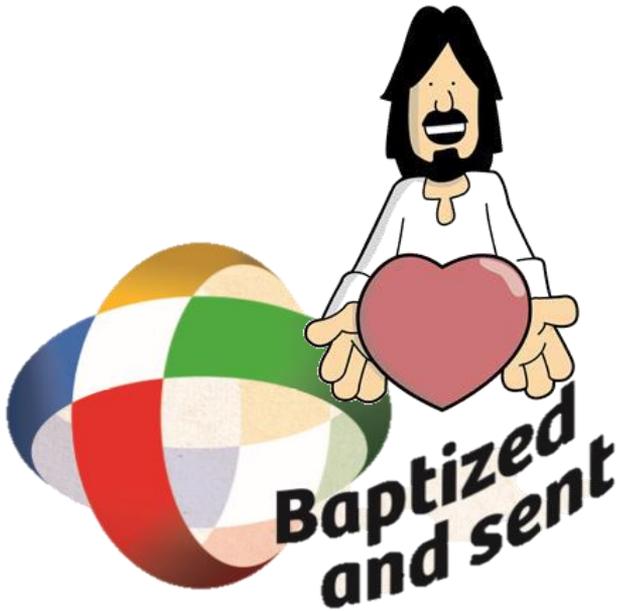


MISSIONARY NOVENA

**BAPTIZED AND SENT:
THE CHURCH OF CHRIST ON
MISSION IN THE WORLD**

(as translated from Argentina document)



**EXTRAORDINARY MISSION MONTH
OCTOBER 2019**

PRESENTATION - A BEAUTIFUL OCCASION FOR THE MISSION



The Holy Father Pope Francis invites us to celebrate October 2019 as an Extraordinary Missionary Month on the occasion of the centenary of the promulgation of the Apostolic Letter *Maximum Illud* of Pope Benedict XV, of November 30, 1919 and as an occasion to renew the awareness of the validity and urgency of the mission *ad gentes* in the Church and to resume with a new impulse the missionary transformation of life and reform.

Among the various materials that have been prepared and organized for this purpose we also make available this simple novena that can be used in various circumstances but, above all, in the preparation for community festivities.

This novena, designed based on the theme chosen for the Extraordinary Missionary Month of October 2019 ***“Baptized and Sent: the Church of Christ on Mission in the World,”*** intends to underline that sending off to the missions is an inherent call to baptism and is for all the baptized, to motivate us to missionary conversion and renew the serious and courageous commitment to the holiness of each one and the Church as a family and community.

The biblical texts are taken from the book of the **Acts of the Apostles**. There the main protagonist is the **Holy Spirit**. With the first disciples, we mission to make the experience of audacity and creativity in the mission, collaborating with the Holy Spirit in communion with the Church of Christ. And this boldness means walking with courage and with the fervor of the first who announced the Gospel.

The symbols presented, texts for meditation, suggestions for deepening and prayer can be, freely, modified, adapted, shortened or more can be added. You can also add other sentences and, or, propose songs to accompany. Here we intend, only, to provide some suggestions that assist us in the preparation of this extraordinary time dedicated to the first proclamation of the Gospel and help us to be more and more Church in mission, outgoing, and serving humanity.

We hope that sharing, praying, meditating and celebrating with this novena helps communities to inspire, suggest and stimulate local creativity to awaken and increase the joy of being Christians and being a missionary community with various initiatives.

The personal encounter with Jesus Christ alive in the Church, renews and reinforces Christian faith and identity, gives new enthusiasm, freshness and ardor, breeds new motivations to open ourselves to the joyful newness of the Gospel towards a revitalized missionary option capable of transforming everything.

We put this Novena in the hands of Mary, missionary disciple of the Kingdom. Mary who visits our homes, families, communities and villages, continues to be with us as Servant of the Lord who carries the Son in her womb and invites us to do what He tells us. Give us your disposition to say Yes and your readiness to meet everyone.

*LET'S NOT LET OURSELVES BE ROBBED OF MISSIONARY
ENTHUSIASM!*

*LET'S NOT LET OURSELVES BE ROBBED OF THE JOY OF
EVANGELIZATION!*

First day: BAPTISM SUBMERGED IN THE LOVE OF CHRIST



1.- FOUNTAIN OF WATER

The fountain gives us water that springs and leaps, quenches thirst and cleanses, refreshes and gives life.

It is a symbol of new life; Water is free and without ties. Life, like water, emerges from a spring, when it finds a hole, it's motionless; when it reaches a plane it slips; when there is slope it runs and seeks to flow until it pours at sea or at the lake as its arrival destination.

In Genesis it flutters over the waters and is where God's breath is reared; from the rock of Moses it emerges as a source of living water; and from the side of Christ springs as a symbol of eternal life and purification.

Water descends from heaven and makes the earth germinate, it is a vital gift that makes existence fertile.

2.- BIBLICAL TEXT - Acts 2, 37-42

“37. Upon hearing these things, everyone was deeply moved, and said to Peter and the other Apostles: Brothers, what should we do?”

38. Peter replied: Convert and be baptized in the name of Jesus Christ so that sins may be forgiven, and so you will receive the gift of the Holy Spirit.

39. Because the promise has been made to you and your children, and to all those who are far away: whom many the Lord, our God, wants to call.

40. And with many other arguments he gave them testimony and urged them to be safe from this perverse generation.

41. Those who received his word were baptized; and that day about three thousand joined them.

42. Everyone gathered regularly to listen to the Apostles' teaching and participate in common life, in the breaking of bread and in prayers.”

3.- MEDITATION

Baptism puts us in touch with the origin of the Christian life. Being submerged in the baptismal waters is a rebirth to new life, like coming out of the womb and passing from death to the resurrected life.

We, with baptism, are immersed in that inexhaustible source of life that is the death of Jesus, the greatest act of love in all history; and thanks to this love we can live a new life, not in possession of evil, of sin and death, but in communion with God and with the brothers.

The Church born of Easter must continue to announce Jesus. Through baptism we are placed into the Trinitarian communion: children of God, members of the body of Christ, temples of the Holy Spirit.

In appreciating and valuing, again, baptism itself makes us fully understand that God the Father continues to embrace his sons and daughters in his great family and spills into our hearts his Holy Spirit to continue the mission of his Son Jesus.

When we are baptized, we immerse ourselves in the divine mystery and thus become anointed and sent to bear witness to God's love. Thanks to baptism, the faith of the Church, freely accepted, generates new children of God, new brothers and sisters in the family of God. The fruitful baptismal yields, because the Church is a true fertile mother of the Word that saves and by the Spirit that makes her live.

Mission vocation born in Baptism; by Baptism each member of the People of God becomes a missionary disciple. Each of the baptized, whatever their place in the Church and the degree of formation acquired, is an evangelizing agent. Therefore, in the evangelizing task, there are not some who are actors and other mere recipients of their actions; All are active protagonists with a non-transferable commitment. Baptism and mission go hand in hand.

We are invited to confirm our baptismal identity as a personal encounter with Jesus Christ alive: He sends us to be his witnesses in the world.

The call to mission is an inherent vocation to baptism and is for all the baptized. In this way, the mission is sending for salvation, which performs the conversion of the messenger and the recipient: our life is, in Christ, a mission.

To offer mankind of this world baptism in the name of the Father and of the Son and of the Holy Spirit, means giving the life of God, which saves us from evil and death. In water and in the Spirit, the blood of Christ redeems us, gives us faith and offers us the world for salvation. In the river of human history, the water of God's grace flows and the grace that frees us and saves us is truly announced.

4.- TO SHARE AND REFLECT

Do you remember the date of your Baptism? It is like another birthday, a new birth, a great reason to thank God. If you don't know, try to find out the date of your baptism.

What does the Baptism that I received so many years ago mean to me? Do I really feel like a child of God and a member of the community of brothers that all men and women form? How do I live my being son of God and brother of my brothers?

