think, and another that

was in the Colonia Pegaso, with workmen, to speak about the catechumenate. I was among the poor, Mariano Gamo had made a political leftist catechumenate and the other an itinerary according to his mind. We spoke to the priests, mostly south Americans. In that meeting there was a pastor from Portugal, of Peña de Francia who invited me to go to Portugal. In that meeting the pastoral Institute was very impressed that I managed to form a community, because everybody wanted to do communities but they did not know how. When they realized that we were giving catechesis in the parish of Arguelles, those professors who had studied in Germany, Belgium, very smart people, and that were very much interested in the experience among the poor, in the shacks, they started a collaboration with me. Those professors wanted to visit the community that we founded in Arguelles, and they started giving conferences to the community. When we came back from Rome, I asked: Do you meet to celebrate the Word?" No, they said. Now Kiko, they give us fantastic conferences to the community. I tell them: "I do not agree. You abandoned the word to listen to these wise asses?" They say: "You know, the teacher of psychology prepares a tape, he makes all of us talk, we do group therapy, we are very happy. "Prof. Maldonado comes and gives us liturgy classes, and Prof. Elias Yanes, a fantastic catechist. And many more!" They had substituted us with these professors. When I tell the pastor that I do not agree, he tells me "and who is Kiko?"

At this point a fraction of the community separates, takes the catecheses done by these "super apostles" and creates their own mamotreto. We called it "Community zero". They became independent from us, doing their own catechesis. Of this nothing is left, but we suffered. Why was I saying this? Oh yes, in this chaos, because it is as if the community of Canadian Martyrs separated from us and created a way of their own, but I remember that Antonio Varela was sent by Mons. Morcillo and we had a convivence with this "community zero" (imagine a convivence with our enemies present, who listened to us with rancor). I do not know why, Antonio Varela was sent by the Archbishop and he agreed with us and not to them. I remember this as a tenderness of God because in that time we had a huge suffering. Very Well!

- Seminary of Madrid: formators and seminarians
- Diocesi of Getafe

BARCELONA

- 1 Santas Juliana y Semproniana

ZAMORA

- 1 San Frontis

Italy

ROMA

- 1 SS. Canadian Martyrs
- 2 SS. Canadian Martyrs
- 3 SS. Canadian Martyrs

- 4 SS. Canadian Martyrs
- 1 S. Frances Cabrini
- 2 S. Frances Cabrini
- 1 S. Luigi Gonzaga
- 2 S. Luigi Gonzaga
- 1 Nativity
- 2 Nativity
- Seminary of Roma: formators couples and sisters
- Presbyters of the *Redemptoris Mater* of Roma

FIRENZE

- 1 S. Bartolo in Tuto
- 2 S. Bartolo in Tuto

IVREA

- 1 S. Bernardo

Francia

PARIGI

- 1 Bonne Nouvelle
- 1 S. Honoré d'Heyleau
- Itinerant teams from Europe
- Itinerant teams from the world
- Some rectors and vicerectors of Redemptoris Mater seminary
- Painters and sculptors
- other invitees (available families and priests)

h. 12.30 – break (30 min)

H 1:00 PM – MORNING PRAYER

- Introduction

We begin our time of conversion: Until 6:00 pm, when we will do the penitential, we have still have some hours left: let us offer to the Lord our fasting so that the Lord may give us a Word. Beginning with the psalms, the songs, with a word of conversion. I hope that God may inspire me with a word for you and after we will give you a word to scrutinize, you will go in the woods. It's a beautiful day, you will feel good outside.

All of you who are here, have been brought by the Lord so that the Lord may give you a word of consolation. All of us need the Lord in order to continue to go on doing his will, each one in his own place. Carmen is listening to us. Let us stand and welcome the president.

- Greeting of the president (Fr. Mario)
- Admonition to the Invitatory

As always we begin our convivence singing psalm 94: "If today, you listen to his voice." You know there is a today open for us, today convert! If today, you listen to the voice of God, do not harden your heart, as the people did at Massa and Meriba. Deep down they did not want to follow the Lord. We too can do the same, the Lord gives you a Word, but you feel alright as you are, you do not want to move, you do not say yes to him, you do not follow him. If today, you listen to his voice, do not harden your heart! If the Lord speaks to you it is because he wants something from you and from me. It's very important this today that is open for us in this Merkaba, with these rings that begin to spin and we leave for the evangelization of the world. Think that God through this Way is helping many many families, many many youth, is making a lot of miracles. We were surprised to see here thousands of youth, all happy, all available to go to any part of the world, it is something that surpasses us completely. Also in this trip that we have made announcing the Gospel through the cities, it has been wonderful to see many families that offer themselves, meaning that God has placed in our hands a great work. So in order to continue this work, this convivence is very important.

This convivence will be transmitted all over the world, beginning in Spain, in Italy, through the various regions, and then it will be done in all the nations of Europe and of the world. So the things that God will inspire to us here will run through the entire world, because of this don't be here in a stupid way, but let us be here with attention to the Lord, to what he may say to us. "Oh Lord, what do you want from me? That I may not take so lightly my life, that I may say yes to you, that I may accept the reality in which you have put me without grumbling, without grumbling!" That's it, this is conversion: to be humble. Let's sing this psalm that says: "If only, if only today you would listen to his voice."

- Song of psalm 94: "If today you listen to his voice"
- Prayer of the President

Today is Friday, we will sing Psalm 50 in two voices. St. Augustine says that "The heart may sing what the mouth expresses."

- First Psalm Sung: Psalm 50.
- Second Psalm Proclaimed.
- Admonition to the song: "Zacchaeus"

I would like to do a song in this convivence, which I have done also with the youth, the song of Zacchaeus, because the Lord inspired this Word as a key that is very important for the penitential celebration. Because Jesus enters into the house of a sinner, with great scandal,

because he enters in the house of someone impure, and a just Jew could not enter into the house of a publican. Also Peter is accused because he enters into the house of a centurion.

In the end, this word says: “Zacchaeus is you,” “Zacchaeus is you!” Zacchaeus was a publican, full of avarice for money, a sinner, he did not care about Israel, nor about God, only of money. But he wanted to see Jesus –there is something here that is very similar to what Pope Francis says: the mercy-, and he ran ahead, he climbed on those tall roots that sycamores have, to see Jesus who was passing. And Jesus looked at him: the glance of Jesus is very important, as he looks to Peter and Peter cries. “He looked at him.” In another part the gospel says that Jesus looked intently on the young man that was asking: “What do I have to do to have eternal life? Everything you have said I have done it.” Jesus looked at him intently. “What am I missing?” “Go, sell your goods and follow me.” Jesus looks to Zacchaeus and tells him: “Come down, come down from the tree, because ‘conviene’ (it behooves me) that today –the word ‘today’- I enter into your house, it is very important that I may enter today into your house.”

So, this word “behooves” (conviene): it is necessary, it is very important that you may convert today for the good of your children, for the good of your community, for the good of the communities of which you are a catechist, for the good of your marriage, for the good of your eternal salvation, it is very important if I say to you: “Convert, today.” Look, there is a very important word for Israel: “Because seeing you may not see, hearing you may not hear, so that your heart may not convert and I may not cure you.” And why is this Word so strong and prophetic fulfilled in Israel? Because Israel is a very stubborn people, that was not converting when God was calling them, no! How many times God had wanted that they may convert, because what they were doing was not right! But they were saying: “When the day of Yahweh will come, then we will convert,” in this manner they were scoffers towards God. And God says to the prophet: “You say ‘the day of Yahweh, the day of Yahweh! Go and tell this people that on the day of Yahweh you will look but you will not see anything, you will see a crazy man, you will hear and you won’t listen to anything else but craziness, stupid things. That day will be for you like ashes, darkness.” In fact, Christ came and seeing him they thought that he was crazy. This word was completely fulfilled. So, if today you listen to His voice...If I say to you “Kiko, convert today,” you cannot tell me: “Tomorrow, today I don’t want. When I’m dying I will confess.” No! Tell this Kiko that the day in which he will die, he will not be able to confess, he will not be able to confess. And it is today that I say to you: convert.

“Convert so that I may enter into your house.” And Zacchaeus came down in a hurry and welcomed him in his house, full of joy, and everybody murmured: “He entered into the house of a sinner.” But Zacchaeus does not care, he stands up, moves and says: “Lord, I will give half of my goods to the poor.” This is a sign of conversion, the money. Attention, the money! “And if to anyone I have stolen, I will give him back fourfold. I stole a thousand dollars, I will give you back four thousand.” Well, this is an enormous sign of gratitude, because he feels that he has been profoundly touched in the heart by the benevolence, the goodness of Christ. There, where everybody despised him, Jesus, the Son of the most High, God himself, enters in his house. And Jesus seeing the way he responds, says: “Today, today, salvation has entered this house.” This is very important: Today. There are people who are totally alienated,

living always for the tomorrow, studying at the university for the future, doing things for the future, they don't know how to live the present moment, the today, the now, in the fullness that the Lord wants to give to us. Zacchaeus is you! Let us sing this song.

- Song after the second psalm: Zacchaeus.
- Third Psalm proclaimed.

Before listening to the Word, let us sing a hymn to Our Lady, to the Virgin Mary, to Her we entrust this convivence, and we ask Her that she may prepare us to welcome her Son as She has welcomed the kerygma, she has welcomed the Good News, la Buena Noticia from the Archangel Saint Gabriel. That She may help us to listen to the Word. Let us sing "Mary, House of Benediction."

- Song after the third psalm: "Mary House of Benediction"
- Short Reading: Ephesians 4: 29-32
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- Catechesis (KERYGMA)

Well, tomorrow I will teach you a new song. One of the things that I deeply feel when I announce the kerygma is that the kerygma is the news of an event, that it is open, not finished, but it is acting, as far as our Lord Jesus Christ has ascended into heaven and now intercedes for us as High Priest. If you read the Letter to the Hebrews, you will see that it is devoted to this, to the priesthood of Christ, because it is very important. Christ is fulfilling an office, a priestly ministry for all humanity, he has entered into a sanctuary – says the Letter to the Hebrews – not made by human hands, but in heaven itself, and there he is interceding for every man on earth, in every instant. Because in every instant a man can receive the generous abundance of his own salvation. But the people do not receive it, they don't receive anything! It looks like the priesthood of Christ in heaven has no effect, but it is not automatic: his intercession has to be welcomed by each person. Today we will live in such a way that this priesthood of Christ in heaven may shine luminous, that it may be the radiation of the glory of the Father in us, if really we come close to Him, to the throne of his grace, and ask truly that it may be realized in us that for which Christ has come on earth, for our eternal salvation, making of us a new creation. The Letter to the Hebrews is impressive, the whole of it: but it is something actual, now, like a fountain of water gushing forth. We know that Christ is interceding for every man.

So let us listen a little bit to what the Letter to the Hebrews says, some passages that I have chosen for you. We know well the very famous text that I cited in the 2012 Synod for the New Evangelization, that of Heb 2:14. But listen well also to the rest of the Letter, if God allows you to listen, because also to listen is a grace. Maybe you have come to the convivence and you will not convert because three days ago the Lord told you: "Don't do that." And you have done it, you have said: "When I go to the convivence I will convert." Now you cannot convert. This is very important. If you can listen, this is a grace that the Lord gives you, if he gives you a Word, because he can completely close your ear, so that you don't listen to anything, having your heart completely cold, having your soul completely dead from many sins. Every sin throws dirt on the soul, until the soul disappears –the Fathers say-

and you have no remorse anymore, nothing, only the disgrace to gratify yourself constantly. Let us listen to this word from the Letter to the Hebrews.

- **Reading: Heb 1:1-6; 2:10-18; 4:14-16; 8:1-5; 9:1-15; 10:19-31; 12:14-29; 13:1-21.**
- Comment at verse 13:4: May the nuptial bed (talamo) be without stain. It uses the word “talamo” (nuptial bed). Fornication is terrible, when they tell me that a brother has left with the wife of another and has left 5 kids, that another one has fornicated, 7 families destroyed, a virus has entered the community. Everybody will fornicate, all the families destroyed. Imagine if something like this may happen in the Way, what a horror! The adulterers and the fornicators will be punished by God with a terrible punishment, because whoever destroys the body of Christ will be destroyed by God, St. Paul says. Up to now, we have been protected, because in the world if a group of friends goes out for dinner, it happens that one is already looking at the wife of the other, and if he can, he touches her, and after a little while, they are already in some hotel, I don't know where. Constantly. But, thanks to God, the Lord is protecting us.
- At the end of the reading:

Here we have some passages from the Letter to the Hebrews, but it is very powerful, it gives me a great joy. Always, when I announce the kerygma, I say: Don't you realize, brothers, where Christ is now? Now Christ is in heaven, at the right hand of the Father. And when it is said that he is at the right hand of the Father, it means that he is performing an eternal priestly office, and he is presenting to the Father his glorious wounds. He is the very essence of God, his imprint, so that the divine substance may be realized in us, in me, in you. And what is this substance? When we announce the kerygma we say that God has shown in Christ crucified the very divine substance, that God loves you up to the point of death. This is Christ crucified: God crucified for you, not only for humanity but for you, up to dying completely for you!

Because of this the Christian always has a crucifix in the kitchen, a crucifix in the office, a crucifix in the school, a crucifix in the bedroom, the crucifix! Christ crucified is showing the imprint of the divine substance. The divine substance is that God himself is love towards us in a concrete manner, up to giving up his life for us. We can say that if you do not let Christ enter inside of you, you are making God somehow frustrated. Imagine that we can even say this! God is perfect in Himself, but he gets like frustrated, the work that God has done in Christ is in some way missed, destroyed, because he sent His Son so that you may be perfectly one in Him. We have always said that the love of God is unitive, they are three different persons in one only God, and they are perfectly one, perfectly one! Because of this, the word ‘perfect’ goes together with ‘unity’: they are perfectly one. “Father, I in them and you in me, so that they may be perfectly one and the world may believe. I in them and you in me, because only like this they will be perfectly one, and the world may have access to faith.” This is the mission that God entrusts to us, it is the Gospel: that you may be perfectly one. What is dividing us? What is separating us? The judgments? What separates you from your wife? What do you not accept of your wife? What do you not accept of your husband? What do you not accept of your daughter? How would you like her to be? But why aren't you more

humble? Why don't you consider yourself unworthy of judging? If you have no right to be here, you should be in jail. Consider yourself the last, the worst of all, don't judge. Do not judge, says the Lord, do not judge. Be humble, be perfect, be humble. Oh holy humility of Christ, who could find you? If we don't become humble, it's impossible, it's impossible! So, God will take his hand away from our head and fornication will enter the community, adultery will enter, sins of death, and all the families will be destroyed, everyone will fornicate, even with little children, with youth, and pornography will enter. You have seen what's happening in the Church, and Pope Francis has said that the Church has to pass from defending the priests to defend the victims, the victims. To be with the victims! How many girls has been raped in incest and their affection has been totally destroyed, their sexuality also for all their lives, you cannot heal from this! The terror of one year, of another year, remains forever in the poor persons, it is like someone whose arm has been amputated: He will be crippled all his life, he is useless! You have done something that has no solution.

Well, Christ crucified is this love that God himself shows, the Most Holy Trinity. Because of this, Jesus in the testament of the Last Supper says: "that they may be one Father, as you and I are one, so that the world may believe; may they be perfectly one and the world will believe. Love one another as I have loved you: By this love they will know that you are my disciples." Let us love each other like this, accepting that the defects of the other many times may crucify you a little bit. "Love one another as I have loved you: by this love everyone will know that you are my disciples," because no man has ever loved in this way as Christ has loved, giving his life for his enemies. Oh what a serious word: to love the enemy! It is a word that totally surpasses our mind and makes it explode, and it surpasses this creation: the love towards the enemy who detests you, who hates you, who wants to kill you. The normal and natural thing is survival, to escape from the one who wants to kill you. How is it possible that the Lord has said: "Love your enemies, do good to those who hate you, do not curse, bless them." The love to the enemy! In the Way we say many times that the enemy is your neighbor, many times it is your husband, or your wife, or the children, because they are not as you would like, and this destroys you, because you have projected upon them how they should be, and you see that they do not behave as you would like, and this makes you suffer. Why does it make you suffer? Because of your pride, because you do not respect the fact that he can make mistakes. The mistake of a son destroys you: Why? Because your pride is so big that you don't allow that your son may make a mistake? Ah, all these things that you know better than I do. We love very badly, we have no right to dirty the other with our affectivity, the affectivity is a way of loving that passes from agape to eros, the Greek said. It means that instead of loving the other, wanting the good of the other, forgetting about yourself (agape), we transform our love into a selfish (egotistic) love, we use the other for our pleasure, for our good (eros): we don't have the right to dirty the other with our affectivity. This is very profound. We don't know how to respect the freedom of the other anymore, as God has made him, with his defects, even with the possibility of building himself up by sinning. We have a very big difficulty in loving the other, respecting him. Many times, being with Fr. Mario 24 hours a day, I find myself speaking with violence, and I say: "But why do I get so irritated? Why am I so violent with him? What did he do to me?" I have understood that I am beginning not to accept his slowness, as he is: And why I do not accept him? Why do I not accept him as he is? I would like that he may accept me more, it means that in this moment I am tired, I would like more affection and I cannot find it, and I begin to judge, and

I go on like this, constantly. So, how do you cure this? You cure it praying: "Lord, you are right, I am a sinner: Why do I get so angry? Why am I so violent? Lord, have mercy on me, have mercy on me." So I go and I ask him for forgiveness: "Forgive me Mario, this morning I shouted, I am stupid." We ask each other for forgiveness and everything comes out very well, without a doubt. We also have to accept our imperfection, that we are all poor. But how difficult it is to love the enemy! I say it also for my enemies, it is very difficult.