If we are all missionary disciples through baptism: why is the proclamation of the Gospel usually associated with the mission of pastors and consecrated persons almost "exclusively"? Why do the believers of the Catholic Church seem to have lost the missionary capacity of "go forth" and "proclaim"? What mentality must be changed and what practices must be generated to raise the dynamism of a missionary proclaiming Church in all its members?

We offer a prayer and grateful memory for the godparents, for the godchildren, for those who administer the sacrament of Baptism, for the catechists and missionaries who accompany the path of initiation in the faith.

We present to the Father the evangelizing work of the Church, and in a special way to all those who, by making known the Good News of Jesus, face situations of hostility and rejection.

5.- PETITIONS

Regenerated in the baptismal font, the new Jordan of the Church, and grateful for a salvation we do not deserve, we are missionary disciples of this grace. United to Jesus Christ, let's pray to the Father of all, and let's say:

"Lord, through your Son Jesus, listen to us."

♣ For all who believe that Jesus is really the Son of God and for all who seek him with a sincere heart. We pray to the Lord.

♣ For all of us who have received the baptism, so that we may live as daughters and beloved sons of God and be instruments of unity and harmony. We pray to the Lord.

♣ For all Christians, so that they are always united as one body in the same faith, hope and love. We pray to the Lord.

♣ For those who lead a seemingly meaningless life, for those who live alone, for those who feel afflicted, so that with the closeness and company of the baptized they will find joy and comfort. We pray to the Lord.

♣ For all the Christian communities, for ours, so that we know how to look together for the paths to reach the most remote and all the peripheries. We pray to the Lord.

- ❖ Baptized in the Holy Spirit and children of the Father through Jesus, his beloved Son. The mission of Jesus, the center and peak of the mission of the Church, is the true communication of the divine life, of eternal life, of the life of the daughters and sons always loved by the one who created us and who is Our Father in Christ. We pray with confidence the same prayer of Jesus.

Our Father...

We ask Mary, Mother of God and Mother of the Church, to place us with her Son Jesus.

She is grand thanks to the faith in which she welcomed, conceived, gave birth and fed the Son of God.

Mary is a disciple and a pilgrim in the faith. The Christian, missionary disciple, along with Mary who follows and participates in the path of her faith, makes it possible that the Holy Spirit can give birth to Jesus also in each one of us.

Holy Mary...

6.- FINAL PRAYER

“Lord, the encounter with the gift of your love moves us to offer ourselves in mission for others.

May we convey to all brothers the beautiful experience of meeting him,

in a universal hug of communion. Father, renew in us the grace of Baptism and guide us by your Holy Spirit, so that we are faithful to our mission of living the life of Christ in our world and in our history. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 120.

“In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love.”

Catechesis of Pope Francis:

“We can ask ourselves: is Baptism, for me, a fact of the past, relegated to a date, that date which you are going to go look for today, or is it a living reality, that pertains to my present, to every moment? Do you feel strong, with the strength that Christ gave you by his death and his Resurrection? Or do you feel low, without strength? Baptism gives strength and it gives light. Do you feel enlightened, with that light that comes from Christ? Are you a man or woman of light? Or are you a dark person, without the light of Jesus? We need to take the grace of Baptism, which is a gift, and become a light for all people!”
(11.13.2013)

Second day: COMMUNITY
PASSION FOR JESUS, PASSION FOR HIS PEOPLE
1.- CHAIN LINKS



The chain refers to links that intertwined form a strong, consistent and resistant unit. Separate and isolated links fail to form the chain.

The community, the family, friendship is like a bond that links and relates, not to tie and lock, but to empower and expand. Chain not to hold and hold back, but to give a sense of containment and belonging.

Knowing that there are links that precede and others that continue remind us that we are not alone, that we are not the beginning and end of ourselves, that we receive and give ourselves to others as a gift in service and commitment.

Staying together in times of individualism and fragmentation is a sign of communion and solidarity.

2.- BIBLICAL TEXT - Acts 2, 42-47

42. They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.

43. Awe came upon everyone, and many wonders and signs were done through the apostles.

44. All who believed were together and had all things in common;

45. they would sell their property and possessions and divide them among all according to each one's need.

46. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart,

47. praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

3.- MEDITATION

Baptism reminds us that we are incorporated into the family of Jesus, the ecclesial community of missionary disciples, the Holy People of God who pilgrim in the midst of all peoples.

We understand our Christian identity from this fundamental relationship with God and with others, in our DNA it is inscribed that we are children and brothers. Convened and captivated by the love of God we are called to be a meeting place, sacrament of unity and instrument of communion.

The Church as a mother and teacher accompanies us to grow in the path of opening ourselves to increasingly fuller and humanizing relationships. Fraternal, healing and reconciled relationships where no one is excluded and marginalized but where everyone is integrated and included.

Our challenge is to be an open-door community, where harmony is lived among all its members, home-school and workshop of a new humanity filled by the values of the Gospel. Gathered and sent by the Love of Christ, we share our testimony with the force of irradiation and contagion rather than proselytizing or imposition.

The presence of Mary in the midst of the Christian community frees us from the temptation to be a Church that stagnates in the bureaucratic, in pragmatism or overly concerned with the administrative. The Virgin Mary returns to us the maternal face, reminds us to live the key to warmth, closeness, proximity, tenderness in our ties and practices.

Unity is the work of the active presence of the Holy Spirit, author and instrument of communion, and is also the result of shared prayer, the celebration of the Eucharist, effective solidarity and the particular willingness to contribute the same for the common good.

Teamwork, learning to walk together, synchronized and in resolve, articulating the services and pastorals, beyond the “kiosk or corner store” of each group is the fundamental learning that the Church demands of us today. Learn to work together, discerning the signs that manifest the desire to overcome social, family and community fragmentation being evangelizing instruments to strengthen unity.

It is widespread among the baptized, faithful and pastors, a certain tiredness or lukewarm mission. Ecclesial self-referentiality makes

that the communities remain maintaining the current ways, in accordance with the criterion of “it has always been done like this.” Also, the bureaucratic-clerical introversion of pastoral administrative activity seems to structure the survival of many institutions, reducing everything to this aspect.

The community needs to revitalize itself, apostolic courage and evangelical boldness to enter the dynamics of conversion and let us rebuild and reform with new forms of Christian presence and witness. It is not a simple renewal of the old, but of being faithful and creative in the novelty of the Spirit of God.

4.- TO SHARE AND REFLECT

Give thanks for the Church, recognize what we receive through it and ask for mercy for sins, infidelities, betrayals. Name what contributes to strengthen unity and what damages or weakens it.

Reflect what family traits, or Marian style, we should emphasize in our way of being a Church and that helps us reduce the institutional and organizational way.

Renew the commitment to walk together as brothers with everyone, respecting the rhythm, mode and time of each one. (Revisit faces that express this diversity and plurality).

5.- PETITIONS

Let us entrust the Father our prayers in the love of the Holy Spirit. The missionary disciple has the same immense confidence that children have in their parents, sure of their love and their protection, and therefore confident in the present, which for them is already the beginning of the future, let's say to the Father:

“Help us to be a community.”

♣ For all the baptized so that we grow in the commitment to be witnesses of unity and promoters of harmony. We pray to the Lord.

♣ For the Church so that in the midst of all peoples it may be a factor of communion with its message and its works at the service of the poorest and most vulnerable. We pray to the Lord.

♣ For all Christians to practice sincere charity and generous forgiveness and to be peacemakers and creators of bridges of dialogue. We pray to the Lord.

♣ So that we know how to walk with families who go through difficult situations and those who feel hurt, with understanding, mercy and solidarity. We pray to the Lord.

♣ So that our communities do not abandon their effort to grow in the experience of the values of the Gospel and thus be the flame of a new humanity. We pray to the Lord.

- ❖ Called to share in community the life that we receive from God, gathered as a priestly people of God, as sons and daughters of the same Father thanks to baptism, we unite as one heart and say together the prayer of Jesus.

Our Father...

- ❖ On Pentecost, Mary, in silence, is in the midst of the apostles, at the center of the confirmation of the Apostolic, Petrine and Marian foundation of the Church: Mary places herself at the heart of the universal mission of the nascent Church. Now Christ is complete: He, the crown, and we, in Mary, his body, united to Him in the Spirit.

Hail Mary...

6.- FINAL PRAYER

“Come Holy Spirit to make happen Jesus' dream of being One for the world to believe and for all to glorify the Father.

That the fatherhood of God, fully revealed in Jesus Christ, make our community of missionary disciples a true family, at whose table of the word and of the Eucharist we are all invited and called.

Join us in this movement full circle to the Father, that Jesus introduces us to his mission, the mission of the Church for the salvation of the world. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 24

“The Church which “goes forth” is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father’s infinite mercy.”

Catechesis of Pope Francis:

“The first reassurance we have comes from the fact that Jesus prayed so much for the unity of the disciples. This is the prayer of the Last Supper, Jesus asks: “Father, that they may all be one”. He prayed for unity, and He actually did so as the Passion was imminent, when He was about to offer His very life for us. That is what we are continually called to reread and meditate on, in one of the most intense and moving passages in Chapter 17 of the Gospel according to John (cf. vv. 11, 21-23). It is so beautiful to know that the Lord, shortly before dying, was not concerned about himself, but was thinking about us! And in his heartfelt dialogue with the Father, He prayed precisely that we might be one with Him and with each other. It is with these words that Jesus made himself our intercessor with the Father, so that we too may enter into full communion of love with Him; at the same time, he entrusts us with his spiritual testimony, so that unity may become ever more the distinctive mark of our Christian communities and the most beautiful response to whomsoever asks us to account for the hope that is in us.” (08.27.2014)

Third day: ROOTED WORD AND EXPANDED IN THE GOSPEL OF JOY

1.- HEADPHONES -



The headphones provide us with an attentive, intimate and internal listening, which transmits a message that we want to hear in a clean, clear and faithful way.

Listening is a primary act to welcome and assimilate a message, a word that soaks the being and nests in the heart.

We are constituted by a word that calls us into existence, a word that names

us and we are directed to a dialogue and communication.

Listening requires silence and space for the voice to resonate, be reciprocated and come alive.

The headphones are not permanent, and it will be necessary to give way to the announcement and the transmission.

2.- BIBLICAL TEX – Acts 6,7; 11,49; 12,24; 13,48; 20,32

6,7. The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

12,24. But the word of God continued to spread and grow.

13,48. The Gentiles were delighted when they heard this and glorified the word of the Lord. All who were destined for eternal life came to believe.

20,32. And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated.

3.- MEDITATION

God himself has wanted to communicate to us, seeks to communicate with his children, has spoken to us in many ways and has definitely spoken to us in his Son Jesus.

Jesus is the Word made flesh, it is the Good News, it is the Gospel that reveals us to the Father and offers us life in abundance.

Through Baptism we enter into this uninterrupted and indestructible love dialogue, we are recipients of the Word and, at the same time, bearers of its message. Missionary disciples of the living and effective Word.

The Christian community from Jesus preacher of the Kingdom, powerful in deeds and words, passes to the Christ preached by his witnesses, for those who cannot silence what they have heard and seen because they have experienced the transforming force of the Word.

In the Word we are rooted, in it the community is built, we are inhabited by its strength and power. When the Word is adhered and practiced it produces fruits, fertilizes life and radiates. With the light of the Word we can discern, walk and serve.

The Word of God produces repentance and conversion, joy and new life, goodness and faithfulness. These are the fruits of the Living Word, discernment and wisdom, strength and company for life and the missionary path.

The baptized hear the only Master and Lord, we follow his voice as the Good Shepherd and the Holy Spirit reminds us of his words and enables us to understand and live them.

The community preserves the Word, but not as a relic that it must preserve but rather as a seed that it must continue to sow in the groove of history and of the different realities. We are spokesmen of the Word the missionary cannot appropriate the Word, he cannot be the impetuous usurper of the good news of the Gospel, but must immerse himself in the listening of God, perceive his will and follow his voice.

The Word is the one who safeguards and protects the community and fills it with its strength, courage and creativity to continue being announced, proclaimed, celebrated and lived.

The Gospel of Jesus, divine wisdom, is Spirit and life, makes the fallen rise, restores the dignity of the excluded, gives joy to the afflicted, renews all creatures, transforms, sanctifies and gives eternal life.

When the Word illuminates, however, at the same time it judges, because it strips the soul of its masks, revealing the truth that is exposed in consciousness. In the heart where the Spirit of the Risen One was shed, the judgment of the penetrating Word is always for forgiveness and for purification.

4.- TO SHARE AND REFLECT

What else can we do to return to the centrality of the Word of God in the ecclesial community as a sap that nourishes our spirituality, life and mission?

Do we reflect and share our resistances or obstacles to let our lives be molded by the Word of God? And what would be the paths for the Word to truly be at the heart of the life and mission of the Church?

Commit ourselves with renewed passion in the proclamation of the Gospel as a way of loving and serving others, with one ear in the Word and the other in the People. May the listening-meditation-prayer and personal and community testimony of the Word lead us to the living encounter with Jesus Christ.

5.- PETITIONS

Missionary service is based on the Word of Christ, draws on the Word of Christ and communicates the Word of Christ. With the light of the Word and the strength of the Spirit let us join in prayer and say:

“In your Word, we ask you Lord.”

♣ For those of us who have heard the announcement of the Word so that we may give it place in our lives to produce abundant fruits. We pray to the Lord.

♣ For those who put their lives at the service of the Word, missionaries, preachers, catechists, theologians, pastors, to be their witnesses with their lives and works. We pray to the Lord.

♣ So that rooted in the Word we build prayerful, fraternal and missionary communities. We pray to the Lord.

♣ That we may grow in discernment and pastoral animation from the Word that inspires and opens new paths of evangelization. We pray to the Lord.

♣ For our community to always be open and attentive to the voice, the Lord who challenges us and manifests himself in the events and challenges of our time. We pray to the Lord.

- ❖ As an ecclesial community we are called to become and be more transparent every day to the Word of God and docile to the Spirit of love that gives life. We want to let the merciful and patient face of God, Father of Jesus Christ, whose first and only will is to save and not condemn. We utter the same words that the lips of the Lord proclaimed and taught his disciples.

Our Father...

- ❖ In Jesus' community we are happy if we listen and practice his Word, so we are his family. The motherhood that generates and sustains it is the generation in the Word that, heard and obeyed, becomes flesh, that is, it is put into practice and sacrificed through its offering in order to nourish and maintain faith by building the Church, community of believers.

Hail Mary...

6.- FINAL PRAYER

“Thank you Lord because your Word reveals to us the encounter with your love and it is an experience of the presence of the Lord Jesus who dwells in us together with the Father, in the Spirit. In your Word we can move forward safely, in your words we want to remain united to bear authentic and lasting fruits. May we always tell you yes and that we respond with fidelity and joy. As the Blessed Virgin, we want to hear the Word with availability, and at the same time live it generously. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 150

“Jesus was angered by those supposed teachers who demanded much of others, teaching God’s word but without being enlightened by it: “They bind heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves will not lift a finger to move them” (Mt 23:4). The apostle James exhorted: “Not many of you should become teachers, my brethren, for you know that we who teach shall be judged with greater strictness” (Jas 3:1). Whoever wants to preach must be the first to let the word of God move him deeply and become incarnate in his daily life. In this way preaching will consist in that activity, so intense and fruitful, which is “communicating to others what one has contemplated.”

Catechesis of Pope Francis:

“The pages of the Bible cease to be writings and become living words, spoken by God. It is God, who through the reader, speaks to us and questions us, we who listen with faith. The Spirit “who has spoken through the prophets” (Creed) and has inspired the sacred authors makes the Word of God that “we hear outwardly have its effect inwardly” (Lectionary, Introduction, 9). But in order to listen to the Word of God, we also need our heart to be open to receive the Word in our heart. God speaks and we listen to him, in order to then put into practice what we have heard. It is very important to listen. At times perhaps we do not fully understand because there are a few somewhat difficult Readings. Yet God speaks to us in another way; [we must be] silent and listen to the Word of God. Do not forget this...We need to listen to him! (01.31.2018)

**Fourth day: HOLY SPIRIT
ANOINTED WITH A BOLD VISION AND A CREATIVE LOVE**



1.- PERFUME BOTTLE -

Perfume connects us with smell, the aroma or fragrance that spreads and is prominent.