The Lord has said: "Love as I have loved you. In this love they will know that you are my disciples. And if you are perfectly one the world will believe." Therefore, if we send a *missio ad gentes* to Almere, do you believe that those poor brothers full of defects will be perfectly one? They criticize each other, they judge each other: did we fail? What game are we playing here? No, maybe they do a penitential and ask each other forgiveness: "Let's stop judging!" Look at that poor man that was abandoned by his wife, he was an engineer and now lives in the street with a blanket, he is destroyed seeing that the wife and the children have left him. And why didn't this happen to you? Why it is not you? Who do you think you are? Better than that one? And have you seen that other one, with a broken marriage? Look at that one, and that other one... Look, look around you. And why not you? Do you think you are better than the other? Do you think to be better than anyone else? It is not true, we are all very poor.

Well, it is very difficult to love the enemy, but let us not throw the towel, let us not surrender, we trust that if the Lord has called some families and has sent them in *Missio ad Gentes* in Thailand... The other day I was looking at a news report on Thailand, on the change of sex of little kids who want to become girls, and everybody does surgeries, surgeries. There is a sex campaign on all the world, on these little kids: Thailand, child prostitution, sex, sex. And we say Thailand, but you can say whichever place you may want. How merciful has the Lord been with us! Brothers, I tell you: now God wants that we go and scrutinize the Scripture. I will give you a text from the Letter to the Romans. Read the parallels. To pray with Scripture means that you go step by step, and suddenly, when you expect it the least, in a passage, in a Word, God speaks to you, because he is very happy that you have stopped and that you are speaking to him through Scripture.

This morning I tell you, in light of this Word, that Christ has come to take away from the devil the power he has upon death and to free all those who through the fear of death are subjected to the devil's slavery. So, we say that man has fear of death because he has separated himself from God, and has death inside of him. He can only be healed and cured if the immortal life enters in his spirit, the victory upon death. This is what the Lord wants to give us through the Holy Spirit, it is a meeting, a touch of substance, it is the Spirit of Christ that testifies to our spirit that we are children of God. But attention! There is no thing greater than to be called by God, in Christ, to be children of God: As the First Born is, so we are, all the brothers. Look at our older brother: God wants to make us like Him, to look like Him. So, we cannot convert, neither you nor I, if we don't look at Christ crucified and say: "Yes, yes, it is true. Lord, I am very poor, I don't know how to stretch my hands on the cross, I don't know how to put one hand here and the other one there, but if you want to make me participate of Your essence, of Your substance, grant me this Spirit, that may allow me to climb with Christ on the Cross, that I may love like this." But to climb on the Cross is not

something horrible, we have said it many times, the selfishness of money is horrible, of sex, of vice, of alcoholism, of lust, of lying, of fornication: this is horrible, not the fact that God is calling you in Christ to donate yourself for the salvation of man, to the point that you accept to castrate yourself, let us say it in this way, to be chaste for the love of man and for the kingdom of God. This yes, this is great! For this reason, let us not despise the immense gifts that God is giving us through the Way. I am here as a very poor man, but also you: Who are we? And yet, God is giving us grandiose things, immense, and he comes with us, accompanies our word, does not leave it empty, he accompanies us, he helps us.

This morning we should all look upon Christ crucified and desire to be Christians, Christians. We begin to love our enemy, which is your husband, and ask him for forgiveness. We begin to love the enemy, that is your wife, and ask her for forgiveness. We begin to love the brother of the community, and we ask him for forgiveness. We begin to extend our hand upon the Cross, as the Eucharistic anaphora says: "He stretched out his hands on the Cross." We begin to be Christians! And God will do the miracle that they will persecute us, they will crucify us, and it will make us be in likeness to His Crucified Son in order to save this humanity, because we have a permanent city in heaven, we belong to the heavenly Jerusalem. Here on this earth the created things, as we have heard, will all pass away, all that you can see is vanity of vanities, everything will have to pass through fire. We wait for the things that are unshakable, a new heaven and a new earth where justice will abide. To this we have been called, a very beautiful thing! I was saying the other day in the kerygma that the grandiose things God has done move me, that man may be capable of killing God. We are so free...to commit an infamous sin, terrifying, cursed, like killing God himself in Christ. We have killed God with the original sin, and we carry this terrible sin, a sin that lives in our proud flesh, full of pride, we want that things may be as we want and we cannot humbly accept that God directs, He himself, our life as He wants, with sicknesses, with old age, with no money. Let us abandon ourselves completely to the Lord, knowing that he exists, that he loves us. And God will fill us with His glory, with His tenderness, and with His love.

The Lord loves us and is desiring that we may stop a moment this morning and speak with Him.

- Introduction to the Scrutatio:

So, you have to go with the Scripture now, we will scrutinize the passage of the Letter to the Romans 8:27 which says (I read from verse 26):

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

At verse 27 there is a note, when it speaks about the Spirit that comes to help us in our weakness according to the designs of God, it has the mission to help us according to the plan that God has for us, and the note says;

Looking at Jesus and looking at the first Christians, Paul often recommends to pray unceasingly (Rm, 12:12 etc.), he constantly prays for his brothers (Eph 1:16 etc.) and asks them, to pray for him and for each other. On the prayer for sinners and the sick see cf. 1Jn 5:16. These prayers must ask for growth in holiness but also for the removal of all external and internal obstacles to it: we have to pray, too, for the orderly conduct of the country's business. Paul lays special stress on prayers of thanksgiving for every gift of God and particularly for the food God gives us; he begins all his own letters with a prayer of thanks and he wants the spirit of thanksgiving to pervade all the Christian's dealings with each other – the prayer of the Christians must be full of gratefulness to God for the love he gives us, for the community I have, for the things I have -. The eucharistic prayer and the prayer of thanksgiving is the soul of the liturgical assemblies in which each one is mutually edified with inspired songs. Tomorrow I will teach a canticle, I hope it's inspired! The Christian prayer has its origin in the Spirit, and Paul does not follow the traditional wisdom themes... but he guarantees the efficacy for the presence of the Spirit of Christ that allows the Christian to pray as a child to a father while the same Christ at the right hand of God is interceding for us – Imagine! Christ himself at the right hand of God intercedes for us, and this is eternally, perfect, and it's now! – and the Father blesses in an over abundant way. Since Christ is seated at the right hand of the Father and is interceding, all the prayers of the Christians have its origin from it and we receive grace upon grace. All is possible to the Christian because Christ has entered the sanctuary, in the Holy of Holies because St. Theresa of Jesus used to say “that when a Christian kneels to pray the world trembles, everything is possible to the one who believes! The Christians are the ones who invoke the name of Jesus Christ. Regarding the attitude to be adopted when praying see cf. 1 Co 11:4-16; 1 Tm 2:8

It is now 3:00 pm now the President will do a prayer asking that the Holy Spirit may help us and we will go to scrutinize Rm 8:27 with the note. You have two hours, you can go now to take a cup of coffee but without speaking, we enter a time of prayer. You must not speak with me at this moment, I am also going to pray. At 3:30 pm you have to begin until 5:30 pm: you have two hours of prayer with the Scripture, everybody; two hours to be with the Lord, with the Scripture. If the Scripture does not speak to you then you stand up and say: “Lord, why do you have to speak with me if I am so terrible that I never think about you and you should have already thrown me in jail. You are right, why do you have to speak to me when I don't listen to anything, but I don't want to be here neither to read the Scripture nor anything?” Stop and humble yourself! As I have always told you this Book has seven seals and only a slaughtered Lamb can open them. The Christians we are the slaughtered lambs, we have to offer our neck to be slaughtered, only the slaughtered Lamb overthrows the Beast that has the feet of a bear and a mouth of a lion, the slaughtered Lamb. We have to learn to offer our neck because your husband might cut it off with his violence, with his word. Yes, if you want to be a Christian. Or you consider Christianity and absurdity? To you the truth of Christ crucified has been revealed: you have rejected it, you have expelled it from yourselves, and we don't want it? Attention! You will have to give account to God for the things he has given you and told you.

After this we will proclaim the Gospel, and in light of the Gospel you will be invited to enter into the pool of your Baptism to live in the tomb of Christ, into the death of Christ, the death of the man of pride, of pride, of laziness, of sensuality, of greediness for money. Look, in the Gospel of today the Lord will ask you “Who do you say that I am? Who am I for you? Are you happy that I have come to visit you through the catechist?” This convivence is important, very important: its convenient today that you let Christ enter into your house. ”Let me enter inside of you, because you and I together can save humanity.” A Father said: “Convert today and the world will be redeemed”, you convert today and the entire world will be redeemed. From you, the redemption of the world depends on your conversion, it’s true, this is very true. Everything is possible to the one who believes. Christ says: “Without me you cannot do anything”, but with me everything is possible. It is possible to do what God wants us to do, not what we want to do, what God wants us to do is to abandon ourselves to His will.

So, brothers, at 5:30 pm I will ring the bell and you will begin to come here. All the presbyters will vest, so that the confessions will last half an hour or a little more. At 6:00 pm on time we begin the penitential.

If somebody doesn’t have a Bible he/she can ask for one. And if someone wants to do a little tree he can get paper and pen. Let us pray

- Prayer of the Presbyter

Please, let us leave in silence, look for a place in the woods, and bring with you a chair. Courage at 6:00 pm we begin the penitential. Let’s go in silence.

H 3:30-5:30 – **Prayer with the Scripture. Rm. 8:27** + (plus the time to go and come back)

H 18.00-Penitential

Kiko:

Let us sing :“You who are faithful”. As usual we sing it with the two voices.

Let us try it.

Courage! I hope that the Lord may give to everyone, in this moment, in this penitential, the joy to believe in him, to believe in the Lord Jesus Christ, to believe in the power of his blood shed to wash our sins and that His blood has an immense power of changing our lives and to make out of a killer, out of a perverse person, of a useless person like me and you, a saint through the power of his grace and of his blood. Now the Lord is in heaven interceding for us, during this entire celebration, so that we may confess our sins with a sincere repentance, trusting in him. Well, let us welcome the presbyters. Let us stand.

- Song: “You who are faithful”
- Welcoming and prayer of the President
- Gospel: LK 9, 18-22

- Homily

Fr. Mario:

Well, brothers, and by saying brothers I am including also the sisters, according to the language of St. Paul. I pray the Lord will help me, so that he may enlighten me to break this word in this convivence. God wanted, through contingent situations, that we celebrate this convivence together with the brothers and sisters catechists of Spain and Portugal and consequently also with all the itinerants of South America and our communities of Italy and of all Europe and the itinerants of Asia, Africa and Oceania.

This Gospel often happened to fall in this convivence of the beginning of the year. “Who do the people say that I am?” And you? Who do you say that I am? We are living, we can say, in a critical time. Europe has practically refused, let us say almost officially, the Christian roots, it has refused Jesus Christ and we can already see its fruits. The disciples of Jesus Christ are more than ever persecuted today. Not only those that are suffering persecution by ISIS, but today there is a bit of persecution everywhere, in Nigeria for example and in many others countries. In a manner more subdual and subtle; also among us there are persecutions, because today no one can say a word, no one can speak about the Gospel without being quickly attacked, and he may even be punished legally. We find ourselves in this situation, even inside the Church we arrived at a moment of deep confrontation amongst various positions. Also in this synod that is awaiting us, God willing we will speak about this tomorrow in the catechesis.

Therefore the Lord is calling us to the mission as Kiko was saying this morning, for which the Lord has inspired this way which all of us participate in. “And you, who do you say that I am”? I always remembered Pope Paul VI that dedicated an audience to this phase of the Gospel saying that every Christians must feel questioned everyday by this question: “who do you say that I am”, first because our life is in a continuous movement and evolution, second because as St. Paul says the Lord calls us to grow in the knowledge of Him: who is Jesus Christ for me? Here we find Peter that inspired by the Father, as Jesus says in the parallel passage of Matthew, he recognizes Jesus as the Messiah and in Matthew he says that Jesus is the son of God, the one sent by the Father to save us from this world, from this perverse and incredulous generation and to introduce us in the Kingdom of God to make us sons of God. I think that we all have received this great gift, the gift that comes from above, through a way of progressive and gradual growth of rediscovering of the richness of baptism. I think that today we all can say thanks to the Holy Spirit that Jesus Christ is our savior even if the desire always remain of to know better and deeply Jesus alive and risen. This is why the psalms say “I search for your face Lord” “oh God you are my God I search you from the dawn my soul thirst for you”. It is like thirsting like searching knowledge of Jesus Christ that is called to grow constantly in us. Here the Holy Spirit comes to our aid. If you did the scrutatio you know that it was speaking of the Spirit that Christ gave us, that shout in us: “Abba Father!” He knows what is good for us and for the mission that he has entrusted to us, as well as singles and as persons and as a community. The Holy Spirit that in the occidental Church as the Pope says is still “the “great unknown” here in this tent we painted it at the top of the dome, at list as a prefiguration. The spirit is truly the interior master, the gift that the Lord has donated us through the death and resurrection of Jesus Christ, for which Jesus says: “to him who listens to my word, the father and I will come and make our dwelling in him”. This is wonderful: God come to abide in our hearts. This is why St. Paul says: “worship

Christ in your hearts". It is not only about the adoration of the Eucharist, but it is a constant adoration; the unceasing prayer. For he says "the father and I will abide in your hearts. And where is the Holy Spirit? The Holy Spirit is the dwelling of the Father and the Son, It is the love of the Father and the Son that is poured in our hearts. The Spirit is the one that lit in us the zeal, It is the one that the Church calls the Interior Master, it is the one that inspires us, the one that guides us, the one that alert us not to leave the way of the Lord; the Holy Spirit always accompanies us. To me it seems that at the beginning of this convivence, looking at the dark future of our society and of the Church, the Lord invites us to trust deeply and intimately in the Holy Spirit. He wants us to be guided by him who is the consoler that gives us his gifts, that gives us his fruits, that cures us and rise us again. It is the Holy Spirit that brings on the Church and that push forward the history of all the people, even if he does it in mysterious ways which for us are difficult to understand. That is why we need to pray constantly in order to remain rooted in the Lord. This is why it is important the word of God, of listening, the word celebration and the celebration of the Eucharist and the life in the community; this is because the Lord entrusted to us a mission, as Kiko was saying this morning, an immense mission that is: to make present that communion is possible that the kingdom of God consist of this. The Holy Spirit overcome divisions and create love among different people; differences are not anymore an impediment for creating communion. Communion is not uniformity but it is unity in diversity which only the Holy Spirit can create.

Tomorrow we will speak about the family, now that Pope Francis called for a Synod on the family. The family is the most attacked realty of our society; it always was but in this last period in a very special way, to the point of being destroyed. The Lord has inspired, not only with us but for sure with the way, families that are witnesses that God Exists and that God frees us from our slaveries, that God can create communion among very different people.

This is why the Gospel continues saying: "the Son of Man will suffer much and will be tried and put to death and rise again on the third day". Than it follows the Gospel that we will proclaim tomorrow: "if one wants to come after me and does not deny himself, this cannot be my disciple". If we have in us the Holy Spirit, then the cross is waiting for us. "My son if you want to serve the Lord prepare yourself for tribulations" the book of Sirach says. And this is not because we are masochists but because if God is present then the world will persecute us even by our own family by our parents or coworkers and the people close to us.

In front of the witness of the martyrs, that more than once pope Francis has recalled, and also Pope John Paul II had made a big celebration around the Coliseum to remember the Christian martyrs of the faith of the past century. Today according to the statistics there are more martyrs then in the primitive Church. Pope Francis remembers the example of those of Iraq that are force to flee and many do not deny Jesus Christ and they give their lives for the faith. This is a great help because the Church is a catholic communion, universal.

The Lord call us to be docile to the Holy Spirit because "who can separate us from the love of God?" If God is in us, if we are perched in is love, docile to the Holy Spirit, then we can be free to offer ourselves to the mission for which the Lord has done so much through us. He is waiting for us to bring him fruits, not bitter grapes but good grapes.

This is why, like every year we start this convivence with this sacrament of regeneration, because I see constantly in myself these seven captains of the legion which are inside of us, that are the seven capital vices: pride, anger, lust and avarice....etc, Even though

the Lord dominates them and keeps them under control they always are ambushed. Sometimes they win over us, other times the Lord allows them to win over us to bring us to humility. Pope Francis keeps repeating us: The problem is not that we are sinners, because we are all sinners, but is that we refuse the forgiveness of the Lord, that we do not believe in his forgiveness. If we are wounded, because of our problems with the wife, with the husband, with the children, with whatever problems that causes to manifest our pride, our vanity, looking always for our interest, our lust, concupiscence, and now we come to confess and to bring this loot, this weight that has been crashing us during all these vacations into the shoulders of Jesus Christ, through the priests to whom has given the power to forgive all our sins, and to donate the Holy Spirit that restores us constantly as children of God. As St. Paul says, because “From glory to glory we are transformed in children of God”. As we will sing at the end: “You always renew us, because freed from slavery of sin we are transformed in the image of your Son”. We are called to be image of Christ in the world of today: to this, the Lord calls us.

I invite you to confess without being ashamed of, because shame is good to fight our pride, I invite you to confess our sins in order to receive the forgiveness and the healing power of the Holy Spirit. As always, we say when we are many, and in particular this time we are many people here, to confess your sins without being long. You are exempt from confessing the sins of your wife, your husband, or your mother-in-law, so that the celebration may be smoother. So I invite you to confess your sins with sincerity, with faith to start this convivence in this year that is awaiting us, fortified with the power of the Holy Spirit.

- I confess (kneeling)
- Prayer of the president concluded with the Our Father.
- Individual Confessions

(During confessions, maintain silence to allow the individual exam of conscience)

- Prayer of giving thanks
- Song of Peace: “Because of my brothers and friends”
- Blessing

Well, we have finished. Now, we’ll show a video because there are many youth here, and if we finish too early, going to eat at 19:30, there will remain plenty of extra-time before going to sleep, and this is dangerous for them. So, we show this video. It is not too long, it is just 30 minutes. We will make a break at 20:00, we show the video, and at 21:00 the buses will come to take us to dinner at 21:15. Is that Good? Now, we can greet the presbyters.

- Song: “Give thanks to the Lord”
- Break (5 Minutes)

H 20:00 VIDEO

- Introduction

Kiko:

Silence, please, let us start! The way, after reaching 40 years, it's now 45 years old, it has arrived to maturity. The Lord is telling us to be prepared for the mission. We started to speak 3 years ago about 20,000 priests for China, and to prepare the families for Asia. The Pope has already sent many families to form *mission ad gentes* in Cambodia, in Vietnam. There is also an urgency in Europe. It is absurd that in Stockholm there is only one *mission ad gentes*, when there should be 70. There are 70 new parishes, and there is no Church. Jesus Christ has said that the kingdom of God, is like leaven, which a woman puts in a mass and it all ferments. But the problem is: What is this leaven? The few churches that exist in Scandinavia are full of immigrants. There are masses full of Chileans, political refugees, and many Chilean woman that has been left by their husbands for Sweden women, and their children are all away from the Church. What kind of leaven is this? They risk to be only services done in the Churches. A different thing is to send *mission ad gentes* with large families that do not exists there. The large families that the way has are a real spectacle. For example, a family in Ukraine with 12 children, they go every week to sing in the streets, but it is enough for them to go to the supermarket with all the children that people immediately approaches them: Such beautiful children, where are you from? What is your name? Why don't you come to our house? I would love it. Do you like paella? And so they struck one, a pagan for the new community. They need to go out, and one after the other they conquer them. Only the spectacle of a family in Russia where communism has destroyed the family. We can really start going to the atheist Europe, where there is the destruction of the family, with high level of suicide, where the Jewish-Christian families do not exist anymore. That is why the Lord has inspired me to start a circumnavigation. I started with the south of Spain, in Cadiz I had a meeting with the youth of the communities, and of this meeting we will see 12 minutes.

Then we went to Santiago, from south to the north. We invited Cardinal Pell that told us that he would come with much enthusiasm because he said that what the Church does for the way is too little compared to what the way is doing for the Church. After we went in Levante, in Valencia we had a vocational calling inside the Mestalla's stadium with 40.000 brothers and sisters.

Then we went to Varsovia. And in this video you will see a small part of it. This is what we are going to see in this video: 4 vocational meetings.

Later on we went also to Asia. There we had a meeting in the Philippine, but of this meeting we will not be able to see anything yet because there was no time to prepare it. Then came Korea but also of this one we will not be able to see anything. This year we will go also in America. We are thinking to make meetings in Canada, 3 in USA, later in Mexico, Panama, or Santo Doming, and in the end we will go to Colombia. This is what we are planning to do, hoping that many families will answer to the calling of which we are in need. If we wish to send 100 *missio ad gentes* in Scandinavia, we are in need of 400 English speaking families. I am going to America to prepare 400 English speaking families. And I am sure that they will respond to the calling. Have you understood?

We are also thinking, I have already spoken to the bishop of Murcia, to make an itinerary of formation for the boys that are willing to go to China without taking them away from their communities. What I mean is that instead of sending them to another seminary these boys will stay close to their homes. For example, if 300 boys stand up for the calling in Murcia; I will ask them, how many of you want to go to China? Let say that 40 stand up and

we do not change them of community, we will tie them with their community so that the whole community will participate to the mission in china with him. With the permission of the bishop, the boy in 5 years is formed to go to China, and he does not have to do any itinerancy or 3 years of pastoral formation in the diocese. When they finish their studies they are ordained and they depart for China involving also their communities. These boys that are going to China will remain in contact with their community. Do you understand? We will involve the whole community. God is showing us the reason why he inspired the Neocatechumenal Way. You are the first communities in the world, behind you there are your nephews and nieces, which are marrying and are forming new families that are fantastic. Many young people are standing up for the calling, and they have many children. It is something fantastic! This is the time, we are now mature to go for the mission, the entire way. Did you understand this? This is the beginning. Let us turn off the lights and watch the video in Cadiz. Here with us is the director, Juan de Mena. You will see something very important in this Video: there were many bishops that accompanied us always.

- Showing of the Video of the Vocational Meetings of 2014.
- Conclusion

SATURDAY September 27

H 10 – MORNING PRAYER

- General admonition (Kiko)

God is doing this convivence in which he wanted to gather Spain and Italy together with the oldest communities of the world, the ones God has chosen to open this way of new evangelization. You were chosen by the Lord to bring about a work: this is very important, the fact that God wanted you. Behind us there is a people, many youth, many families, many communities of Italy and Spain, America, Africa, Asia and Oceania. Today we are going to start this Morning Prayer with the preaching; and I hope the Lord inspire me a bit to do it, that he may help us. Now we will have 10 minutes of silent prayer and after we will do a questionnaire very serious, that I hope you will like very much. As every year the group will choose a person to report what was said in the group so to listen of what is happening. Let us stand.

- Greeting of the President
- Hymn (proclaimed by the president)
- I Psalm (proclaimed)
- Admonition to the song: “The Messiah, Lion to Vanquish”

When we went to Japan in June of this year we had a very strong convivence with all the families that has suffer very much and I made a song which I offered to the brothers and sister there. I would like to teach it also to you, as a gift. It comes from a phrase of the martyr called Vittorino of Pettau of the IV century, he was tortured and killed under the persecution of Diocletian, it says: “ The Messiah, Lion to vanquish, he made himself lamb to suffer”. This is very poetic, but at the same time very true. The brothers and sisters in Japan have been called by God to become lambs to suffer, they have been kicked out from all the parishes, but we are also out of the parishes. This is interesting because this can happen to all of us. Be

careful to what is happening and what will happen with us. We heard yesterday that God wanted to reproduce in us the image of his son Jesus crucified. So I tell you all those among you that detest to be detested, to be laughed at, to be told lies.....you can live now, truly because we are called to be like Christ: to become lamb to suffer. Lamb to suffer! Only in this way we will accomplish our mission in the world, only the slaughtered lamb win the beast. We are in a very important moment of the Church. In Spain, for example, the popular party stopped to be against the mentality of Zapatero about abortion, there is chaos because Catholics do not know how to vote anymore, because the popular party is promoting the same line of the socialist party. These people are the winners in today's mentality: in politics the communists, in economy they are liberal, in psychology they are Freudians. We are facing this terrible beast: what should we do then? They called me because they want me to establish a political party. Because in Spain it is impossible to vote. I do not want to create any political party, because I believe that the beast is not overcome by politics. The beast dominates everything and is going to dominate everything because it is the prince of this world. You saw what happened in France with the president and the lover; or Spain and Italy where it is impossible to govern, now they want out Renzi. Unbelievable! But let us speak about something else! Not to mention Obama and the Islamic: today in the news there was a woman that did not want to convert to Islam and the husband killed her. Behold, the world! Either we really believe in the scripture, to what the Lord has revealed us, because God showed in his son crucified the truth and what the essential content of the universe is.

The universe has been created in Jesus Christ which is the word of the father. Christ is the word of God that sustains all creation. But this word "Christ crucified" is totally contrary to the world. The world does not accept it, it does not accept humility and this image that is called Our Lord Jesus Christ. But we have been called for this. "The Messiah lion to vanquish, he made himself lamb to suffer". Let us see if we are disposed to be lambs to suffer. He went up to the wood to be bridegroom to die. He claimed the cross to be bridegroom to the bride. He left his blood as dowry, for his virgin bride: Christ left a dowry for us, his blood shed for love for us! In the second phrase it says: and descended into hell looking for the lost sheep. I like very much this phrase. Some of the fathers of the Church say that this lost sheep is Adam. Humanity was lost, it was in the Sheol, in hell. This is why this Icon (he points at the icon in Porto San Giorgio) in Oriental mentality is fundamental because in hell there were not only Adam and Eve, the one with the green dress that Christ takes by the hand, and on his right is Eve, there were also, David, Salomon, St. John the Baptist, the prophet Daniel, Moses, Abraham, Noah with his dress with some blue parts, representing the water. Behold, Christ descended into hell looking for the lost sheep, the lost humanity. The sin of humanity is so great, so immense, that he condemned them to hell and to death, the entire humanity. This is what the Church says: all men are enclosed to this condemnation. Do we believe it? A sin against God which has a great weight. God wanted to show in His Son in which condition the world finds itself in. So much so that Christ came into the world and we crucified him, this is the reality. This is the wisdom of the world: to kill God, to kill God, to kill God. We are God! "Break the tables" Nietzsche used to say to the youth in the university. "Do not be foolish", break the tables of the law that are a horror, a castration. God castrates you and religion makes man stupid, religiosity poisons your brain and man starts dedicating his life for salvation and he does not worry about humanity, the poor, to make true social justice. Religion is a horror, this is what communists say.

Christ descended into hell to look for the lost sheep, and with this he ascended into heaven and he made her enter into the house of the Father, he brought her with him. He brought us with him in to heaven and he made us sit at his right hand as his bride, as the sinner who was forgiven, as the washed prostitute, as his bride, virgin and mother forever, immaculate for his blood. This is said in the ancient tradition of the Church, and it is what God has done with us. The fight in which we find ourselves is a cosmic fight, immense. You cannot even imagine, and we will win the beast only when we will have our throats opened, when we will accept to become lambs to suffer. The communities have been expelled from the parishes in many dioceses of Japan. They have said all kinds of lies about us. But this is good, because it is a grace to become lamb to suffer for love of Christ. Let us see what God is allowing. The Japanese Episcopal Conference has mandate for 5 years of silence to the communities, 4 has already passed, only one is left. Pope Benedict XVI has said to the Japanese Bishops: "You cannot close the way" and instead they closed it for a time. The Episcopal Conference organized itself to stop the way. The Episcopal Conference that cannot impose itself directly to the single Bishops, has become a kind of democratic parliament that has decided for everyone and that has power over everything. And we are victims of this together with the communities the families in mission and the children of the families. I went to the brothers of the communities and I sang this song to them as a gift, I used this text of the persecuted Church, to give them courage and Joy. It is a grace to be similar to Christ that was brought out of the gate, the same way the garbage is thrown out: in the same way Christ was thrown out, in the same way they have thrown out us. "Go out, go out of the city" and they do not allow the priests ordained in Takamatsu to enter the Diocese. It is important for the brothers not lose the spirit and not to complain against the catechists, because where there is complaining there is no more communion and then it is over. If there is no more communion there is no Church. This is why we will be strong if we are in communion, united in true love.

We do not know what will be of us, but this that happened in Japan can happen everywhere. We are not to be afraid, on the contrary we have to know to what the Lord has called us: to reproduce in us the image of his son. Or do we think that this of being like Christ is a lie? Are we not to take seriously this phrase, or it is not true that we are to become like the image of Jesus crucified, is it a horror? Or maybe it is true that we must reproduce this image? And so maybe the priests that are here installed with a nice car, a nice office....., who are you? Are you Christians? Or to all the neocatechumens that are well, to whom everything is going well? One Saint said that when in the Church everything is going well, then the Church is not well. We are to be aware of what the Lord is calling us to do and to be! It is a privilege and honor to go up with Christ on the Cross, it is his triumphal chariot. He showed and exposed publically the reality of the world. Look at the world! If the dominions and the powers of this world, the culture and politics had known who Jesus Christ was they would not have killed him. But instead they killed him, they did not recognize him. And with him also us, together with others! Who are we? The reality around us is changing. In Italy Christianity is not dominating anymore, everything passed. We are entering in a total change of era, like it happened in the renaissance: a change of era. Also now is happening a change of epoch, everything change: the way of being of the Church, the way of being a Christian, the structure of society is going to change and maybe we are going toward a conflict of culture with the Islam that can cause millions and millions of dead. Not even 70 years have passed from the last World War where there was 60 million victims. We need to be conscious and intelligent.

Courage, this is why the first Christians were joyful when they were persecuted, because they were educated in the catechesis to be similar to Christ crucified, and they always waited to be rejected by the world, persecuted and killed. And when this happened they were joyful: they were educated to be martyrs. And you? Who educated you? To what have you been educated? To do like the others do, to use religion to live better? To use religion to escape sufferings, as a spiritual security? No. Then your catechists have been very bad. St. Augustine used to say that Christ promised us the best, as to St. Peter: "Peter, Peter, when you were young you went where you wanted; one day someone will dress you like a prisoner, and he will bring you to a place you do not want to go." And he was referring to the fact that he was going to die, he will be a martyr for Christ. Martyrdom was the greater gift that God could have given him, to promise to give the blood for love of Christ. Christ is the only truth, the rest is vanity of vanities, the fathers of the Church say: to love Christ is the only truth! St. Paul also says: he who does not love Christ is to be cursed, anathema. All those that are here and have no love for Christ today is cursed. Because to love Christ is the truth. Oh, Lord make me love your Son, to love Christ. All the revealed religion says like this: "Shema Israel, Adonai Elohenu, Adonai Ehad!" God is one, he is the only one. And after it says: you will love Christ with all your heart with all your mind and with all your strength. To which God? Christ is God. On the Mount Sinai they did not see Him, they had to picture God, but God became similar to us, he became like us so that we could love him, as Salomon's ode says. You humble yourself so that we could love you, you began close to us!

Well, let us try the song.

It is very difficult to be a Christian. For our human nature is impossible, for the society is impossible to be lambs to suffer, to be brought to the slaughter." St. Paul says: "because of you we are brought to be slaughtered everyday". How is this possible? Is this true; that the Christians be brought to the slaughter everyday like a lamb? Is it possible to bring in our bodies, as St. Paul says the dying of Christ, because we have been educated by our catechists to stretch out our hands on the cross: in your marriage, your job, with your children, with the grandparents, with the community, with everyone? Bringing always in our body the dying of Jesus so that the other may see in us Christ alive and risen!

- Song after the I psalm: "The Messiah, Lion to Vanquish"
- II Psalm proclaimed
- III psalm sang (Psalm 116, "Praise the Lord")
- Short Reading: 2 Pt. 1, 10-11 and the responsory
- Admonition to the reading

Now we will do a reading to prepare you for the questionnaire, *from the I Letter to the Corinthian*.

St. Paul says: "As man condemn to death". There is no a more miserable person then the one who is condemned to death, when they bring him to be killed. He is destroyed psychologically, he cannot even stand on his legs: they bring him to be killed on the electric chair or to be shoot. St. Paul says: "God has put us the apostles at the last place, as man condemn to death". Unless this is all a big lie, because the important thing is to have money, a good family, a good society, good schools....., and that's it! A society full of lies. Have you seen how many people want euthanasia? Today the newspaper was speaking about an

older couple in Belgium: they have asked for the euthanasia because they are afraid that when one of them will die the other will remain alone and they have decided to ask to the clinic to kill them both. And this is increasing. What answer do we have to old age? Society has no answers, of any kind. "Let us kill all the old people because they are nothing, they are worthy nothing, they are not persons any more, they are just old and are to be put in a nursing home." What a horror!

Let us listen to this word.

- Reading: 1 Cor 4:9-14.17-21. 5:1-13. 6:12-20. 7:1-11
- Comments during the Reading

Verse: 4:13: "the scum of all men". If I keep on reading it would be nice if half of the assembly would stand up and leave, it would be very good if half of the assembly would just leave the room!

Verse: 5:5-6: "Be given in the hands of Satan". Here is speaking of the adulterer that is going to bad with the wife of the father, give him in the hands of Satan. "Do you not know that a little bit of leaven is enough to make the mass rise? Start fornicating among yourselves and you will see how the all parish will start doing the same. And what about those priests that fornicate? One Father says: "which one is the road for the Geenna? Hypocrisy". And what is Hypocrisy? To have a hidden woman to fornicate, that is hypocrisy.

Verse: 5:12-13: "Is it my concern to judge those outside?" Those pagans that do abominable things that fornicate constantly, always sex and sex....., those one will be judged by God. You, do not be scandalized, but send away the evil doers among you.

Verse: 6:20: "Glorify God with your bodies". I was given a body to love, and instead I use my body not to love but to use you for my own pleasure, I sin against the deep purpose of my body, I destroy it. I am doing an act against the prophesy of creation that God gave me, that is why my body becomes sick. Our body get sick when we use it against creation, as God has given it to us. Do you remember the catechesis? God gave us hands not that we may sin, to touch the woman of the other; he gave us the mouth not that we may say evil things, but that we may speak of Christ, to sing, to praise.... the eyes the soul, but man used all these things for his own pleasure. He deviated his body with the hands, mouth and the mind following evil thoughts. But the Church wants to cure us, also us, through the way we want to save you from hell, from the power of Satan. In some of you we can see the fruits, in others no: how hard it is for us to know that a marriage that finished the way the husband left the wife and he went with another woman, a catechist! That one will go to hell, scandalizing all his catechumens that are saying: "Look what the way does, a lot of neocathecumenal way and then what?"