Perfumes since ancient times have had different uses and meanings, have been used in different cultures for various occasions in their various fragrances.

Perfume is also distinctive and an identifier of a person, expresses

something about the personality, of tastes and preferences.

Good aroma attracts, seduces, stimulates, causes a PETITIONSant sensation; or to the contrary, a bad smell produces rejection, distance, or a need to move away.

The old perfume formulas were based on balms, oils, flower extracts, fruits, wood, etc.

2.- BIBLICAL TEXT - Acts 2, 1-11

1. When the time for Pentecost was fulfilled, they were all in one place together.
2. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were.
3. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.
4. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.
5. Now there were devout Jews from every nation under heaven staying in Jerusalem.
6. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language.
7. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans"?
8. Then how does each of us hear them in his own native language?
9. We are Parthians, Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Mesopotamia

10. Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome,

11. both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God.

3.- MEDITATION

Baptism covers us with the strength of the Holy Spirit, we are anointed like other "Christs" with the oil of joy and the chrism of salvation to bring the Good News to all, to continue the mission of Christ, the Anointed.

Chrism consecrates us, we participate in the prophetic mission - priestly and royal of Jesus Christ. Called to spread the good aroma of Christ letting us guide and lead by the Holy Spirit.

The first sacrament, the one that forever seals our identity, and of which we should always be proud, is baptism. Through him and through the anointing of the Holy Spirit, the faithful consecrate themselves to form a spiritual temple and a holy priesthood. Our first and fundamental consecration has its roots in our baptism.

In the story of Pentecost, the fire of the only Spirit, which takes possession of each one taken in its singularity, embraces the multitude to bring it back together in a single unit. The community that is born meets with God through the power of the Holy Spirit. On Pentecost, the proud human claim gives way to communion; Human diversity is enclosed by unity in the crowd. Thanks to the active presence of the Holy Spirit, the Church updates and announces the Gospel.

The Holy Spirit spills over the entire community, it is not a monopoly of some select ones, their gifts are given to the whole community. The Holy Spirit takes possession of the faithful to be the presence and sign of Jesus in the midst of the brothers, with whom they dialogue as interlocutors and build the new society. But no one can "cage" the Holy Spirit as a reserved and private possession, since it is proper of the Holy Spirit to flap freely beyond any mode and model that wants to establish itself as unique and definitive.

We can function as a company, a company, as if everything depended only on us, as those who have control and give direction to the work, and we forget that the Holy Spirit, it is who takes the reins in

the Church. The Holy Spirit, does everything, we are only servants.

The Church does not exercise this ministry of communion to acquire its own merits. The Church that preaches does it with the commitment of its attachment to Christ. The reconciled Church evangelizes and participates, in time and space, in the construction of the Kingdom of God, of which she herself is fully part here and now.

And it is the Holy Spirit who sends us, accompanies us, inspires us: he is the author of the mission. It is he who leads the Church, not us. We Christians learn from Jesus how to let ourselves be driven by the Holy Spirit, recognize his motions and open ourselves to his action that fills us with joy, energy and peace.

Anointed to anoint, transmit the good aroma of the Gospel amid situations that smell of decay and corruption, bring the oil of comfort to heal wounds and strengthen weaknesses, invigorate the weakened and turn on the off.

We do not have a product to sell but a life to communicate: God, his divine life, his merciful love, his holiness.

4.- TO SHARE AND REFLECT

The Spirit that recreates and makes all things new, what signs are indicated, where does it encourage us to focus our eyes and put missionary forces?

What is the oil or balm that we want to share with the younger and suffering brothers and that reflects a Samaritan church, a servant, a “field hospital”?

Commit ourselves to the perfume we spread can fill the house with its aroma, family, neighborhood, town, community, like the perfume spilled by women in Bethany at the feet of Jesus.

5.- PETITIONS

Attentive and capable of listening, understanding and discovering the needs and requests for material and spiritual redemption so present in the heart of humanity today; we beg the Holy Spirit who prays in and with us and we say:

“Come Holy Spirit, Lord and giver of life.”

♣ Come Holy Spirit to fill us with you, enlighten our minds and ignite our hearts to recognize the truth and love selflessly. We pray to the Lord.

♣ Come Holy Spirit and inspire timely words and gestures for those who are alone and sad, afflicted and disoriented. We pray to the Lord.

♣ Come Holy Spirit so that we can be instruments of transformation in the midst of injustices, violence, inequalities and discrimination. We pray to the Lord.

♣ Come Holy Spirit to the Church to follow your voice that continues to invite us to go out to the peripheries to strengthen spaces for meeting and cooperation. We pray to the Lord.

♣ Come Holy Spirit to help us read and interpret the signs of the times and cultural changes to make present the Kingdom inaugurated by Jesus. We pray to the Lord.

❖ The Holy Spirit spills into our hearts and makes us cry out to God as Father. The baptized are already sent to the world as the Church of Christ, that is, as the community of the redeemed, placed as a seed and beginning of the Kingdom so that all history and humanity are transfigured and redeemed. United to Jesus our Brother and Lord, we say:

Our Father...



With Mary, Queen of the Apostles and Star of Evangelization, united in the Cenacle, we invoke the gift of the Holy Spirit. She allowed herself to be led by the Spirit, on an itinerary of faith, towards a destiny of service and fruitfulness. We look at it today, to help us announce the message of salvation to all, and for the new disciples to become evangelizing agents.

Hail Mary...

6.- FINAL PRAYER

“Holy Spirit that you come from the Father and the Son,
unite us with your perfume to bring the Gospel of life to all
situations of marginality and death;

With your help we can be a saving, healing and
humanizing presence

Like Jesus.

Thus, we make your grace palpable where it shows
that nothing and no one is excluded from the merciful love
of God that sends us to the mission to draw us all to
himself. Amen.”

**GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY
SPIRIT ...**

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 259

“Spirit-filled evangelizers means evangelizers fearlessly open to the
working of the Holy Spirit. At Pentecost, the Spirit made the apostles
go forth from themselves and turned them into heralds of God’s
wondrous deeds, capable of speaking to each person in his or her own
language. The Holy Spirit also grants the courage to proclaim the
newness of the Gospel with boldness (parrhesia) in every time and
place, even when it meets with opposition. Let us call upon him today,
firmly rooted in prayer, for without prayer all our activity risks being
fruitless and our message empty. Jesus wants evangelizers who
proclaim the good news not only with words, but above all by a life
transfigured by God’s presence.”

Catechesis of Pope Francis:

“This is the precious gift that the Holy Spirit brings to our hearts: the
very life of God, the life of true children, a relationship of confidence,
freedom and trust in the love and mercy of God. It also gives us a new
perception of others, close and far, seen always as brothers and sisters
in Jesus to be respected and loved. The Holy Spirit teaches us to see
with the eyes of Christ, to live life as Christ lived, to understand life as
Christ understood it. That is why the living water, who is the Holy
Spirit, quenches our life, why he tells us that we are loved by God as
children, that we can love God as his children and that by his grace
we can live as children of God, like Jesus. And we, do we listen to the
Holy Spirit? What does the Holy Spirit tell us? He says: God loves you.
He tells us this. God loves you; God likes you.” (8.5.2013)

Fifth day: HOLINESS
TESTIMONY THAT GIVES LIFE AND BEAUTY TO
THE WORLD



1.- GLASS

The glass of a window or door has the ability to let sunlight pass through, the light rays pass through it and connects the interior with the exterior. A glass or glass container for its transparency allows you to observe the content inside it.

Related to glass are crystals, diamonds, mirrors that reflect and shine the brightness of light. Glass or crystal are a symbol of cleanliness and purity, despite its fragility and

thinness, it is exposed to all risks.