At the end of the reading:

It is enough. You see we are in an ambient not very different from the Greek mentality where the body had no value; and today this mentality is coming back. To change your sex and all these things regarding the body, what really mattered was the soul and not the body, and they introduced all kinds of lies saying that fornication was allowed, also because in that epoch people thought that a man could not live without fornicating, because fornicating was considered like to eat. But St. Paul says: "The body is not for fornicating, it is for the Lord." This is why we are different, something beautiful, the Lord thought us to love also with our bodies. We said that sexuality is holy inside marriage. We will talk about this in the

questionnaire, about sexuality and in particular about sanctity which is what the Lord calls us to be. Let us listen now to the Gospel and later we will have a moment of prayer.

- Gospel of the Day: Lk 9:22-27

- Admonition to silent prayer

EXTRACT FROM THE 'ART OF PRAYER' BY INNOCENT VENIAMINOV

Now we will have 10 minutes of silent prayer. I want just to introduce it with a passage from this book 'The Art of Prayer', which I recommend to you. We are very close to Russia and especially to Silvanus of Mount Athos and to Theophanes the Recluse.

The piece I'm going to read to you is by a Metropolitan of Moscow, from the year 1870. He is called Innocent Veniaminov and is the greatest Russian missionary of the XIX century. He spent most of his life in western Siberia and in Alaska where he evangelized the Eskimos and the Red Indians. He was the first Orthodox bishop to work on the American continent. He says that 'the Holy Spirit gives true humility', in reference also to what you scrutinized about prayer yesterday, in the note to the Letter to the Romans, 8:27.

However clever, sensible and clear-sighted a man may be, if he does not have the Holy Spirit within him he cannot know himself, for without the help of God he does not know how to see the true state of his soul. But when the Holy Spirit enters the heart of a man, it shows him all his interior poverty and weakness. He shows him the corruption of his soul and the corruption of his heart and tells him how far away he is from God. The Holy Spirit reveals to man all the sins within him which co-exist together with virtue, with justice. He makes him see his laziness, his lack of zeal for salvation and for the good of others, the egoism which infects his most apparently disinterested virtues, the self-love which manifests itself when he least expects it – and he immediately feels wounded: amour propre; self-love. To sum up: the Holy Spirit reveals everything under its true aspect. Enlightened by the Holy Spirit, man begins to experience true humility, so that he no longer leans on himself and his virtues and begins to consider himself the refuse of humanity, the last one. The Holy Spirit teaches us true prayer. No one, before having received the Holy Spirit, can pray in a manner that is truly pleasing to God because the person who begins to pray without receiving the Holy Spirit discovers that his soul is scattered in every direction, wandering here and there, in such a way that it is impossible to fix one's thoughts. Moreover, he does not really know himself nor what he needs; he does not know what to ask God for; he does not even know how to. In short, he does not even know who God is; he does not know him. On the contrary, the man in whom the Holy Spirit dwells knows God and knows that God is his father. He knows too how to approach him, how to speak to him, what to ask

him and with what trust to ask him. And when he prays, his thoughts are calm, are directed towards one object only: God; and thanks to the Holy Spirit he is able to do this.

This was a little monition to the prayer, so that the Holy Spirit that you have received may bring you to speak with Christ: “Lord, I love you so little, you are right. Help me if you have elected me to love you, so to manifest your glory in me! You wanted to give me your glory, meaning that you love me so that your love maybe seen in me, and that your glory, because you are great great great, in a way that the love you have for me may give glory to you. It is clear that this love you have for me need to be recognized by me and given back, I also need to love you a little bit. But my soul is cold, I have no zeal, I do not want to evangelized, I spend my life watching television, I am lazy, I am lustful, I masturbate, I am a poor man! If only the Holy Spirit could show you how far are you, how little a Christian you are and you would start to live in humility, which is the truth. Humility is the truth. Let us pray.

- Prayer of the President
- 10 minutes of silent prayer
- Benedictus (two voices)
- Morning Prayer’s petitions
- Our Father
- Peace
- Blessing

Break (10 minutes)

Time 12:30 pm – Questionnaire

- Initial Prayer
- Introduction

Take courage, dear martyrs, lambs made to suffer!

Now we are going to distribute the questionnaires. As it is customary every year, you will see a number written on the paper; this will be the number of your group, and you will all be in different groups. We will answer the questionnaire in different languages: Italian, Spanish and French. Very well, I am going to read the questionnaire: it has an introductory statement:

Pope Francis, having a special assistance from the Holy Spirit because of His Office, has called for a special Synod on the Family.

I take advantage of this occasion in order to tell you that the Secretary of the C.E.I. (Italian Episcopal Conference) has called me, and Cardinal Bagnasco has been talking with

Giampiero, saying that on October 4th a great gathering is going to take place in St. Peter Square in order to support the Synod on the Family. I want everybody from the Way to be present there with their banners. Each and every Parish has to have banners stating: “the future of humanity depends on the family,” or “the families are with Pope Francis” or “long life to Pope Paul VI and *Humanae Vitae*,”¹ etc. They insist a lot that we should all go, on October 4th at 4:00 pm. The Pope will arrive at 7:00 pm; the event will begin at 6:00 pm with Vespers and then the Pope will arrive and the content of his speech will be very important. They would like the whole Church being sensible to the problem of the family in today’s world.

We are all aware that the great battle the Church has to face is on the Christian Family, because from the result of this battle depends the future of humanity. When the Pontifical Institute John Paul II gave the doctorate *honoris causa*, basically to the Neocatechumenal Way, it did it for the following reasons:

Professor Noriega, who wrote the *Laudatio*, does not walk in the Way. He may have studied well some aspects but it is surprising what he wrote. They are surprised on seeing what we are telling you.

“There are three aspects that our institute wants to underline about the fruit of the Holy Spirit in the work of Kiko Argüello.

The rediscovering of Baptism’s fruitfulness, in the context of the life of the married couples, has had its most significant fruit in the sanctity of the conjugal act between spouses. Seeing it as one of the place where God acts, the couples of the Way desired to live out their love with a wholehearted openness to life, knowing that they are collaborators of God in generating people.

In this time of crisis and confusion that many people have, the unconditional welcoming of the prophetic encyclical *Humanae Vitae* of Paul VI, by the families of the Way, has been an authentic testimony to the entire Church; it shows that, beyond our fear and difficulties, it is possible to live what the Church teaches as a specific aspect path of a couple’s holiness. This is possible if there is a living a community accompanying us.”

He said that we have given a true testimony to the Church and that we have said an important thing: that the couple may be accompanied by a community.

The families of the Way have quickly understood and adopted a form of domestic liturgy, which takes place each day in the marriage, especially on Sundays with the whole family celebrating the Laudes. They experience a space which favors the dialogue with God within a familiar dialogue. In this way, the great mission of transmitting faith to the children finds its proper place within the contest of the testimony of their parents; they help their children to understand the importance of the Word of God in their concrete history ...

In the milieu of a dreadful secularization of “vast areas of the earth, where Faith is in danger of extinction like a flame that does not find nourishment anymore,” the Neocatechumenal Way has been able “to make God present in a singular way.” I refer to the great testimony of the families in mission ...

Thus, for these three things – the holiness of the conjugal act, the openness to life following the teaching of *Humanae Vitae*, the transmission of faith to the next generation and the

¹ Italian cites: “Viva Paolo VI e l’ *Humanae Vitae*.”

families in mission – they have given us the *honoris causa* doctorate. They gave it to me but it belongs to the Way, for the lifestyle of the families: it is a doctorate of the Way. Very well, this was the introduction.

Throughout the Neocatechumenal Way, in the catechesis, we have said that the family has, so to speak (this is an analogy) three altars: the Eucharist, the nuptial bed and the domestic table where the Faith is transmitted to the children.

Questions

1. Regarding the first altar: could you say what does it mean for you to experience the Holy Sunday Eucharist in the Community?

We never asked this, we would like to know what you think about it.

2. Regarding the second altar: what do you think of the sanctity of the conjugal act? Do you pray before doing the act? What do you think about conjugal chastity and chastity during the engagement? What do you think of chastity in the consecrated life, for the presbyters and also for the itinerants?
3. Regarding the third altar: what did it mean and what does it mean the domestic celebration in your family? How do you do it? Are happy about it? Do you find difficult to celebrate it? Have you seen fruits in your children?
4. What do you think about the Families in mission and the “Mission ad gentes?”

This is the questionnaire: is it ok? Let us see what you say, knowing that in the group there is the presence of Jesus Christ: “Where two or three are gathered in my name, there I am with them.” It may happen that a sister speaks and illumines you, in other words God speaks to you. This is an important convivence in the mission that God has entrusted us in this concrete moment we are living.

We hope that the Lord may make us able to suffer, we are not able to, but the Lord can do it. When I visited the families in Japan and I saw how much they suffered, I realized the greatness of the Lord.

So, you may distribute the questionnaire, first to French and Spanish people. As you receive the questionnaire you may sit.

Distribution of the questionnaire

I have to say how to proceed: now you go to your seat, you will find chairs with the number of your group, and work until 2:00 pm. At 2:00 pm the buses will pick you up for lunch and you will be back at 5:00 pm. Work until 7:30 pm and at 8:00 pm we meet here. It is important to speak in the group, and each group elects a secretary who may explain how it went.

Let us see if it works: those with the number 1 on the paper may come to me quickly. Those that have the number 2 may get ready.

- Formation of the groups
- People work IN GROUPS UNTIL LUNCH

Time: 2:30 pm – Lunch

- Time: 7:30 pm - GROUPS WORK

- Time: 8:30 pm – SHARING OF SOME EXPERIENCE OF THE GROUPS (by lottery)
- Initial Prayer
- Introduction
- The secretaries of each group may come and seat in the presbyterium. Carmen is listening to you.

The secretaries of the groups take their seat in the presbyterium

We may start. We have all the numbers here. Now we pick a number by lottery and the one called will speak. We are happy about the way the Lord is carrying out this convence: it is always a joy to listen to one another. Speak about the experience of the group and your personal experience too.

Kiko reads the questionnaire

Here it is the questionnaire that the Lord has inspired us. Let us see who is picked.

- Lottery of the groups (3 or 4 experiences plus some volunteers)

Catechesis of Fr. Mario “Pope Francis and the Synod on the Family

- Beginning prayer

F. Mario:

This year the Lord has enlightened us, I and Kiko, to do a catechesis for the beginning of the year on the family theme – I had thought about doing it on Pope Francis, the novelty of Pope Francis, the *Evangelii gaudium*. I say this because I will say things you already know, but that many of the brothers after you do not know.

Pope Francis has indicted this Synod which begins on October 5, 2014 and will end October 19, called an Extraordinary Synod because the ordinary one will be done next year. The Pope has said that he had an inspiration to do the Synod on the Family during the Synod on the New Evangelization where he realized that the most attacked reality today, which they try to destroy, is exactly the family. He wanted to give a new tone to this synod with respect to the past. He planned for a questionnaire to be done which was sent to all the Episcopal Conferences and ecclesial realities, some of you may have read it, with questions on the situation of the family today in the world. Then these answers were gathered in a document which is called *Instrumentum Laboris*, instrument of work for the Synodal Fathers. The Pope wanted to do an extended thing so that there may be a free and deep discussion and he reserved for himself the last word.

The *Instrumentum Laboris* gathers the answers, at least some because it is impossible to have all of them, which are diversified according to the different situations of the

continents and of the nations. On this Instrumentum, I will only say two words, the Bishops recognize that after the Council, the knowledge of the Bible and on the Word of God have increased a little but there is still much to do. About the Magisterium of the Church but especially on the Theology of the body developed by Pope John Paul II, on sexuality, they say on this document that it is very little known and diffused both because they do not know how to transmit it, not only the priests but also the pastors, it is not known in its positive dimension.

Those who affirm to know it belong mostly to ecclesial associations and groups especially involved in participating in the parish or in familiar spiritual paths, such as Notre Dame or many other groups... On the other hand, “a good number of Episcopal Conferences noted that, there where the depth of the teaching of the Church is transmitted in its genuine human and Christian beauty it is accepted with enthusiasm from a big part of the faithful, when you manage to show a global vision of marriage and of the family in their truth, goodness and beauty.

Then there is a short mention on:

The teaching that is most accepted where there is a real walk in faith from the part of the faithful and not only an extemporaneous curiosity on what the Church thinks on sexual morals.

It is only a short mention to the witnesses which the Bishops have sent even concerning the experience of the Neocatechumenal Way has welcomed with joy.

Other answers confirm that for many Christians have difficulty to accept the Magisterium. For example, on the regulation of birth, divorce, and new marriages, homosexuality, living together, faithfulness, pre-marital relations, in vitro fertilization, etc. now you know about the communion for the re-married.

Pope Francis wanted to invite to this Synod besides those who belong to the legislation such as the Heads of the Dicasteries in the Vatican, the Presidents of the Episcopal Conferences, even some cardinals with “different” tendencies, not contrary but different, therefore, for those of you who read the newspaper, will see that the newspapers take advantage to present them as divisions within the Church. The Pope wants a consultation, to present the problem of the family of today even to priests and bishops, then he will give a definitive word.

Look the Instrumentum Laboris like the famous and criticized Kasper’s report, are 5 points and only one speaks on the communion to the remarried divorced, the others speak about the traditional doctrine of the Church. The Pope once said: This is why I invite you not to pay attention to what the media says, the newspapers, the TV because they all put pressure so that the Pope may be opened to the world. Do not give any credit to it. Many times Father Lombardi had to reply to the words of the Pope because they were badly interpreted, instrumentalizing them. In this catechesis we will not discuss the hot topics, we will leave them to the Synod Fathers and the Pope, but we will speak of 4 themes, with the help of the Lord, I hope the Lord will help me: the gender ideology, of public knowledge, then we will speak shortly about the Christian family, especially recalling the Familiaris Consortio, which the Synod wants to look at again; then we will take up again a very important aspect developed by the Pope on the Theology of the Body on the anthropology of sexuality from the Christian point of view, and at the end we will talk about Humanae vitae because in Instrumentum Laboris the Pope wanted to re-launch

Humanae vitae which was very much contested and rejected. These are the 4 themes, and I hope not to tire you too much.

GENDER IDEOLOGY

On Gender Ideology I had prepared a whole historical background but it would have been too long – Pope John XXIII when he indicted the Second Vatican Council he said:

“Today’s Church is participating to an active crisis in society...which is a task of immense and widespread gravity waiting for the Church... It is a matter in fact to put into contact the modern world with the life-giving and perennial energies of the Gospel”. (n.2)

Pope Benedict XVI in a speech on the occasion of the Christmas greeting to the Roman Curia made a historical speech affirming that today we find ourselves in front of an epochal change, similar to that which happened in the time of the fall of the Roman Empire and the invasion of the barbarians. The foundations of society in catholic civilization are shaking. Now I will say a few things and after as usual there is the written research with its bibliography available.

Also Pope John Paul II said in Fatima in 1982 when he went to thank the Virgin for having saved him from the attempt in St. Peter’s Square, in the Homily of the Solemn Mass he yelled out: “What once was considered a sin, today it has acquired the right of citizenship”. Then he said: but the love of God is stronger than all the sins of man!

Now let us see the last attack, there have been many in history against the Christian family. The last virulent attack is represented in the so called “Ideology of Genders”. We will examine some philosophical roots which have brought to this and then some historical ones because powerful Lobbies are imposing as a dictatorship the Gender Ideology. I report something there are many extensive studies. I touch only some points. In Italy there is a state agency called UNAR (National Anti-racial defamation Office) which spread this of this of the genders. Another Association is International or World-wide called LGBT (Lesbian, gay, bisexual and Transgender). This of UNAR is an office that promotes the equality of treatment against any type of discrimination and racism of cultural and religious type, committed to spread the famous booklets in the schools – the minister says that he did not know anything about it but this agency is part of the Presidency of the Council of Ministers.

Let us see the philosophical roots which have generated this monster which is threatening our families and especially the schools.

Philosophical roots

According to me, in the High Middle Ages the passage from Theo-centrism and Anthropocentrism: from a society whose center the reference point was God, his laws, the Church, the society let us say Christian, passed to a society no longer founded on God but on man, with the Renaissance whose point of reference is man, Anthropocentrism means with man at the center. You already know these things but I say them for those who do not know them outside of here.

This famous “Cogito ergo sum” of Descartes who does not put objective reality but what I think of reality =and here there is already a chasm - so that for man especially because of the development of science and the technical applications now thinks to be like God, to be able to intervene, to be able to change things.

This way a new way of interpreting the natural law is born, which was the point of reference beforehand.

In the Centesimus Annus, Pope John Paul II, in this regard says:

“Today one tends to affirm that agnosticism and the skeptical relativism, are the philosophy and the fundamental attitude corresponding to the democratic political forms and that those who are convinced to know the truth – the church – and adhere to her with firmness to her are not reliable from the democratic point of view, because they do not accept that the truth may be determined by the majority or may variable according to the different political balances”. The real question is that there does not exist any truth that is not the product of social consensus.

The concept of nature is put into discussion. Why is it put into discussion?

Nature and culture

The chasm which separates man from other beings is based on the intrinsic relationship between biological determinism and indetermination of freedom. Here is found the root of human historicity that is the historical man who creates himself, makes himself. In living beings not human, the biological development is deterministic. In man instead this biological determinism, even if present, is united with the conscious and free acting. More than bringing to maturity an initial objective fact, the historicity is creation of new possibilities. As Xavier Zubiri says it defines it as the “real” process of man to be in one new form “into reality”.

Here the term “nature” goes beyond the physical objective. It transcends the objectivity of nature as the subject before the object.

Its nature is culture

The Natural environment of man and of his nature, which is not only the outside world, but also the inside, that is the nature lived by man is culture. The same term “culture” indicated cultivation, that is, the transformation of the objective fact. Therefore the human historicity is the interaction between nature, culture and responsibility. Therefore the process is considered in function of potentiated humanization of man himself. Man is an animal which makes itself; a free and creating being.

I make some examples. Then I cite information from our dear ex-Marxist philosopher Giuseppe Gennarini who passed some notes to me. Marxism is the fruit of this conception.

Marxism

Marx defines the essence of man: generic natural entity, generic because he is not determined by nature, but by the activity of his work. From here is born the concept of alienation because capitalism deprives man of the fruit of his labor and therefore alienates him from his essence. Related to this concept is the speech of gender: male and female. They are products, according to these philosophies, of culture which means that it is the society that invests the woman with a role – of mother, of spouse, dedicated to the family – and to man – to work, to make money. This is a type, but the role can change. This is what they are trying to do.

This alienation is produced in the family which is an institute to continue the alienation of the woman and the children. Therefore the revolution must eliminate this distinction between man and woman provoked by the alienation and this will be done by destroying the family, or better the Holy family which is the main model of this alienation.

I already spoke about in past catechesis that Marx and Engels wrote a famous book called “The Holy Family” to destroy this myth.

In Marx then the fact that the essence of man is that to be able to create himself it is tied to the overcoming of genders and the destruction of the family.

The debate on genders was transferred especially to the U.S. where the idea that there are two genders is completely passed: from two genders they went to five (male, female, homosexual, lesbian and transgender). But coherently with the anti-naturalistic ideology, because man can create himself, we have arrived at 17 genders. Whoever is interested can look for information. Today we are up to 51: who has more can add more. Here you can find the citations.

We have gone from Homo Faber to Homo Technicus who can define his body and his generation can happen in a scientific way outside of a man and woman: and here we find the different ways of fertilization, renting a uterus, in vitro (heterologous, homologous), etc.

Another element is

Gnostic Origin

The gender theory reveals its gnostic origin, Gnosticism. It was believed that it was born in the first centuries of Christianity as a reaction to Christianity itself. Some studies are discovering that it was born before Christianity in Asia with the mystery religions, their rituals of initiation. Gnosis means knowledge. According to gnosis God has created the world badly, man is a divine spark which has fallen on matter, in the body, and the enlightened – who are only a few selected ones – know life because this divine spark in order to save itself must come out of matter. This is why they despise the body and sexual relations. Also for Gnosticism the distinction between sexes is contrary to the spiritual nature of man. If the body is simply an evil cage which imprisons the divine sparks, the genus of the body not only is not important, but it is even an obstacle to reach liberation through gnosis.

The enemy for gnosis is not sex itself but sex to procreate because to have children be born means to contribute to the creative work of an evil god.

It is interesting that many of these movements like the Radical Feminist Movement were found to be closely related to satanic rituals, to satanic cults. When the Pope was asked about these digressions he said: it is a fruit of the devil who wants to destroy.

The myth of the overcoming of genders is found also in the gnostic formulations of masonry which in its highest degrees of initiation, insert the overcoming of genders and the reaching of a superior unity through orgiastic practices. In the highest degrees there is also the adoration of the devil which is represented with androgenous characters. The theory of genders implies a complete anthropological redefinition of the essence of man. The attempt of man to take the place of God: you will be what you will be.

Historical origins of the doctrine on Genders

In a little book called “Pills who kill”, very interesting, there is a historical examination Anti-natality Program of the ‘68

The estro-progesterone pills, Levonorgestrel, Ulipristal, RU486 needed years of studies and research, and costly financial resources with the goal of contraception and abortion. What culture is behind these costly investments? What future are we preparing for our generations?

The Memorandum of Frederick Jaffe

The spread of contraception and abortion and the campaign on the use of RU486 correspond to some points of a project for family planning invented by Frederick Jaffe in 1969.

When the American Episcopal Conference adopted the word family planning, the Vatican intervened to change its form: the Christian does not plan. Up till today family planning continues. The origin is here.

Jaffe was the first president of a foundation dating back to 1968 to promote contraceptive and abortion campaigns. In his memorandum, which was a plan to be realized in the next decades, he says:

Proposal to reduce human fertility:

“Restructure the family, delaying or avoiding marriage;

Limit the family;

Increase the percentage of homosexuality;

Encourage the woman to work;

Economical deterrents that modify the fiscal politics to the detriment of the family;

Marriage tax and tax on children;

Taxing married people more than singles;

Additional school taxes for parents with more than one child;

Reduce or eliminate maternity leave and help, and family checks;

Limit or eliminate medical cures publicly financed, the right to school, to a home, for families with more than a certain number of children”.

As methods to avoid unwanted pregnancies we offer:

“Payments to encourage sterilization, contraception and abortion;

You know that there were huge campaigns done to sterilize through the water system, through various ways. I think that in Sweden or Norway they found out that the socialist government had thought: how many children can be born, can be educated, and fed? And they sterilized women without their consent. It was a scandal that came out a few years ago.

Mandatory sterilization of those who have two children;

No allowance of state housing based on the size of the family.

We cannot but notice that since 1969 to today many of these measures have been introduced in the laws of many countries and the spread in the dominant culture of our time.

You also know that there are three paradigmatic documents that never call things by name: abortion is called interruption of pregnancy.

Three paradigmatic Documents:

“Universal Family Planning” and “Reproductive health services”.

This last one has implicit the right of a man and woman to be informed and to have access to methods of family planning. It is better to have one healthy child than more who are not.

The ideas at the foundation of these documents

The original ideas of these documents go back to the Theory of Thomas Robert Malthus (1766-1834), who invented the formula that later was found to be false, there are books who demonstrate it, according to which while the food resources grow at a mathematical rate – tomatoes, potatoes, etc. – mathematical means that $2+2=4$; $4+2=6$; $6+2=8$ and so on, the population grows at an exponential rate: no longer $2+2=4$ but $2 \times 2=4$; $4 \times 2=8$; so that food resources cannot be sufficient if the population grows. In fact in '68 they spoke of the demographic bomb: the fear of being too many.

So in order to reduce poverty and hunger, the only solution possible was that of limiting the growth of the population.

This unites itself with certain ecological ideas. The demographic growth causes the deterioration of the ecosystem. Ultimately the TV has said that the carrying ability of the earth for food is no longer sufficient. Therefore, the only possible solution for many is to reduce human fertility.

Conclusions

Therefore, contraception and abortion while at the level of public opinion are invoked as expression of a “right to freedom”, at the level of international politics they fulfill a form of imperialist or neo-colonial control. It is a ludicrous and bitter paradox: by introducing “new rights”, “new individual freedom”, the free and gratuitous access to contraception and abortion, it extends to a new form of control, non-violent and non-coercive, but just as inhuman: the international political control on the reproductive physiology and on the Family.

I end this part with two texts – there are many – one id from Theodore Roosevelt.

Extract from a speech by T. Roosevelt:

I bring here an extract of a speech by T. Roosevelt, 26th President of the U.S. from 1901-1909. It says:

“One day we will recognize that the highest duty, the unfailing duty of a good citizen consists in transmitting his own blood to the future generations... The big problem of civilization consists in guaranteeing a relative growth of the most valid elements of the population and not of the less valid elements or even damaging ones...

Who determines that? The State.

I wish that we could impede unfit persons to reproduce;...Criminals should be sterilized...

This is an official document. Then there is the Kissinger Report of 1974 which was made public in 1991, this Kissinger Report – which later was revealed to be false – said:

“To guarantee the security of the U.S. it is necessary to have a politic of demographic control, especially in some countries so called third-world countries, and they are listed in particular....

I don't say them not to spread anti-American feelings.

Then the methods to pursue this politic of demographic control is mentioned, that is chemical contraception, sterilization, IUD's, abortions”.

We have seen a little what the UNAR and the LGBT agencies are spreading and imposing on the schools. Now we will speak of that. What does the Church say about this situation of the Genders?

OF WHAT DOES GENDER IDEOLOGY CONSIST

I mention a speech by Pope Benedict XVI in the occasion of a Christmas greeting to the Roman Curia, where he says:

“The High Rabbi in France, Gilles Bernheim, has demonstrated the attack, to which we are exposed today, to the authentic form of Family, made up of father, mother and son, to reach to an even deeper dimension.

Here at play is the vision of the being himself, as Simon of Beauvoir affirmed: “You are not born a woman you become one” In these words was given the foundation of what today, under the name of “genders”, is presented as a new philosophy of sexuality.

Sex, according to such philosophy, is no longer an original data of nature which the Lord must accept and fill personally of meaning, but a social role of which one decides autonomously, while up until today it was society who decided it. The profound error of this theory and of the anthropological revolution within it is evident. It denies its own nature and decides that it is not given to it as a pre-constituted fact but it is he himself to create it.

Man contests his own nature. The manipulation of nature, which today we deplore as far as the environment goes, becomes here the final choice of man towards himself. Now there exists only the man in abstract who then chooses for himself autonomously something as his own nature. Male and female are contested in their demands. But if the duality of man and woman as a fact of creation then neither family nor children have any place left.

Bernheim shows how it becomes, as a self standing juridical subject, now necessarily an object one has a right to... Where the freedom of doing becomes freedom of doing on your own, one arrives necessarily to deny the Creator himself and with this, in the end, also man as creature of God as image of God... In the fight for the Family man himself is at risk". (Friday 21 December 2012).

It is a battle. I cite here – I cannot speak about it now – Card. Lopez Trujillo who fought a lot and very well, says:

"It is curious that some, without an in-depth study, dared to present as a demographic ideal the proposal of one child per family, analogous to the Family of Nazareth".

The Cardinal underlined in a meeting, a devastating boom of natality. Everything was uncovered and today they speak of "demographic winter" which refers especially to Europe.

Today we, in Europe, find ourselves especially thanks to these lies, in Italy without youth, all old, and many immigrants. These are the lies of the devil.

Ever bigger pressures to impose the Ideology of "Genders" to all the States in Europe.

Card. Bagnasco President of the Italian Episcopal Conference did a very good intervention saying:

"It is the ideological reading of the "gender" – a true dictatorship – who wants to flatten diversity, make everything homologous until treating the identity of man and woman as pure abstractions. It feels like asking with bitterness if one wants to do schooling on the "camps of re-education", of "indoctrination". But parents still have the right to educate their own children or have they been exonerated?" Children are not the subject of experimentation in the hands of no one, not even professional or so-called experts.

Parents do not let yourselves be intimidated, they have the right to react with determination and clarity: there is no authority above them (Card. Bagnasco, Prolusione, March 2014).

Later we will see why. Families, also those in the Way, know that already several brothers, go around parishes, in the communities saying: what is all this against this mentalization?

In an interview with the President of the "Jurists for life", the lawyer Gianfranco Amato, at Vatican Radio – I want to read it for those who do not know what is happening in the schools today – with regard to the new education courses in the schools, on the program of the law against homophobia and gay marriage, that they are imposing it, he said:

Let us remember that the famous document of the world organization on holiness is about to be applied in many kindergartens and elementary schools...between the ages of: 0-4 – in the kindergarten – and 4-6, then 6-12...

Boys are dressed as girls and vice versa where boys are encouraged to wear lipstick, Father's Day is abolished so as not to discriminate against little girls who may have two lesbian mothers...

UNAR (the National Office for racial antidiscrimination) has issued a Decalogue for journalists where they say what and where to write under penalty of legal persecution. For example, they say that the expression "natural family" may no longer be used under penalty of being deferred to the Council of the Order of Journalists;

I don't know if you remember Cristiano Allam who was taken out of the order of journalists for having said what he thought about Islam. It is the same idea.

It will no longer be possible to use the expression "traditional family"; it will no longer be possible to write that a boy for his full development needs a father and a mother; it will no longer be possible to use the expression "uterus for rent", because it is pejorative and it will be substituted with "sustained gestation".

This man, President of the Jurists for life says that the parents

Can and must oppose any experimentation, remembering that the art. 26, 3rd comma, of the universal declaration of human rights says that parents have the right of priority in the education of their own children compared to the State.

This article was introduced in the universal Declaration of human rights in 1948 exactly because after the war experience had shown how devastating and destructive the indoctrination of the youth was on the part of the state public educative system of the Third Reich. So also here, after 70 years, we are forced to invoke again the same principle. One must protest, oppose, until this is allowed, because I want to remind you that if the law should pass against homophobia, then opposition and recourses of this type will be very difficult since it may be considered a form of homophobia and therefore legally prosecuted".

This is about gender. I think it is enough.

Kiko:

The important thing is to know that there is such an ideology. One of the most terrible discriminations today is the discrimination between male and female. They think that if this discrimination were to be erased we would have a new humanity. They put their own libido on that ideology and they become fascist, tyrannical, people. In Germany they approved the term "undetermined" you are neither male nor female, it was approved by the Parliament. There are now three genders: male, female and undetermined. They want 4 year old kids in school to decide if they want to be boys or girls. The children of the way said crying to their mother: they asked me if I wanted to be a girl in school! But I don't want to be a girl! There is a whole indoctrination in this sense. The State pays for sex change. People who think this way are convinced that only this way we arrive at a society where there is more discrimination.

P. Mario:

There is the project for a new man. Veronesi said that soon we will arrive at children no longer born by the conjugal act. We already said it. Now we will pass on to the second part.

Kiko:

Another point is how can we react? Or what can we do? You already know what we have to do: give your neck! Guys, prepare yourselves to give your neck, like slaughtered lamb. Or do you want to form a political party?

P. Mario:

Kiko I still have three themes I only covered one. Now briefly from “Familiaris Consortio”, how is the family in the light of revelation, of the Magisterium. Here we don’t really need this part because of your experiences, the experiences of our families show that this is already made flesh in your fragility but the Lord fulfilled it through the Way and the Christian initiation.

THE FAMILY AT THE LIGHT OF REVELATION

The plan of God which does not end at the end of our pilgrimage on earth, but we are on the way to our land, the plan of God is to make us participant of his own nature which is love. We have already said other times that the Holy Trinity is a mystery of three people in total relation to one another: three divine persons, equal but different, not mixed. The Father, who projects himself in the Son, generates the Son full of love and gratitude, this love between the Father and the Son is the Holy Spirit. These are realities that go beyond our comprehension but experience shows us it is true.

God has created male and female in his image and likeness to fulfill this communion visible on earth. Like Pope John Paul II said here, when he came for the day of the Holy Family: Trinity in mission, families in mission. The family mirrors this relation of love amongst the members of the family. Therefore love is the native vocation, fundamental to every human being. But we are incarnate spirit or spiritualized body, this love is fulfilled in our human nature to which Jesus Christ himself will participate. This love we participate in from the Lord can be actualized in two forms either in Marriage or in consecrated Virginity to God. Even for those who do not marry: love is the soul of everything, in marriage or in the family for priests and nuns and primitive charisms, sisters who stand up for the mission. We are all called to love because we have all been created for love and to love. This is why communion is fundamental.

Marriage is the communion between God and men

Sin itself – God has prepared all this through the story of Israel which is presented as the bridegroom and the unfaithful bride – becomes image of infidelity of the people to their God: idolatry is prostitution (cfr. Ez. 16, 25), infidelity is adultery; disobedience to the law is abandonment of the espousal love of the Lord.

But the infidelity of Israel does not destroy the eternal fidelity of the Lord therefore the ever faithful love of God is put as an exemplar of the relationships of faithful love that must exist between spouses (cfr. Os. 3).

Jesus Christ, bridegroom of the Church, and Sacrament of marriage.

Its definitive fulfillment is in Jesus Christ, the Bridegroom, who loves and donates himself as Savior of humanity, uniting her to Himself as his own body.

Here I mention the beautiful Encyclical *Deus Caritas Est* of Pope Benedict XVI which points out what you have answered on the Eucharist because there is the center where the Lord communicates to us the same kind of love that is not human, it is not ours, it is divine. Pope Benedict says:

In his death on the Cross is fulfilled that turning of God against himself in which He donates himself to raise man up and save him – this love, is love in its most radical form...

Starting from there he now needs to define what is Love, Starting from this point of view the Christian finds the road of his living and of his loving.

The Eucharist attracts us in its oblation of Jesus. We do not only receive in a static way the incarnate Logos, but we are inserted in the dynamic of his donation. An expression which Carmen has often used speaking of the Passover of Jesus Christ is that he brings us in this passage from death to life. That is, to pass from selfishness to self donation.

The image of marriage between God and Israel becomes a reality...through the participation to the donation of Jesus, a participation in his body and blood, becomes a union (Deus Caritas Est, 12-13).

“The Eucharist corroborates in an in-exhaustive way the indissoluble unity and love of every Christian marriage”.