In the stained-glass windows of the great medieval churches the light filters and acquires a multiplicity of colors. They link us with a single source of energy and with the light that is distributed in a multiform variety.

The fogged or dirty glass prevents the light from passing with all its power and glare.

2.- BIBLICAL TEXT- Acts 5, 17-42

17. Then the high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy,

18. laid hands upon the apostles and put them in the public jail.

19. But during the night, the angel of the Lord opened the doors of the prison, let them out, and said,:

20. "Go and take your place in the temple area, and tell the people everything about this life."

21. When they heard this, they went to the temple early in the morning and taught. When the high priest and his companions arrived, they convened the Sanhedrin, the full senate of the Israelites, and sent to the jail to have them brought in.

22. But the court officers who went did not find them in the prison, so they came back and reported:

23. "We found the jail securely locked and the guards stationed outside the doors, but when we opened them, we found no one inside."

24. When they heard this report, the captain of the temple guard and the chief priests were at a loss about them, as to what this would come to.

25. Then someone came in and reported to them, "The men who you put in prison are in the temple area and are teaching the people."

26. Then the captain and the court officers went and brought them in, but without force, because they were afraid of being stoned by the people.

27. When they had brought them in and made them stand before the Sanhedrin, the high priest questioned them,

28. "We gave you strict orders (did we not?) to stop teaching in that name. Yet you have filled Jerusalem with your teaching and want to bring this man's blood upon us."

29. But Peter and the apostles said in reply, "We must obey God rather than men."

30. The God of our ancestors raised Jesus, though you had him killed by hanging him on a tree.

31. God exalted him at his right hand as leader and savior to grant Israel repentance and forgiveness of sins.

32. We are witnesses of these things, as is the holy Spirit that God has given to those who obey him.

33. When they heard this, they became infuriated and wanted to put them to death.

34. But a Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the men to be put outside for a short time,

35. and said to them, "Fellow Israelites, be careful what you are about to do to these men.

36. Some time ago, Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him were disbanded and came to nothing.

37. After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered.

38. So now I tell you, have nothing to do with these men, and let them go. For if this endeavor or this activity is of human origin, it will destroy itself,

39. But if it comes from God, you will not be able to destroy them; you

may even find yourselves fighting against God. They were persuaded by him.

40. After recalling the apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them.

41. So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name

42. And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Messiah, Jesus.

3.- MEDITATION

Whoever receives baptism, whether female or male, becomes a full member of the Church and participates in the vocation to holiness and ecclesial mission.

The union with Christ is shaping the person as a "new creature," the Gospel is impregnating its existence and transforming its criteria, attitudes and values. Adherence to the person of Jesus arouses the passion of proclaiming the Gospel and the desire to be merciful to all.

This is the sanctity of life, the missionary is the saint, he who configures himself with the Lord and wants his desires to be his, wants the world to burn in the fire of his love. This is necessary and essential for the Church and in the mission.

The mission asks us to be men and women distinguished by their missionary zeal and holiness, who preaches to God, longs to be a person of God; Before talking about God, it is necessary to speak with Him, to be all of Him, to surrender totally to Him so that He may take us as His and instruments of his action.

Only the true saint is the renovator because he captures the fundamentals of following Jesus and what the Spirit is saying today. A renewal without the fruits of holiness is not evangelical. The great impulses of innovation inspired by the Spirit that have been given in the Church, have been made possible by believers who have committed themselves, to the last consequences, with the grace of the Gospel.

The saint on foot, the one with slippers and jeans, the saint "middle class," the one who day by day offers himself for the good of others, the one on the side door, those without haloes and without stamps are those who with the Holy Spirit continue to write saints of the Church.

We ourselves are mission because we are the love of God communicated, we are the holiness of God created in his image. Therefore, the mission is our own sanctification and that of the whole world.

The missionary dimension of our baptism thus translates into a testimony of holiness that gives life and beauty to the world, reveals the light of Christ as glass or crystal.

Authentic missionary zeal is the desire of a fraternal heart full of Christ and motivated by the Holy Spirit to unite for the salvation and happiness of all people in search of a full life and true peace.

The witnesses of yesterday and today, the communion of saints, martyrs, confessors, prophets who accompany our pilgrimage stimulate us to a more committed Christian life that comes out of accommodation, installation and mediocrity. Holiness contributes to the beauty of the face of the Church, rejuvenates it and makes its message credible.

Every Christian with his vocation to holiness is a mission; it is a project of the Father to reflect and incarnate, at a certain moment in history, an aspect of the Gospel. All vocations, status-lifestyles in the Church, each with its peculiarity, manifest the multiform abundance of grace.

In the Church, the gift is never received to preserve or hide it, but to be communicated and shared: the Spirit of the seven gifts does not authorize the Christian to fall back on himself; He encourages him, pushes him, especially to open himself to God and neighbor, in a leap of generosity that makes the gift grow. In terms of missionary communion, it can be said that the gift becomes a mission and that the mission becomes a gift rooted in the incessant gift and divine revelation. Faith is strengthened by giving it.

4.- TO SHARE AND REFLECT

Review the current-stereotyped concept of holiness and comment critically.

Appreciating the legacy of our Argentine saints, faithful to their space, time and culture: what do you think are the characteristic elements of the sanctity of the 21st century? Share stories of contemporary mission witnesses who know and can be presented as role models and intercessors in the faith today.

How are signs or signs of a vital union to Christ manifested in the various stages and facets of life according to the particular vocation embraced and in contemporary culture?

We give thanks for the inheritance of the saints, the ripe fruit of the proclamation and the experience of the Gospel to the last consequences. We give thanks for the holiness to which we are all called and the sanctity that has historically been generated in our Argentine land.

5.- PETITIONS

We turn to the Father who sanctifies us through the Holy Spirit so that we may be merciful as He is with everyone. We say to each invocation:

“Sanctify your People, Lord.”

- ♣ For each baptized person to give testimony with joy, with simplicity of what we believe and what we are called to be. We pray to the Lord.
- ♣ So that all communities are increasingly founded on the Gospel and participate in the Church's only mission of making God's love close to every man, especially those most in need of his mercy. We pray to the Lord.
- ♣ For all Christians who live in settings of persecution and conflict, where their lives are threatened because of their faith, may the Lord grant them courage and strength. We pray to the Lord.
- ♣ For all the members of the Church, laity, consecrated, religious, pastors, let us grow each day in unity and coherence to walk together in holiness and justice. We pray to the Lord.
- ♣ That, for the love of the Gospel, many men and women may give themselves generously to the service of the brothers. We pray to the Lord.

- ❖ Let us sanctify the name of the Lord with our lives and pray to Him who is Holy and the source of all holiness. For those who are far from home, the forgotten, the marginalized, the sinners, those of different cultures and religions so that through the

practice of love and justice, they may feel like guests of honor at the feast of the Kingdom.

Our Father...

- ❖ Mary, the Most Pure and significant to the heavens, in her motherhood already redeemed and glorified, indulges as Mother in the generation of children in her Son, indulges in the generation of the Church, as the creative principle of the Church and the world already definitely reconciled with God the Father, through Christ, in the Spirit, Mary testifies that humanity along with all creation will be saved as Church and wife.

Hail Mary ...

6.- FINAL PRAYER

“We make room for the Holy Spirit, who makes all things new, the Church is a community transformed into the intimacy of its human fibers thanks to the permanent action of the Holy Spirit. We ask that Spirit to make us brave and bold, constant and persevering, in the testimony and in the service to the Gospel of life and joy, giving and receiving Good News. We want to be faithful and creative collaborators in the novelty of the Spirit of God. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Gáudete et exúltate n° 7 and 14

“I like to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile. In their daily perseverance I see the holiness of the Church militant. Very often it is a holiness found in our next-door neighbours, those who, living in our midst, reflect God’s presence. We might call them “the middle class of holiness.” To be holy does not require being a bishop, a priest or a religious. We are frequently tempted to think that holiness is only for

those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves.”