This is why it is indissoluble. Pope Francis clearly said that he is not changing the doctrine of the Church as they say or as they want him to say because what God has united man cannot undo. The Church does not have the power. It is founded on this: on the love of Jesus Christ for us who has loved us when we were sinners. Therefore,

The conjugal bond is intrinsically connected to the Eucharistic unity between Christ bridegroom and the Church Bride (Cfr. Ep. 5,31-32)...a love that has its climax in the Cross, an expression of his “wedding” to humanity, and at the same time origin and center of the Eucharist” (Deus Caritas Est, 27).

We can say that love does not exist without the cross; what was said to us this morning. Therefore love, to make love as young people say is pure falsehood. It is not love it is concupiscence, attraction, etc. as that brother said very well. For this the Church asks not to have relations before marriage because you get to a point where you are no longer free. I remember a guy at the beginning of the way, who came to tell us that after listening to the catechesis and walking for a bit of time, he decided to leave his girlfriend. He came to speak to Kiko and Carmen saying that she threatened him to kill herself and she had already made three attempts. What should I do? Kiko and Carmen said: tell her she commit suicide if she wants, God will provide. He left her, she did not commit suicide and he is happily married today. It is easy to make threats.

In light of this text it is understandable how there is no conjugal love without the cross.

Let us go back to the text of *Familiaris Consortio*:

The children as a very precious gift of marriage

According to the design of God, marriage is the foundation of the larger community of the Family, since the Institution of marriage itself and conjugal love are ordained to procreation and education of the children, in which they find their crowning (cfr. *Gaudium et Spes*, 50).

...it makes them capable of the greatest donation possible, for which they become cooperators with God for the gift of life to a new human person.

...also when procreation is not possible, not due to this fact does conjugal life lose its value. Physical sterility in fact can be an occasion for the spouses to give themselves to other important services to the life of the human person, as an example adoption, the various forms of educational works, helping other families, poor or handicapped children.

Also, as I said before, besides the form of marriage there is the form of virginity or of consecration where there is a great privilege: instead of uniting a man to a woman or vice versa, always through the love of God, we are called to unite directly with the Lord, our

Spouse. Virginity is very important also for marriage. Where virginity is despised so marriage is despised.

Let us now go to the third part. I used only an hour, I risk ending before the time. Now at the light of what we have said, briefly, on Christian family, as image of the communion of the Holy Trinity, there are also some beautiful texts in *Familiaris Consortio*, very modern, which say that the family is the place where you learn to behave with others, through diversity; you learn to love one another, to fight, to forgive one another, to do lauds as we know. You breathe the air of communion.

Now we have to speak of an aspect that is more related to the youth, here we are all old. I felt I had to give a catechesis to help the youth, who find themselves in front of a battle that is not so little, but huge, especially in the school compared to their companions. In the past we have already talked about it but we will take up some points again. This part of the catechesis is taken from a book I found very interesting of a Dominican who talks about the theology of the body by Pope John Paul II.

ANTHROPOLOGY OF HUMAN SEXUALITY

Sexuality as part of the essential structure of the human person

When we speak about sexuality we refer not only to a reality at the genital level, but more profoundly to a fundamental dimension of the human being as such, a potentiality of love that invests his whole being both spiritual and corporeal (incarnate spirit) and represents a value entrusted to his responsibility. Human sexuality is not reducible to an object or a function but to the structural conformity of the person.

Exactly the opposite of they say about Gender.

Sexual Duality

To be sexual is for a man and a woman an original “given”.

The human person is a sexual being and this characteristic specifies his being...in the “form of masculinity” or in the “form of femininity”. Man is understood anthropologically, therefore as a uni-dual reality.

The term “sex” itself comes from the Latin “secare”, which means to separate, to distinguish what was united. The etymology indicates already a duality, this difference of two that having been “separated” tend to re-build the original unity.

But differently from the Greek myths, the story of Genesis (1,27) says: “God created them in his image, in the image of God he created them, male and female he created them”... as a differentiated unity, it puts in evidence that the original given is unity in diversity: “they will be one flesh”.

Therefore, sexuality is a constitutive dimension of the person in as much as the person is a being essentially interpersonal and constitutively relational. God is relation of three persons, total, full of love. We are called to live in relation to others.

In his essential constitution man is not isolated, but brings already in his genus, in being man and woman, the referral to the other, to the woman or to the man.

These are not theories, we saw them in practice; the others are theories like that of the demographic bomb which produce disasters.

The “I” is constituted only in relationship with the “You”, and sexuality is the reality which manifests this communion of “we”. The essence of human sexuality is exactly in this relation of an “I” with a different “You” in its biological, psychological, and spiritual components, which finds its foundation in the relational constitution of the person.

Sexuality is a dimension of the whole person

“At a personal spiritual level human sexuality is not only the energy finalized to the biological function of the generation of children, but it is almost a principle of configuration of the entire existence of man; in fact it modifies and personalizes also the interior activities of thought, of the will, of the perception of the values and of the surrounding world”.

They are two different and complementary forms, the point of view of a woman and of a man. There exists osmosis between sexuality and existence, a reciprocal influx between sexuality and way of being. For Romano Guardini – great theologian very appreciated by Pope Francis – sexuality does not constitute a particular circumscribable field, but takes it makes itself worthy in all that is called a human being.

Dialogical and relational dimension of sexuality: love and precreation.

The sexual difference of man and woman is not a simple biological given, but it expresses the form of love turned towards the communion of persons and opened to the transmission of life.

Fecundity is not only predisposed in the masculine and feminine biological and physiological structure, but it takes on also an interpersonal dimension: the instauration of a new dialogue with a new being through procreation. Sexual union is an act that involves, in totality and reciprocity, two persons and puts the premises for the call to existence of a new human life.

To procreate is, therefore, a much deeper reality than the biotechnological ability to make a new life rise in a laboratory. “To procreate means to donate life in the donation of persons: a donation that transcends and transfigures the biological event”.

To procreate is not to produce; therefore, speaking with precision, man does not reproduce but procreates. In the conjugal act it is the person itself that donates itself in love. The Love/Donation is fecund. Now, we have seen how love implicates an I and a You, whom uniting each other give life to a We. For this reason conjugal love has as a constitutive element fecundity. Therefore, there are two dimensions which makeup conjugal union: the unitive and the procreative. To detach these two dimensions means to prejudice the deepest truth of sexuality.

This is to the benefit of the son, we will see how they will be born and grow these children born in vitro through heterologous fecundity etc. A tragedy. To live this full conjugal love toward the other it is necessary to have conjugal chastity of which we spoke here. He continues saying:

The perfective meaning of personality, proper to sexuality, is such to justify his presence in the human person, even aside from the fact that such sexuality is exercised at a genital level. This is for St. Thomas the case of the Incarnate Word, who, assuming the human body, has assumed its sexuality not with the goal of exercising it in genital relations, but because also it is part of the perfection of human nature. This is also the case for priestly celibacy and religious...

Chastity is often given a wrong image, and that is the one of negation of sexuality. Some forms of living chastity are certainly negative, such as those based on repression, inhabitation, despise and rejection.

But positive and authentic chastity is not a rejection of sexuality nor does it disesteem its values. Chastity is spiritual energy that knows how to defend love from egotism and from aggression and knows how to promote love towards its full realization. Chastity in sexuality

does not lead neither to despise of the body nor to the devaluation of sexual life, but it raises the value of the sexualized body at the level of the value of the person.

This is very important for conjugal chastity because there cannot be an act of love violating the freedom of the other, or of the husband or of the wife. Also about this we have spoken of in the theology of the body.

Chastity is a form of love for the respect of the other, It is the form of love the other by respecting him when the other is in difficulty, or sick, or has problems. It is the form of great love. The sexual act is very important as the act of sanctity because God is love and donates to us his love which is holy because we can express it in the relationship with the other. We are image of Christ who gives himself totally to the Church. It is very important in the Way to rediscover the holiness of the conjugal act, it is a sacrament, the Holy Spirit makes itself present when man offers himself to the woman with external gestures to which also the body participates. A sacrament is realized for this abstaining from this sacrament is absurd even if you are great, it is important to do this sacrament so that the Holy Spirit may give us its gifts to help us love each other, in the reciprocal communion, in this relationship of love.

P. Mario:

Now I will do a part dedicated especially to the youth. Already in past catechesis I spoke about this book of Karol Wojtyla "Love and Responsibility" which is fundamental, also as a guide for the youth. I will cite two passages. The Pope when he was still cardinal, in 68-69 wrote this book – he followed many couples, he was also engaged. It is important for the youth not to confuse attraction for a person of another sex, with falling in love. We have already said that in the traditional doctrine of the Church there are "primary motives" and "Secondary motives". "Primary motives", when you see a beautiful woman and you are attracted to her, if you were not it would not be normal and we all have it until we die. St. Alfonsus of Liguori said that when a beautiful girl passed by he said: keep tied up to a chair! They are saints! Instead the "secondary motives" means to second this attraction, fixing the thought and then the desire on a concrete person, trying to get her close to you, to call her on the phone, or to "Chat" in the Internet etc. Then yes there is the risk of falling in love and it is over and difficult if you are married or a presbyter to come back because it went too forward.

For this the Tradition of the Church, invites always to be vigilant to assume the fight renouncing to Satan who like a roaring lion is looking for whom to devour. We have this mechanism of impulse but we are not like animals who act in a deterministic way but we have a will, an intellect and above all we have love to orient the sexual impulse or the libido according to the vocation to which God has called us.

The one who lives his own sexuality not as an expression of love but for one's own pleasure is using the others. Here young people you have to be careful when you say "let's go make love": there is no love it is pure selfishness, selfishness of the one and the other. They are two types of selfishness that will later destroy them. Then if one watches pornography, or goes with prostitutes, it is more difficult to dominate this impulse which feeds and can fall in serious situations.

Karol Wojtyla in this book says:

For instinct, etymologically synonymous to "impulse", we mean a way of spontaneous acting, not subordinate to reflection.

Man by his very nature is capable of above instinctive action. He is also capable of it in the sexual field. One cannot speak therefore of sexual instinct in man attributing it to the same meaning that is used for animals.

In man one can attribute to this term “impulse” another meaning, more adept that is the meaning of tendency.

In fact, speaking of impulse, that is the sexual tendency in man, we do not think to an internal source of deterministic behavior, “imposed”, but to an orientation, an inclination.

Man is not responsible of what “happens” to him in the sexual field – well understood to the point in which he was not the one to provoke it – but fully responsible of what he “does” in this field.

Sexual tendency is the source of what “happens” in man in the different events that take place in his sensorial and affective love without the participation of his will.

We therefore are called to mastery, to become masters, little at a time. The Catechism of the Catholic Church says that the scarcity of a long way that ends also with death that knows moments of falling. Say to the youth that are traumatized at times even by masturbation that this fight must be assumed where the Lord matures us little by little. He makes use also of the falls to make us small, humble, less selfish. The big sin is not the sexual one but the one of pride. The Pope says – then he takes up the catechesis again on *Humanae Vitae* – that we must distinguish excitement from sentiment and emotion.

Excitement is above all “biological”, and in this sense “sexual”; the sentiment and the emotions instead even if arisen by a reciprocal reaction to masculinity and femininity, are referred above all to the other person understood in its integrity.

Excitement tends to the sexual act. Instead the sentiment and emotion provoked by another human being, tend to other affective manifestations. The desire, the affective sentiment, the emotivism, called also “libido”, is what pushes us to look for a sexual excitement. They are the magnet that directs us towards other persons and that attracts these other persons towards us.

This distinction between excitement, sentiment and emotion is specifically human and completely extraneous to the animal world.

The animal is certainly excited, but this does not include the implication of an affective world. Human sexuality, instead, must express itself in the ability to direct both excitement toward the correct development, and sentiment and emotion toward the intensification of its disinterested and personalizing character. The distinction between excitement, sentiment and emotion proves then once more the specificity of human sexuality, which excludes any unilateral reduction to pure instinct.

Let us now pass to the last part. I am risking to finish early.

Kiko:

You have 20 minutes.

P. Mario:

I have to breathe also! I am already old I am no longer like before.

Now we will speak of *Humanae Vitae* which thanks to God Pope Francis has inserted in the questionnaire and has asked what people think of *Humanae Vitae*. The results that many do not know of it because priests did not present it and those who know it many reject it. As we already said, the only ones to appreciate it are those who do a Way of Faith, of Christian initiation. This is the problem for me of this synod, almost no one speaks of the need of a Christian initiation. They speak of being close to couples, to help them, to form the educators but these are all things...But the Lord will provide.

On July 25, 1969 Paul VI – who will be beatified at the end of the Synod and that suffered a lot in the aftermath of the Council, published the encyclical *Humanae Vitae*, after a

commitment taken with the Council Fathers; not by chance the incipit took up n.50 of the *Gaudium et Spes*. He wrote this encyclical as a concretization of what was manifested in the council. He starts by saying:

“The grave duty to transmit human life, for which the spouses are free and responsible collaborators of God Creator has always been for them source of great joy, even if at times accompanied by not few difficulties and anguished” (*Humanae Vitae*, I).

Marriage is a wise institution of the creator to fulfill in humanity his design of love. And from the categories of divine love, conjugal love takes its expression, which must be fully human love, total love, faithful and exclusive love, fertile love.

As the love of God is for us eternal: it is not like he loves us for a short time and then lets us go. I read from a book on Paul VI, that came out recently, very well documented, prepared by the Paul VI Institute which is in Brescia for the cause of the beatification, it says:

How much mud was thrown on the encyclical of Paul VI from those who wanted to impose their *Weltanschauung* – which means vision of the world – liberal-nihilist. This explains the climate of wanted tension which was already created a year before, when in April 1967 they was published one of the documents of the Pontifical Commission that John XXIII had instituted in March 1963 and that Paul VI wanted to widen because near the theologians, extenders of the text, there may be voices of demographers, sociologists, economists, doctors, sociologists and some married couples.

This document, reserved because of its nature, came out at the same time on “*Le Monde*” in France, on the “*Tablet*” in England, and on the “*National Catholic Reporter*” in the U.S.A.. The accurate one handed editing was evident, who wanted to present the document as the Summary of the majority – which was later shown to be not true – saying that only four of the seventy member of the Commission had criticized the text, something that instead was shown to be false.

Having created this expectation as they are creating it today saying that the Pope will give communion to the remarried, are forms of pressure that they do, everyone thought that Pope Paul VI was to allow contraception, the pill, to diminish the population. But the reaction was very opposite, not only on the part of these lay newspapers but also within the Church.

The misunderstanding by many Catholics was not minimal, amongst others were Card. Suenens and other various famous theologians. To them were added, with disconcerting words for their hardness and hostility, 86 theologians of Catholic University in Washington, the Austrian Episcopal Conference, and the Canadian one, not to count some thousands of German Catholics.

They have thus anticipated the word of the Pope on birth control by publishing it on the newspapers and when Pope Paul VI said the final word, that every conjugal act is unitive and procreative,,,,,,,,,,,,, opened to life there was a general scandal not only in the world which was prepared to the contrary but also inside the church among whom – he was saying – besides Card. Suenens, 86 theologians of the Catholic University of Washington, the Austrian and Canadian Episcopal Conference, not to mention thousands of German Catholics.

What strikes most is the underlining given by the mass media to those dissenting voices, in comparison to many adhesions that were given by the worldwide church and that were if not silenced not always correctly reported by the major printing agencies. Paul VI did not let himself be dragged into the polemics, nor be won by discouragement, and he committed to give correct explanations since the Audience right after the publication of the encyclical. On

July 31, when he answered that *Humanae Vitae* did not guard a negative declaration, but wanted to be “the positive presentation of conjugal morality ordered to its mission of love and fertility, in light of an integral vision of man, of his earthly and eternal vocation”. Now we will see shortly some commentaries of Pope John XXIII on *Humanae Vitae*, the last 15 catechesis of the whole cycle on the theology of the body, which he made in 1984. He says that what was affirmed on unitive meaning and procreation conjugal act. Regarding to responsible parenthood he says:

“Responsible parenthood is exercised both with pondered and generous deliberation to have a numerous family grow, and with the decision take for grave motives and respecting the moral law, of temporarily avoiding and also for an undetermined period of time, a new birth” (Paul VI, *Humanae Vitae*, 10).

It follows that in the concept of : “responsible parenthood” is contained the dispositions not only to avoid “a new birth” but also to have a Family grow according to the criteria of prudence. In this light, in which we need to examine and decide the question on “Responsible Parenthood” there is always at the center “the moral objective order” established by God, of which the right conscience is its faithful interpreter” (ibid. 10). This means neither coitus interruptus nor contraception.

We cannot speak therefore of “proceed on one’s own arbitration”. On the contrary the spouses must “conform their action to the creative intention of God” (Ibid, 10).

The relative principle of conjugal morality seems to be therefore, the fidelity to the divine plan, manifested in the “intimate structure of the conjugal act” and in “inseparable connection of the two meanings of the conjugal act” (August 1, 1984).

The morally illicit way of regulating births and the one that is morally correct

On August 8 he answers that the principle of the conjugal morality taught by the Church (Second Vatican Council, Paul VI), is the criteria of the fidelity to the divine plan. In conformity with this principle the encyclical *Humanae Vitae* distinguishes rigorously between the one that constitutes the morally illicit way of regulating births or, more precisely, of the regulation of fertility, and that morally correct.

In the first place, it is morally illicit “the direct interruption of the generative process already begun” (abortion) (Ibid. 14), the “direct sterilization” and every action that or in prevision of the conjugal act, or in its realization, or in the development of natural consequences proposes itself, as goal or means, to render impossible the procreation” (Ibid. 14), therefore, all contraceptive methods.

It is rather morally licit “the recourse to infertile periods” (ibid. 16): “If therefore to distance births there are serious motives, deriving either from physical conditions or psychological ones of the spouses, or from exterior circumstances, the Church teaches to be still licit to take into account the natural rhythm immanent to the generative functions for the use of marriage during only the infertile periods” (Ibid. 16).

“Amongst the two cases there exists an essential difference” and that is a difference of ethical nature: “In the first case, the spouses make legitimate use of a natural disposition; in the other case, they impede the development of the natural process” (Paul VI, *Humanae Vitae*, 16) (8 August 1984).

The dominion of the forces of nature and the mastery of self

The Pope says this involves, I underline this again, the “mastery of self” and the dominion over oneself. You know that the Pope has celebrated marriage for 24 couples, two or three Sundays ago. I was very careful to listen to the formula he used in the marriage ceremony. In

the ritual of marriage there is the first formula which is the one he used but there are others that are not so explicit. It would be interesting to see which one priests use. Because the first formula says:

Are you willing to welcome with love

The children that God will give you

And to educate them according to the Law of Christ and of his Church?

I don't know if all the priests say : the children that God want to give you. For this also to make recourse to natural methods mastery is demanded of self.

The human body is not only the field of reaction of sexual character, but is at the same time the means of expression of the integral man, of the person...when it has to do with reciprocal relationships between man and woman.

Man is exactly a person because he is master of himself and dominates himself. In the measure in fact in which he is master of himself he can "give himself" to the other, the freedom of the gift.

"To make use...of the gift of conjugal love respecting the laws of the generative process means to recognize oneself not arbiter of the sources of human life, but rather ministers of the design established by the Creator" (*Humanae Vitae*, 13).

Kiko:

All this is fine when there are Christian people but when people are not Christian they don't give a damn about these things. Thank God you have listened to us catechists who told you what the Church said and you were humble and you did not oppose to our catechesis the ideas of the newspapers. Carmen said to the Pope: what does this obsession with natural methods mean, it seems that the Church is thinking of a way to limit children you are making a great mistake for the whole Church. At the end one thought that the catholic family should have 2 children, something terrible. Some, even within the Church still have this idea, there the Malthusian current of 68 and of the demographic bomb. They thought for a catholic to be normal to have 2 children, and we said to Catholic Action: and then what are you going to do? After you had two children, how do you do the conjugal act? You practice coitus interruptus, you pull out, you use natural methods, you use the pill: what do you do? Only with 2 kids, when they grow up the woman ends up always alone, and with menopause she goes into depression. It is a terrible evil. Thanks to god you were saved because you have obeyed us it makes the doctorate honoris causa valuable. You have believed that the conjugal act is a holy act, a true sacrament. We are happy to see that your children and grandchildren have children who are happy.

P. Mario:

I am coming to the end. In various audiences the pope takes up the same theme and says:

"Using the "infertile periods" in the conjugal convivence can become a source for abuses, if the spouses try in this way to elude without the right reasons procreation, lowering it under the morally correct level of births in their family. The encyclical *Humanae Vitae* presents "Responsible parenthood" as the expression of a high ethical value. In no way it is unilaterally directed to the limitation and even less to the exclusion of children; it means the availability to welcome numerous children.

So much so that the Pope in 86 had a document written giving the right interpretation of responsible parenthood because many called the natural method "the catholic pill". To make recourse to infertile periods to avoid having children.

Kiko:

Everywhere they preached that responsible parenthood means to limit children and the number of children was left to the conscience of the spouses. This was preached all over. Did the Pope say this? No! Responsible parenthood means to accept not to limit the children it means to accept the plan of God. It remained in the void no one has repeated these things said by the Pope.

P. Mario:

Then, in another audience, the Pope made present the strength of the sacraments of grace. Christian spouses, then, docile to his word, remember your Christian vocation begun in Baptism and further specified and strengthened through the sacrament of marriage. For it the spouses are corroborated and almost consecrated to the faithful fulfillment of your duties... To them the Lord entrusts the duty to render visible to men the holiness and the sweetness of the law which unites the spouses' love for one another with their cooperation to the love of God, author of human life" (Paul VI, *Humanae Vitae*, 25).

If the forces of concupiscence try to detach the "Language of the body" from truth, that is they try to falsify it, the strength of love instead corroborates it always anew in that truth, so that the mystery of the redemption of the body may be fruitful in it.

According to traditional language, love, as superior "strength" coordinates the actions of people, of the husband and the wife, in the matter of goals of marriage. If the key element of the spirituality of the spouses and of the parents – that essential "strength" that the spouses had to constantly draw from sacramental "consecration" – is love, this love, as it shows in the encyclical (cfr. Paul VI, *Humanae Vitae*, 20), is in its nature united to chastity which is manifested in one's mastery of self that is continence: in particular, as periodical continence. In biblical language, it seems to refer to what the author of Ephesians said when in his "classical text" he exhorts spouses to be "submissive to one another in the fear of Christ" (Ep. 5,21) (10 October, 1984).

Continence: capacity to dominate and orient impulses of sexual character

Therefore, continence, which is part of the most general virtue of temperance, consists in the ability to dominate, control, and orient the impulses of sexual character.

The personal subject to reach the mastery of such impulses and excitement must commit himself to a progressive education in self-control of the will, of the sentiments and emotions. Such is the virtue of continence (self-mastery), which is revealed to be a fundamental condition both because the reciprocal language of the body may remain in the truth, and also because the spouses may "be submissive to one another in the fear of Christ", according to the biblical words (Ep. 5,21).

Continence is not limited to put resistance to the concupiscence of the flesh, but through this resistance it equally opens to those deeper, and more mature values, inherent to the spousal meaning of the body in its femininity and masculinity, also as the authentic freedom of the gift in the reciprocal relation of persons. Concupiscence of the flesh itself, since it looks above all for pleasure both carnal and sensual, makes man, in a certain sense, blind and insensitive to the deepest values that flow from love and that at the same time constitute love in the interior truth proper to itself.

It reveals itself as a singular capacity to perceive, love and actualize those meanings of the "language of the body" which remain completely unknown to concupiscence itself and that progressively enrich the spousal dialogue of the spouses, purifying it deepening it, and at the same time simplifying it.

Therefore, the ascesis of continence, of which the encyclical speaks (Paul VI, *Humanae Vitae*, 21) does not involve the impoverishment of “affective manifestations”, on the contrary it makes them more spiritually intense, and therefore implies an enrichment (24 October 1984).

In the end I cite the Doctorate Honoris Causa to Kiko Arguello initiator of the Neocatechumenal Way together with Carmen Hernandez.

In the “*Laudatio academica*” on the occasion of the presentation of the Doctorate, Prof. Jose Noriega has explained the motives for which the Institute John Paul II had taken this decision.

I read a part that is not in the questionnaire:

The Pontifical Institute John Paul II confers today to Kiko Arguello the Doctorate Honoris Causa because it recognizes a very special fecundity for the full valorization of the Family as ecclesial and social subject, in full consonance with the thought of John Paul II, through the itinerary of Post-Baptismal Christian formation begun by him together with Carmen Hernandez and which has generated abundant fruits in the whole world.

I end with the *Lectio Doctoralis* of Kiko Arguello which many already know. In answer to the presentation of the Doctorate Honoris Causa he said:

“Christian initiation is a providential reply that the Lord has arisen to answer to today’s dechristianization. Pope John Paul II had a good intuition about this. In the first meeting he had with us in Castel Gandolfo, on September 5, 1979 – were present Carmen, Fr. Mario and I – after the Mass the Pope told us that during the celebration he saw in front of him _ Atheism, Baptism, Catechumenate.

At first I did not understand well what it meant, I thought it was wrong to put Baptism before Catechumenate. In the tradition of the Church the catechumenate was for those who prepared to receive Baptism.

The key was given then maybe by the Pope who said in a parish in Rome, speaking to the Neocatechumenal Communities: “I see thus the genesis of the Neocatechumenate...one, I don’t know if Kiko or others have questioned themselves from where did the strength of the primitive Church come from and from where does the weakness of the Church of today come from, much more numerous today? And I think to have found the answer in the catechumenate, in this Way”.

For many centuries the primitive Church had a serious catechumenate. Baptism was the gestation of a new creation, where the synthesis of the announcement of the Kerygma, the good news, the change of moral life and the liturgy were all one. The Church today needs this serious formation. In fact the point for us is only one: that the new man may be given, the heavenly man, in a serious itinerary of Christian formation; that man who as St. Paul says carries in his own body the dying of Jesus, so that it may be shown in his body that Christ is alive, in such a way that when a Christian dies “the world receives life”.

Church, Christian community, Family of Nazareth, Human Family: the passage is clear. Pope John Paul II told us this in a memorable speech given off the cuff in the Feast of the Holy Family, on December 30, 1988 in Pto S. Giorgio, where he came to send the first 72 families in mission:

“Holy Church of God, you cannot fulfill your mission, you cannot fulfill your mission in the world, if not through the Family and its mission” (*Osservatore Romano*, 31 December 1988).

Our society is de-structuring the family: in the times, (rhythms of work and school schedules), in the components (civil unions, divorce, etc.), in the various ways of living, but above all through the culture that surrounds us, which is against the values of the Gospel.

We are convinced that the true battle that the Church is called to sustain in the third Millennium, the real threat it has to assume, and where the future is at risk, is the family.

Pope John Paul II, in the Homily in Pto. S. Giorgio told us:

“You must with all your prayers, with your testimony, with your strength, you must help the Family, you have to protect it against any destruction. If there is no other dimension in which man can express himself as a person, as a life, as love, one must also say that there is no other place, other environment in which man can be more destroyed. Today they do a lot of things to normalize these destructions, to legalize these destructions; deep destructions, deep wounds of humanity. Much is done to fix, to legalize. In this sense it is called “protect”. But one cannot really protect the family without entering at the roots, in the deep realities, in its intimate nature; and this intimate nature of hers is the communion of persons in the image and likeness of the divine communion. Family in mission, Trinity in mission”.

Conclusion of the catechesis

We should speak of the “Families in mission” who for more than 30 years are giving their lives, often in heroic situations, to witness the love of God through their presence and apostolate in which the children are often the first missionaries who attract the far away to the church.

In the last years the Lord has arisen the “Missio ad Gentes”: family nuclei with many children, accompanied and sustained by a presbyter and a socio, and some sisters, who constitute an attraction in area that are completely pagan or dechristianized. One new form of evangelization for the secularized and pagan world of today.

The President of the Japanese Episcopal Conference told us that today the people of Japan are a people who suffer a lot, full of suffering, they work a lot, very committed but they suffer interiorly because they lack the Spirit for this he wished for the Missio ad gentes in Japan.

As a conclusion of this catechesis I see evident that through all what we have explained, the Lord is calling each one of us and each community to fidelity to the gift that he has given us gratuitously, persevering in the listening of the Word, in the Celebration of the Word, in the participation to the Celebration of the Eucharist, (the Sacrament of Reconciliation), and in the participation to the life of the Community, to live in communion, to give visible signs of Love and Unity, even in our fragility, which show the presence and love of God for us and for all humanity.

10:30pm Dinner

SUNDAY September 28

H 11 - EUCHARISTIC CELEBRATION (XXVI Sunday)

- General Admonition

Carmen greets everybody. She is listening from her room. Take heart, brothers, I hope that you are at peace and happy for this convivence. We can thank the Lord for His immense goodness towards us, since he has called us to do good to others. Look what an immense thing: God calls us to do, together with him, some good, to do some good, not to be instruments of iniquity, but instruments of good for others. Our reward is to see the good receive by families, youth, vocations, the sisters, the elderly too. The Pope celebrated a mass for grandparents and spoke of the elderly with a lot of love, he reminded the elderly that they passed on faith to the grandchildren in Albania and in many other places. How could we not thank the Lord for having had such a great mercy with all of us and He is still counting on us to do good to many other people!

Today we shall listen to a marvelous Word. I remind you, as you already know since you have been well catechized, that the Word proclaimed within the assembly is questioning each and every one of those who are listening. "In the beginning was the Word, the Word was in God and the Word was God", St. John says. God makes himself present in His word and asks: "Where are you? Where do you find yourself in relation to this Word". Thus we have thought you and thus we teach in the domestic celebration, to put our life, our history under the light of the Word of God, because the Psalm says "Lamp for my steps is your Word", it is the light that lights up my steps in life. In this way the Sunday celebration is not an act that we do just for God, an act disconnected from our life, but it takes us over and invites us to give thanks because it shows His love in the Passover, the Easter of His Son, in his offering for all of us, made present on this altar. "Behold, this is my Body that is offered for you, this is my Blood, Blood of the new covenant, poured out for you and for all in remission for all sins". How wonderful it is: God donates to us his body as food, and His Blood as drink, the blood of the kingdom, "excellent wine" (as the epigraph of Albercius has it, a text of the II century) that reminds us of the banquet of the Eternal Kingdom. God has sworn in His blood to make us sit at His table in the Kingdom of Heaven, that is already made present here. It still keeps the look of wine, but it is the Very Blood of Christ, as the bread keeps the form of bread in aspect, in remembrance of the bread of the slavery of Egypt, making present the History of Salvation, but this bread is not anymore the bread of the slavery of Egypt, it is the Body of the Lord because He broke it up. He broke down death, slavery, He has freed us from slavery to the devil! To pride, to conceit, resentment, judgment against others. We must know the abyss that is in our heart, of pride, conceit, and only the one who is visited by the Holy Spirit can begin to know himself in the depth. The proud one does not accept to be bad, inferior: no, no, not him! The others, the others are bad. So it happens. Pagans are always full of judgment against everybody, not so Christians. The Lord forbade us to judge: consider yourself the last one and the worst one of all and thank the Lord that is so merciful and good with you.

Well, these are few words for a general admonition. The entrance song will be this song that God inspired to us after seeing the suffering of the brothers in Japan: "The Messiah, lion to vanquish, made himself lamb to suffer".

- Entrance Song: "The Messiah, lion to vanquish"

- 1st Reading: Ez. 18: 25-28

- Song of the Responsorial Psalm

- 2nd Reading: Fil. 2:1-11

- Gospel (Sung): Mt. 21:28-32

- Admonition to the Echo

The presider will allow now that somebody gives an echo of the Word. This has been a great concession that Pope Benedict XVI granted. Today in St. Peter square Pope Benedict XVI was present together with Pope Francis, we saw him in Television, in the mass dedicated to the grandparents. Most of you here are grandparents too!

Benedict XVI made these acts of love towards the Way, he helped the Way to enter into Germany by writing himself a letter to pastors who were his personal friends in Munich, and both pastors to whom he wrote welcomed the Itinerant Team and asked for the Catecheses. Stefano opened the first parishes of Germany in Munich. After he has been very good to us when he had the Theological Contents of our Itinerary studied in order to get a *Nihil Obstat*. Then another detail of love: When he saw the suffering we were going through because the Episcopal Conference of Japan that was stopping the Way for five years. Pope Benedict XVI told me : " Take heart, Kiko, I come down with you to help you". This is what he told me, and in fact he invited here a group of Bishop from the Episcopal Conference and he met them together with the head of the Dicastery and of the Curia about the Neocatechumenal way. We explained him the importance to teach the brothers how to better participate to the Sunday Eucharist that is the soul, the spring of our whole Christian life, the Holy Sunday Eucharist. We told him how to do so that it may be really participated and it may have such a strength that the youth prefer to come to the Eucharist instead of going to dance and desert the assembly, as St. Paul said in yesterday's reading. We told him: even if in the Celebration of the Word everybody knows that he is called to answer to the Word that has been proclaimed, in the mass, that looks like something very structured, it is all too easy to sit down and "listen" to the Mass (as they used to say before the Council), while we would like that also the Eucharist may be participated, especially for the youth. He granted it to us, even if some liturgists intervened and so he said "three or four short interventions", that may never be confused with the homily; it is not matter to give a catechesis to the others, neither a lesson or anything like that. It is just a matter of saying if the Word that has been proclaimed has shed some light within your intimate self on your History; that light that has been received may be useful to our assembly in order to participate better. The better we participate, the more we are Sanctified: one mass is enough to make a saint. This mass redeems the world because there the Paschal Mystery of Christ is made present. Because of this the better one participates, the more one receives grace. We say that it is not the same to go to a spring - the fountain of Grace - with a bucket or with a basket or with a small glass. If you go with a small glass you come out of it with a small glass of water, if you go with a basket you come out with the wet basket but without water: may be the basket was dry before and now is wet. This is the way people go in and come out of the mass. But if we teach them to bring a big bucket so that it may be filled with water, so you can come out with the bucket full of the grace of the Lord. This is what the Council wanted and said: the most perfect participation to what Sacraments mean and fulfill. It is of the most importance to prepare ourselves well. We cannot go to the mass and be distracted, bored, to be there and listen to nothing, listen to nothing. What do we receive? Nothing!

It is clear that there is always a risk, because there are always those who are very neurotic and they always stand up, always the same, and all of us bear with them with patience. These brothers have an important mission, they are not useless, on the contrary, many times are those who break the ice and help the community to go on. We are all necessary.