Catechesis of Pope Francis

“First of all, we must bear clearly in mind that sanctity is not something we can procure for ourselves, that we can obtain by our own qualities and abilities. Sanctity is a gift, it is a gift granted to us by the Lord Jesus, when He takes us to Himself and clothes us in Himself, He makes us like Him. In his Letter to the Ephesians, the Apostle Paul states that “Christ loved the church and gave himself up for her, that he might sanctify her” (5:25-26). You see, sainthood truly is the most beautiful face of the Church, the most beautiful face: it is to rediscover oneself in communion with God, in the fullness of his life and of his love. Sanctity is understood, then, not as a prerogative of the few: sanctity is a gift offered to all, no one excluded, by which the distinctive character of every Christian is constituted.” (11.19.2014)

Sixth day: CHARISMS AND MINISTERS A MISSION CALLING, MANY SERVICES DELIVERED



1.- APRON

The apron refers to the service, the work, domestic activities. It is a sign of who is available for others or a task entrusted.

The apron is not a wardrobe to be worn on a walk or as a guest at a party, on the contrary, it is a garment worn by those who are engaged in a task or trade that is part of their ordinary life, of routine and usual practice.

The apron refers us to Jesus Servant who did not come to be served but to serve; who bowed and rolled up his sleeves, tied his towel around his waist and began to wash his disciples' feet.

A Servant Church like Mary and like the Samaritan is attentive to the needs of others, takes care of their shortcomings and offers themselves in the commensality of the table.

2.- BIBLICAL TEXT - Acts 6,1-7

1. At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution.
2. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table.
3. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task,
4. whereas we shall devote ourselves to prayer and to the ministry of the word.
5. The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism.

6. They presented these men to the apostles who prayed and laid hands on them.

7. The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

3.- MEDITATION

In the Church we all have ministries and services that we can exercise and implement. The Holy Spirit enriches the community with gifts and charisms to be put in the building of the common good.

A ministerial Church is where the People of God assume various forms of ministries and services exercised by lay people, by consecrated persons, by religious men and women, by deacons, priests and bishops in order to respond to the needs of the society and in the current Church.

The pastoral action, solidarity and all the life of charity that is expressed in the works and ministries of the Church constitute an active and concrete, visible and palpable love where faith is translated into an intelligible message.

Ministries are not mere functions to perform, or roles to show off or privileged positions to obtain any particular interest. They are services that respond to community needs or urgencies and are exercised in communion and co-responsibility. In ecclesial communion, competencies should not be generated but communion in reciprocity and mutual complementation.

The Church is revitalized with new ministries, wants to be solicitous and reach everyone, especially where there are empty spaces or ecclesial absence in different fields of culture and society. Service and gratuity characterize the credibility of those who spread the Good News of the Kingdom of God in a world where, as a rule, completely different attitudes prevail.

Today the faithful, from their baptismal roots, recover the sense of the lay and ordained ministries for a new evangelical impulse, announcer and missionary. But the ministries must be conceived not only from intra-ecclesial needs but also in their service to the local community and in interaction with others that in networks serve as causes of human dignity, peace, integral ecology, of justice, etc.

We live the ministries from an outgoing Church, it is about looking up, of evangelically worrying about the world, about leaving oneself to commit to the world and the poor, to look at the farthest from our world, to so many families in difficulties and in need of mercy, to so many fields of apostolate still unexplored, to so many thirsty and yearning situations of meaning and transcendence.

Recovering the conception of a Church that is all ministerial, the centrality of the community and the peripheries, the common priesthood of the faithful, helps us to discard the clericalism of some communities that focus everything on the priestly figure and promote a new style of leadership and of authority of the priest.

The Church must strive for contemplative and interactive communion, harmonizing within it the exercise of charisms, the service of institutions and the division of ministries, so that all the faithful in Christ: laity, bishops, priests, deacons, consecrated persons, cooperate in the mission, in the only mission of God that the Church itself fulfills.

4.- TO SHARE AND REFLECT

Name the services and ministries that are developed in your community, who does it, how do they get ahead, who chooses them and how do they articulate with others, etc.?

Rethinking ecclesial ministries in the light of new pastoral needs and social challenges What ministries need strengthening and which ones to create?

How can clericalism stifle the development and prosperity of lay ministries in the ecclesial community?

5.- PETITIONS

We turn to the Father who sanctifies us through the Holy Spirit so that we may be merciful as He is with everyone. The Gospel urges us to remain close to the people, especially those who are alone, weak and needy. Be your friends, your brothers, make us neighbors, make us family. We say to each invocation:

“Lord that we are true servants of others.”

♣ That each baptized person may live with joy and communion our ministry with a spirit of conversion and permanent renewal. We pray to the Lord.

♣ For the Holy Spirit to encourage us in the discernment of new ministries for the new needs and calls of today's world, so that we may accompany them and integrate with respect and appreciation. We pray to the Lord.

♣ For our community so that allowing each one to live the specific charism, his mission, his identity, everything at the service of the Kingdom, is enriched with new vocations. We pray to the Lord.

♣ So that all charisms can shine in the Church, recognizing them as gifts of the Holy Spirit, paths that lead to Jesus and as a historical update of God's saving action. We pray to the Lord.

♣ So that, in seminars, religious houses, schools of ministries and other spaces of formation, the participation and communion of all the People of God in the decisions, mandates and obligations that make ecclesial life be promoted. We pray to the Lord.

❖ We want to mission so that the Gospel penetrates into all environments of everyday life and demonstrates how the encounter with Jesus makes man's life new and allows him to walk towards its full realization. We pray joining our voices.

Our Father...

❖ Maria, when she went to see Isabel, she didn't do it for personal reasons, she was like a missionary. She was like a servant of the Lord that she carried in her womb: she said nothing about herself, only took the Son and praised the Lord. One thing is certain: she was acting fast. She teaches us this faithful haste, this spirituality of urgency. The promptness of faithfulness and worship. She was not the protagonist, but the servant of the only protagonist of the mission.

Hail Mary ...

6.- FINAL PRAYER

“Jesus give us the grace to be true servants, that we continue your mission as a good Samaritan,

healing the bleeding wounds of humanity, and of a good shepherd, searching tirelessly to those who have been lost on winding roads and without a goal. That as People of God who walk with history, we find new ways of announcing and witnessing the Good News in a concrete way, understandable and compelling. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 130

“The Holy Spirit also enriches the entire evangelizing Church with different charisms. These gifts are meant to renew and build up the Church. They are not an inheritance, safely secured and entrusted to a small group for safekeeping; rather they are gifts of the Spirit integrated into the body of the Church, drawn to the centre which is Christ and then channeled into an evangelizing impulse. A sure sign of the authenticity of a charism is its ecclesial character, its ability to be integrated harmoniously into the life of God’s holy and faithful people for the good of all. Something truly new brought about by the Spirit need not overshadow other gifts and spiritualities in making itself felt. To the extent that a charism is better directed to the heart of the Gospel, its exercise will be more ecclesial. It is in communion, even when this proves painful, that a charism is seen to be authentic and mysteriously fruitful. On the basis of her response to this challenge, the Church can be a model of peace in our world.”

Catechesis of Pope Francis:

“The most beautiful experience, though, is the discovery of all the different charisms and all the gifts of his Spirit that the Father showers on his Church! This must not be seen as a reason for confusion, for discomfort: they are all gifts that God gives to the Christian community, in order that it may grow in harmony, in the faith and in his love, as one body, the Body of Christ. The same Spirit who bestows this diversity of charisms unites the Church. It is always the same Spirit. Before this multitude of charisms, our heart, therefore, must open itself to joy and we must think: “What a beautiful thing! So many different gifts, because we are all God’s children, all loved in a unique way.” (10.1.2014)

**Seventh day: OPENING AND INCLUSIONS
THE NEW LIFE UNIVERSALIZES AND EXTENDS
UNTIL THE EARTH'S CONFINES**

1.- PADLOCK AND KEYS



The lock and keys help us think about openings and closures, safeguards and security, permits and prohibitions.

The key is also a sign of power and control, whoever has the keys has the power to decide when and whom to open the door to. You can let it someone in or you can prevent, it is you who have in your hands the power of starting or abolishing.

The padlock also closes, locks, secures, protects, preserves; it is placed to take care of something valuable, something secret or as private property. Marks a limit between what is accessible and what requires permission or authorization to follow.

Keys and locks possessed, lost or found have been, frequently present in all kinds of legends, myths and literature.

2.- BIBLICAL TEXT - Acts 10. 1-48

1. Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica.
2. devout and God-fearing along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly.
3. One afternoon about three o'clock, he saw plainly in a vision an angel of God come into him and say to him, "Cornelius."
4. He looked intently at him and, seized with fear, said, "What is it, sir?" He said to him, "Your prayers and almsgiving have ascended as a memorial offering before God.
5. Now send some men to Joppa and summon one Simon who is called Peter,
6. He is staying with another Simon, a tanner, who has a house by the sea.

7. When the angel who spoke to him had left, he called two of his servants and a devout soldier from his staff.

8. Explained everything to them, and sent them to Joppa

9. The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime.

10. He was hungry and wished to eat, and while they were making preparations he fell into a trance:

11. He saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners.

12. In it were all the earth's four-legged animals and reptiles and the birds of the sky.

13. A voice said to him, "Get up, Peter. Slaughter and eat."

14. But Peter said, "Certainly not, sir. For never have I eaten anything profane and unclean."

15. The voice spoke to him again, a second time, "What God has made clean, you are not to call profane."

16. This happened three times, and then the object was taken up into the sky.

17. While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius asked for Simon's house and arrived at the entrance.

18. They called out inquiring whether Simon, who is called Peter, was staying there.

19. As Peter was pondering the vision, the Spirit said (to him), "There are three men here looking for you.

20. So, get up, go downstairs, and accompany them without hesitation, because I have sent them."

21. Then Peter went down to the men and said, "I am the one you are looking for. What is the reason for your being here?"

22. They answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say."

23. So, he invited them in and showed them hospitality. The next day he got up and went with them, and some of the brothers from Joppa went with him.

24. On the following day he entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

25. When Peter entered, Cornelius met him and, falling at his feet, paid him homage.

26. Peter, however, raised him up, saying, "Get up. I myself am also a human being."

27. While he conversed with him, he went in and found many people gathered together

28. and said to them, "You know that it is unlawful for a Jewish man to associate with, or visit, a Gentile, but God has shown me that I should not call any person profane or unclean.

29. And that is why I came without objection when sent for. May I ask, then, why you summoned me?"

30. Cornelius replied, "Four days ago 11 at this hour, three o'clock in the afternoon, I was at prayer in my house when suddenly a man in dazzling robes stood before me and said,

31. 'Cornelius, your prayer has been heard and your almsgiving remembered before God.

32. Send therefore to Joppa and summon Simon, who is called Peter. He is a guest in the house of Simon, a tanner, by the sea.'

33. So, I sent for you immediately, and you were kind enough to come. Now therefore we are all here in the presence of God to listen to all that you have been commanded by the Lord."

34. Then Peter proceeded to speak and said, 13 "In truth, I see that God shows no partiality.

35. Rather, in every nation whoever fears him and acts uprightly is acceptable to him.

36. You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all.

37. what has happened all over Judea, beginning in Galilee after the baptism that John preached:

38. how God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.

39. We are witnesses 17 of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree.

40. This man God raised (on) the third day and granted that he be visible,

41. not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.

42. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead.

43. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

44. While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word.
45. The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also.
46. for they could hear them speaking in tongues and glorifying God. Then Peter responded:
47. "Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?"
48. He ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for a few days.

3.- MEDITATION

Baptism joins us and connects us, makes us all brothers, equal in dignity, sharing the same vocation to holiness and the mission of renewing and transforming the world from the values of the Kingdom.

It is not uniformity but unity in plurality; various charisms, services, ministries, vocations but that converge in the love of God and in the service to others.

Baptism and the status of brothers place us on the same level, no one superior or inferior before God and in the Church. This way all the sociological, cultural, sexual barriers, etc. It is no longer the ethnicity circumscribed to a territory or a geography that defines us as members of the People of God but the adherence to Christ and his project.

The early Christian community had to resolve the tension between particularism and universalism, that is, anchoring in Judaism or opening up to other peoples and cultures. Finally, the vision of openness prevailed beyond borders and in the willingness for the message of Jesus Christ to enter into fruitful dialogue with the various socio-cultural contours.

Catholicity is a sign of the universality and openness of the Kingdom of God that invites everyone to enter it without distinction, includes and integrates all peoples and cultures; The Church is therefore known to be sent to the ends of the earth to carry the announcement of the Good News and share the mission of being and making disciples to those who accept their proposal. The universality of the call to be part of that People has its roots in that God wants everyone

be saved, God wants everyone to participate in the redemption he offers in Jesus Christ.

We must not deny that in the history of the Church there were periods of triumphalism accompanied by a mentality of conquest and colony, where a model of monopoly or exclusivity was held as the absolute holder of the truth and the only mediator of salvation, which generated exclusion and even violence in various ways. To reduce the Gospel of Jesus to one's own culture is to close to the universality of the faith and love of God.

The ecclesiology of the Second Vatican Council fosters ecumenical and interfaith dialogue, accepts religious pluralism that assumes interreligious complementation based on mutual recognition, encounter, dialogue, exchange and alliance between religions, overcoming a closed conception and delignifying identity. Christ has won us with his death and resurrection, through the action of the Church, the universal sacrament of salvation. This universality, or catholicity, wants to indicate the gift and the task, the grace and the duty, of a call that the Church is obliged to carry out at the service of all men and of all creation.

The missionary Church, open to the diverse cultures and to the zones of exclusion of the peripheries, putting everything in missionary key gives identity to the believer, to the communities and to the ecclesial structures according to their evangelizing purpose. Mission occurs in the various scenarios, in all environments, in current forms of social relations or through new technologies. All this manifest its catholicity and makes the entire community, with all its members, the ecclesial subject of the mission.

The Church, as People of God in the midst of the peoples, promotes a true culture of encounter in a generous and open synergy. The culture of the meeting assumes that all reciprocal exchange between groups-people-cultures and respectful dialogue is enriching and that they should not be considered a threat or impoverishment.

Inclusion is an attitude that makes us leave, more than an entrance of the other to our proposal is an exit of ours, it is a condition of meeting and dialogue. The meeting and the dialogue mean that each interlocutor must leave with generosity, humility, hope and listening skills. Inclusion consists, fundamentally, in letting the other in, integrating it, allowing it to be and doing it belong, assume what you can contribute and accept it with the richness of your difference.

Christianity does not have a single cultural way of living, but on the contrary, it carries with it the features of many cultures and peoples in which it has been welcomed and rooted. In those different peoples who experience the gift of God according to their own culture, the Church manifests its genuine catholicity and shows the beauty of this pluriform face.

Interreligious and intercultural dialogue and exchange require deepening the understanding of others to appreciate the spiritual-cultural values of others. Dialogue, in which people take root in their own identity and share their spiritual riches, is a path to the search for God or the Absolute.

4.- TO SHARE AND REFLECT

How does this invitation to grow in an attitude of inclusive catholicity, acceptance of diversity, inclusion of minorities, valuation of ecumenical dialogue - interreligious and multicultural?

What are the attitudes that we must abandon to open, leave, listen, dialogue, bridge gaps, draw banks, build bridges?

The ecumenical and interfaith paradigm proposes communion as a unit in diversity. Pope Francis illustrates it from the metaphor of a geometric figure. Move from the sphere to the polyhedron, a symbol of communion and unity in diversity, where nothing is dissolved, destroyed, dominated, but everything is integrated. The Spirit that makes diversity is the same as unity. Unity is not uniformity. It is not necessarily do something altogether, or think the same way, much less lose identity. Unity in diversity is precisely the opposite.

Do not be afraid of differences! What dangers do we perceive in being locked up for fear of differences or in false assurances? What prejudices and distrust can, and should we disassemble?