Well, after this admonition if anybody wants to share with the assembly what the Word or the Convivence told him, can stand up now, I will give him the microphone and can speak. The Presbyters too are invited.

I will start. Today's Word is fantastic, brothers! I felt that the Letter to the Philippians is very good for us, inviting us to consider the other in the community as superior to ourselves, to have the same feelings. It is fantastic, it sets an example in Jesus Christ who did not hold on with jealousy to his dignity as God, saying: "do not take my dignity from me". No, he undressed himself completely of his dignity as God and made himself a slave and, made a slave, he obeyed to his Father in everything, even if he had a terrible life of persecutions and being made despicable, he accepted everything with humility. It was the will of his Father, following the path that the Father had prepared for him in order to save the whole mankind. We all should look at Him because God the Father will do with each one of us the same thing He has done with Christ. After I will give you a little present, a drawing that I have made, because it is an expression of the suffering I have had lately with all the things that happened to me. I must learn to follow in the footstep of Jesus Christ. For me it is a huge consolation and I am very grateful to God for this Eucharist.

- Echoes of the Word in the Assembly (some brothers)

- Homily of the presider

Fr. Mario: Well, I pray that the Lord may help me and inspire me on how to break this Word. The first thing that struck me and always strikes me is the prayer we did at the beginning: "Oh God, who manifest your power through forgiveness and mercy". It is impressive, since usually power is shown through strength, through dominance, and we too say many times: "Why the Lord does not intervene and stops these people of ISIS and all these slaughters". The answer is that for the lord a thousand years is like one day, that His ways that are different from our ways, and many times Scriptures tells over and over again that the Lord does not want the death of the sinner, but that he may convert. The Lord has given and constantly gives us too the possibility of conversion and, thanks to His love and His forgiveness - as pope Francis often reminds - the Lord has healed us and brought us to Him. After the experiences we heard yesterday - even though we could only listen to few of them; they were very good, and I know that almost all the families that have finished the Way can say the same things - I feel also gratitude for this great gift that the lord has given. A family that received from the Lord the gift to rediscover faith, an adult faith, is different! My family, my father and my mother, were churchgoers; my parents were not farmers but they used to live in a farmer environment and the only conversations among relatives were about cows, harvest, how is that sick relative doing, this one died and that one got married. These were the ordinary topics of conversation, but there was no deep contact, on the contrary the most intimate things were reserved to the confessors. But my father and my mother at some point entered the Way; my mother got sick, she remained paralyzed. Sorry. I do not know how I got into this subject. My father married her, being 12 years older than her, thinking "When I will get old she will take care of me"; instead my mother at 52 began to be paralyzed and my father had to assist her and serve her. But thanks to the Way, with the support of the Way, they kept going on and they died a holy death. My father was praying Lauds and Vespers every day and in the house there was a completely different atmosphere. I think that it is like that also in your houses, and even better.

That is why I thought that may be one day we will do a feast of the Family to thank the Lord, not to tell or show something to the other people, but to bless, to thank the lord for this immense gift He has given us.

Let's get now to the Word of today: the first reading told us that if the just man abandons the ways of the Lord to do evil, even if he has been righteous for many years, he will die. This is why Scripture tells us not to call anybody a saint before he dies, because you never know. St. Augustine says: "I have seen Lebanon cedars (that are impressive, very beautiful) fall down, people who were considered saints eating the food of swine". I say this so that there may be vigilance and the fear of the Lord in us: do not think that you are already settled, nor think of ourselves as superior- as often Pope Francis says -, that we are allowed to judge, that we are the saints and the others poor wrecks, because this is false. And if the wicked, after a lifetime of wickedness converts on the deathbed, he will live. So it happened to many important politicians, even communists, that asked for a confession on the deathbed, following the path of the good thief. Today we call him the good thief, but when he was stealing and killing he was not that good; but at the last moment he converted and the Lord promised Paradise to him.

Then there is the beautiful letter of St. Paul that speaks of love among the brothers and puts in front of our eyes the image of Jesus Christ. A sister in the echo told that she discovered to be miserable, a poor one, that she can do nothing, while before she thought that she could direct her life. Jesus Christ annihilated himself, emptied himself, became obedient until death and death on the Cross. This is the path that the Lord is calling all of us to walk through, because the more we are emptied by the Lord through history, illnesses.... I see some brother who once used to be all perky and now, after a stroke they almost cannot move anymore. The past year I met a sister from Verona that was all brisk and lively, she was cheering up everybody. She had a stroke and she could not speak anymore. Behold, in the measure that the lord through the facts of our history brings us to the reality and we understand that everything depends on Him and not on us, then He fills us with the same Spirit that raised Jesus from the dead, and this Spirit accompanies us and sustains us in those moments, that are the deepest ones, that prepare us for the eternity, for Eternal Life.

The Gospel, as you already said, makes us face the fact that we cannot say "yes, yes" and after we do nothing, but, even if we resist, the important thing is to do the will of God. This reminds us what Jesus says, that at the end of times many will come and will say: "Lord, Lord, we worked, we have done miracles in your name, we have eaten with you at your table"; and he will say: "I do not know you. Away from me, workers of iniquity". The New Italian translation says: "Away from me, you workers of injustice", because today it is fashionable to talk about injustice. But we know that "iniquity" makes reference to the devil and it is about thinking that you are doing God's will, while you are actually doing your own will, manipulating God for your own purpose. Also through this, then, I see that the Lord, in this convivence, in which we have made present the Christian family, calls us, even if it costs to us, even if we are old, to fulfill the mission that the Lord has entrusted to us, sustained by Him.

The last words always question us: "You will see many from the East and from the West entering ahead of you in the Kingdom of God: publicans and prostitutes". Before God ritualism and all this stuff does not count, what counts is the heart. And usually - we have seen it many times in the Catecheses - those who had the experience of Hell, of sin (as the publicans and the prostitutes did) feel for real, with the announcement of Jesus Christ, that

they are entering paradise: peace with oneself, peace with God, peace with the others. The Lord looks to our heart. We can say with the prophets that our religion is the religion of the heart; that is why the first commandment is: "You shall love the Lord your God with all your heart, with all your soul and with all your strength".

Today the Pope made this celebration of the grandparents and spoke of the importance of the elderly in the family, because they make present the history of the family and they hand on to children and grandchildren the meaning of life. Now we are going to bless the Lord, thanking him for His many gifts and asking that He can make us faithful so that we can be able to bring the fruits He is expecting from us, sustained by the Body and Blood of Jesus Christ who makes himself one with us in this Eucharist.

We now profess our Faith with the Apostolic Creed.

- Creed

- Prayer of the Faithful

- Liturgy of the Eucharist

At the end of the celebration

- Admonition to the collection

Kiko: Now, brothers, this is a very important moment. First we must take the collection to pay for this convivence. We will take two collections as we need you to help us. After the collection to pay for the convivence we will ask you, as we do every year, to share your goods for the Evangelization. For instance in the convivence we had just before this one we had here more than a thousand boys and we collected a third of what was needed and we were left with a debt with the hotels. We told them that we would have paid with the next convivence. The Hotel managers are very good, they wait for us, but they have their payments to make also and they cannot wait forever, and then there are the buses and so on. As you know we have a Foundation with a fund of 50,000 Euros and we hope not to go below so we can help some seminary that every here and then ask 5,000 or 10,000 in order to survive. We help them either with the foundation of Rome or the one of Madrid, we have two of these foundations. But we are always on the brink; we are poor but we trust on your generosity. The past year we left the convivence of seminarians with a debt of 200,000 Euros, and a sister put in the collection a check for 200,000 Euros. Blessed be this sister! If any brother or sister feels encouraged by this and wants to help us, courage, we need it for the Evangelization. We ask also the presbyters if they have some money.

Think that we need to make a Convivence of Itinerants from all the world, who have not even a penny, and we need to stay at least 7 days. If this is the price of three days, 7 days cost more than twice! We cannot pay, because the itinerants have no money, poor ones, we barely collect a third of what we need. But we got to do this convivence because we have to review the evangelization at the world level, we need to review Africa, and so on... So these money that you give are to help the evangelization of the world, if you can. If you cannot, then nothing. Courage! Now let us do the first collection. If you do not have money with you, you can put a note in the second collection: "I have 50,000 Euros at home. I will give them later". Pass quickly the bag for the first collection. If anybody gives some pennies God will give hundred for one, maybe he is going to heal you from a cancer and this is no little thing!

- Collection to pay for the Convivence.

For the second collection: you listen yesterday when we read the reading from the Epistle to the Hebrews, that the reading ended saying "share your goods with each other". Share in the evangelization with your goods. To use our goods to evangelize is a great thing, so courage, help us because we are in need at least to continue to do these convivence, to help seminaries or some family in mission that do not have a house or families in Russia or Uzbekistan. We always said yes, in these 45 years we never said no to anybody, we always helped those who asked. On the contrary, we are surprised of how little they ask, knowing that if they ask we give; everybody asks very little, both seminaries and families ask only if they have a real need, it is amazing. I ask myself how 100 seminaries manage to survive! To us they ask very little, thanks be to God, only when they face a grave difficulty: sometimes it happens that a seminary has an urgent need and is in an area with few communities or very young communities.

Now, brothers, let us make this collection for the evangelization. If you do not have the money with you here, put a note: "My name is Joanne from the third community and I will put half a million of Euros". Don't worry if it becomes known, because a spiritual father once told me: "Do not stop doing good out of fear of vanity, because this comes from the devil". Then you will send the money.

- Collection for the Evangelization

- Admonition to the calls

In this convivence we are left with another thing to do: to ask for missionaries. We need not only financial help, but also people. I should ask for presbyters who offer themselves to go itinerant, then families who want to leave; boys for itinerancy and for the seminary, sisters. Remember that we always ask for all this; even if you are kind of old communities and you do not have young boys, since this convivence is reported in all the parts of the world, we will do it.

What we are doing in this moment is very important. We know that presbyters are bound to obedience to the Bishop and it is clear that if the Lord calls you today tomorrow you have to go to speak with the Bishop, telling him that you have felt this call to the New Evangelization, to help the itinerant Evangelization, the *Missio ad Gentes*, and we trust that the Bishop respects this call, otherwise you have to wait. If there is then any presbyter that wants to offer himself for the itinerant Evangelization, he can stand up now.

- Calls:

presbyters for itinerancy

boys for the seminary

boys for itinerancy

girls for the mission or the monastery

sisters to help the seminaries

families for the mission

Kiko: There is a sister here that asks for help. She says: "Is it possible that I am the only one who has some compassion for the deaf mutes?" So, if there is a voluntary that wants to learn sign language to help the deaf mutes in the communities, the Lord is giving this spirit to this girl and she is available to teach sign language. If you had a deaf father or brother you would understand this need. And since the Jehovah Witnesses help them, many deaf are going to the Jehovah witnesses to get something, because they are very isolated, they are in a great suffering and it would be beautiful if they could enter a community with some brother

helping them. If there is nobody here, may be in the other convivence the lord may inspire somebody.

- Invitation for the help to the deaf mutes.
- Other announcements.

Card. Bagnasco, the chairman of the Italian Conference of Catholic Bishops (CEI), called us asking the communities to go to St. Peter Square on Saturday October 4, before the beginning of the Synod. The Pope wants to see the Church gathered there in prayer. He wants that we bring families with children and banners from all over Italy. The Secretary of CEI called me personally too. So we are inviting the families from all the areas of Italy: we will meet in St. Peter Square at 4:00 PM, the pope will arrive at 7:00 PM and at 8:00 PM everything will be over. After you can go back home if you come from Marche or Campania. The Secretary of CEI told me: "I understand that you have the mass on Saturday evening, but we need you. Come". Well, we answer with love.

The Archbishop of Philadelphia, Msgr. Chaput, who was with us here in the previous Convivence, invites the families of the Way to the World Family Day. You know that the Pope has chosen Philadelphia for the next World Family Day from September 22 to September 27 2015.

The World Youth Day will be in Cracow in 2016, but this World Family Day will be in Philadelphia. The Pope will be in Philadelphia with the families on Saturday September 26 and Sunday September 27, 2015, then he will go to speak to the American Congress. If you need hospitality, the Team of United States will help you.. If there will be many families, maybe we can make a Vocational Call.

Another very important thing is that we will have - as we do every year - a Convivence of Bishops at the Domus Galilaeae, open to all Bishops, from April 7 to April 12, 2015, four full days: we get there on the 7 and leave on the 12. The Convivences that we had with Bishops until now have been a spectacle: many Bishops opened the Way in many nations: Laos, Burma, Cambodia just because they participated to this Convivence. You can invite the Bishops to this Convivence with Kiko, Carmen and Fr. Mario. It may be the last chance, since we are getting old, to have a meeting at the sources of the Neocatechumenal Way. We are also thinking next year to have a meeting with the Rabbis at the Domus on May 4 to 7. Good, brothers, one more thing: I want to give you a present, a drawing, after having had a lot of suffering. I had an atrial fibrillation that destroyed me and the doctor told me: "You should not have so many sufferings otherwise you are going to die out of it". I say: "delightful! But if I die it would be a lot better!" Then I made a drawing that expresses the sufferings I went through, but it also expresses what it is still going to happen, because I am in the last stage of my life and I think that it behooves me to go up to the Golgotha. The drawing represents Christ, with something like a curtain behind, Christ with a reed in his hand and the other hand lifted up saying: "I accept, I accept what it is going to happen to me". In the back I have put a poem that I wrote in 2007, a very existential one that I already gave you the past year and it is called "sentiment", even though I did not put the title here. In the moment of crisis, realizing that I am getting old and sometimes I feel very tired, that I am dying, I have the feeling of being left with nothing, without prayer, I have nothing, and so I wrote this:

*I go towards the nothing
 of my things,
I go amid the murmur*

*of the waters,
of the days, I am go
and I remain
in the tune of the hours,
Alas! with nothing...
I go remaining.*

*And in this being,
and in staying
in an existence
that ends ...
only You, Jesus Christ,
who love me,
who do not judge me,
who save me.*

It is a prayer to Jesus Christ, very existential. Good, brothers, we have finished. An applause to Carmen.

- Conclusion of the Convivence
- Song: "I want to go to Jerusalem".

THE MESSIAH, LION TO VANQUISH

From a text of St. Vittorino of Pettau (+304)

La- Mi
R. The Messiah, lion to vanquish,
La-
made himself lamb to suffer.

Do Mi
Went up to the wood to be
Fa Mi
bridegroom to die.
Re- Mi
And left his blood
Fa Mi
as dowry, for his virgin bride.

La- Mi
R. The Messiah, lion to vanquish,
La-
made himself lamb to suffer.

Do Mi
And descended into hell
Fa Mi
looking for the lost sheep.
Re- Mi
And with her ascended to heaven
Fa Mi
and made her enter into the Father's house.

La- Mi
R. The Messiah, lion to vanquish,
La-
made himself lamb to suffer.

QUESTIONNAIRE

Pope Francis, who as Supreme Pontiff, has a special help of the Holy Spirit, has wished to call for an Extraordinary Synod on the Family. We are all conscious that the great battle the Church has to face is that about the Christian Family, because from it the future of humanity depends.

When the Pontifical Institute John Paul II for the Family wanted to give a Doctorate *Honoris Causa*, we can say, to the Neo-Catechumenal Way, it gave the following reasons:

“There are three aspects which our Institute wants to point out regarding the fruit of the Spirit in the work of the new doctor (Kiko Argüello).

The rediscovery of the fecundity of baptism for the life of the couple has had one of the most significant fruits in the rediscovery of the sanctity of the conjugal act between spouses. Being one of the places where the Lord acts, the couples in the Way have desired to live their love with a single openness to life, conscious of being collaborators with God in generating persons.

In a moment of crisis and disorientation for many, the welcoming without reservation of the prophetic encyclical of Paul VI *Humanae Vitae* by the families of the Way, has been an authentic testimony for the whole Church, showing that, beyond our fears and our difficulties, it is possible to live what the Church points out as specific in the journey towards holiness for the couple, if there is a living community who accompanies us.

The families of the Neo-Catechumenal Way have quickly understood and adopted a form of domestic liturgy: every day in the marriage, but even more so on Sundays, the whole family lives the celebration of Lauds, as a space to favor the dialogue with God in a familial dialogue. In this way, the great mission of transmitting faith to the children has found its proper place in the witness of the parents, who help the children understand the relevance of the Word in their own concrete history...

In the context of a terrible secularization of “vast areas of the world, where faith is in danger of being snuffed out like a flame which no longer finds its fuel”, the Neo-Catechumenal Way has been able “to make God present in a singular way”: I am speaking of the great witness of the families in mission...”

Throughout the Neocatechumenal Way, in the catecheses, we have told you that the Family has, so to say, three altars: the Holy Eucharist, the nuptial bed and the family table where faith is passed on to the children.

QUESTIONS

1. About the first altar: can you say what it means for you to live the Holy Eucharist of Sunday in the community?
2. About the second altar: what do you think about the sanctity of the conjugal act? Do you pray before doing the act? What do you think about conjugal chastity, about chastity during courtship and engagement? What do you think about chastity in the consecrated life, for the presbyters and for the itinerants?
3. About the third altar: what has the domestic celebration meant and what does it mean for your family? How do you do it? Are you happy with it? Do you have difficulty in making it happen? Have you seen the fruits in the children?
4. What do you think about the Families in Mission and the *missio ad gentes*?