What are the paths of inclusion that we can have in our communities in relation to the new social configurations of families, young people in situations of addiction, homosexuals, women, people members of the native peoples, the poor stigmatized by their condition, etc.?

5.- PETITIONS

Let us present our prayers to the Lord asking for the grace to manifest as a Church the community and inclusive face of the family heart of the Merciful Trinity. We answer each one:

“Make us, Lord, instruments of peace and unity.”

- ♣ For each baptized person to live with charity, solidarity, respect and tolerance, dialogue with people of other religious beliefs and secular ideologies. We pray to the Lord.
 - ♣ For our rulers and for those who have responsibilities in the destiny of the peoples to ensure religious freedom, equity and social inclusion, strengthening their commitment to the management of the public good. We pray to the Lord.
 - ♣ For our community so that it decisively goes out to meet everyone, especially from the peripheries and cultural borders to sow social inclusion and integration that helps to grow in mutual trust and overcome all forms of poverty. We pray to the Lord.
 - ♣ For families, churches, schools and other institutions to teach, live and witness unity and participation beyond all discrimination, divisions, indifference and intolerance. We pray to the Lord.
 - ♣ For an open, transparent, coherent and inclusive Church; with greater commitment to justice and openness to reality; with greater presence and closeness to people, able to accompany, listen, dialogue and serve with mercy. We pray to the Lord.
- ❖ The Church is a family, a communion in mission and a mission in communion. We want to commit ourselves to be increasingly, for all, a symbol of unity in diversity and diversity in unity. We ask together and pray
- Our Father...**

- ❖ Many peoples and generations celebrate Jesus, as the blessed fruit of the womb of Mary who was born for the salvation of the world. Mary listens to the shepherds, the Magi and does not speak, but retains everything in the secret of her heart. Meditate and contemplate the unity of the Mystery, the meaning of the things that happen to you and are called to live in the faith. The Son of Mary is given to all, for the salvation of all, and for all to have life in Him.

Hail Mary ...

6.- FINAL PRAYER

“Give us a heart capable of loving all, a heart without borders, to love everyone, always forgiving, with availability and openness to create fraternity ties. sharing the joys and sorrows, the problems and challenges of human life. We want to collaborate for integral development and solidarity between peoples, religious freedom and the release of others. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 47

“The Church is called to be the house of the Father, with doors always wide open. One concrete sign of such openness is that our church doors should always be open, so that if someone, moved by the Spirit, comes there looking for God, he or she will not find a closed door. There are other doors that should not be closed either. Everyone can share in some way in the life of the Church; everyone can be part of the community, nor should the doors of the sacraments be closed for simply any reason. This is especially true of the sacrament which is itself “the door”: baptism. The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.[51] These convictions have pastoral consequences that we are called to consider with prudence and boldness. Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems.”

Catechesis of Pope Francis:

“We encounter so many weary and oppressed people today! In the street, in public offices, in medical practices... Jesus’ gaze rests on each one of those faces, even through our eyes. And how is our heart? Is it merciful? And our way of thinking and acting, is it inclusive? The Gospel calls us to recognize, in the history of humanity, the design of a great work of inclusion, which fully respects the freedom of every person, every community, every nation, and calls everyone to form a family of brothers and sisters, in justice, solidarity and peace, and to be part of the Church, which is the Body of Christ. How true are Jesus’ words, which invite those who are tired and weary to come to Him to find rest! His arms outstretched on the cross show that no one is excluded from his love and his mercy, not even the greatest sinner: no one!” (11.12. 2016)

**Eighth day: SOLIDARITY AND THE POOR
FERTILIZE AND STIR SOCIETY WITH
DIGNITY, JUSTICE AND PEACE**

1.- SALT AND LIGHT



Salt and light are two elements of everyday and domestic life, necessary and useful for ordinary chores.

Salt, with its multiple functions, tells us about flavor, about its ability to preserve food and prevent decay.

On the other hand, the light that illuminates and guides, so necessary to perform the different activities and so precious when darkness or night becomes present.

Salt and light are images used by Jesus to designate the mission of his followers: united to Him to give the taste and brightness of the Gospel to the world where they share their existence.

Taste and radiance in the midst of so many bland and dull, lackluster and tasteless situations.

2.- BIBLICAL TEXT - Acts 11,24-30; Acts 20,35

11,24. Barnabas, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord.

25. Then he went to Tarsus to look for Saul,

26. and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.

27. At that time some prophets came down from Jerusalem to Antioch.
28. and one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius.

29. So, the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea.

30. This they did, sending it to the presbyters in care of Barnabas and Saul.

20,33. I have never wanted anyone's silver or gold or clothing.

34. You know well that these very hands have served my needs and my companions.

35. In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive.'

3.- MEDITATION

The Christian communities in their origin together with the prayer in common, to the fraction of the shared bread, were distinguished by the communion of goods and fraternal solidarity with the poorest. That no one had a need and that everyone could cover their provisions was a sign of unity and community, as well as an aspect that was denounced firmly and strongly when it was not practiced.

The faith received in baptism together with the profession of Jesus as Lord and Savior implies a social dimension that compromises with the promotion and dignity of every man. Faith requires the works that attests to them, faith is a carrier of seed and ferment of transformation of historical realities.

The Christian faith is expressed as an authentic mission when fully committed to the salvation of the world. The testimony of charity, the commitment to peace and justice, respect and care for human life and dignity, especially for the poorest, lays framework for the mission of the Church around the announcement of the Passover of Jesus Christ.

The mission supported by the announcement and testimony of the values of the Kingdom prolongs the Incarnation of the Word, his salvific and transformative work in favor of the liberation of the poor, the eradication of evil and reconciliation, healing and conversion, of communion and life in abundance for all.

In Jesus, God identifies so closely with the destiny of the poor and the humblest that, to some extent, they represent him, and the attitude adopted with them has the value of salvation and eternity. Christological confession is inseparable from the option for the poor.

The preferential option for the poor is a "preferential love for the poor." For the Christian consistent with the Gospel, it is not an option to choose charity or not for the poor. If you choose the Gospel, love for the poor is not optional. This preference of Christian love is not exclusive, nor castoffs, but inclusive: it is an integral part of the Good News message.

The action and commitment for justice and peace, for the poor and the marginalized, and for the integrity of creation, detach themselves from faith in Jesus Christ and from being as a sign and sacrament Church of their presence in the world, come out and light, ferment and yeast, which from the everyday is encouraging a new earth and sky.

The Church, together with the liturgy, and the catechesis, places the diaconate and the Social Doctrine that indicates the need for a development model based on the improvement of the person and the improvement of interpersonal solidarity relationships.

The most desolate periphery of humanity in need of Christ is indifference to faith or even hatred against the divine fullness of life. Any material and spiritual poverty, any discrimination of brothers and sisters is always a consequence of the rejection of God and his love.

The Word and the Spirit move us to better immerse ourselves in reality, trying to understand and listen to it from the inside without being imprisoned, but discovering seeds of Gospel and transformation from love and mercy. The commandment and gesture of love and the poor are the continuous memorial of the Passover of the Lord, they with their multiple faces forever manifest the paschal presence of Jesus among us.

4.- TO SHARE AND REFLECT

Often in our "preferential option" we think that the poor are the recipients of our evangelizing action. In truth, most of the time it is we who are evangelized by them. We are all interlocutors; we interact and enrich each other in the exchange. What experiences do we have of the poor who teach, evangelize and help us grow spiritually and pastorally?

When Pope Francis returns us to the project of a poor Church and of the poor, what aspects do we think and feel that we must review and convert so that this option is really effective and affective?

What are the reasons why it is difficult for us to commit to specific social issues and the construction of citizenship? What are the new situations of poverty that await a response from the Church today? In what realities are our poorest brothers effectively integrated into our community and in which are they not?

5.- PETITIONS

The Lord is very good to everyone, his tenderness embraces every creature. He is close to all who sincerely invoke him. With the confidence of children, we plea.

“Lord give us a heart a big heart to love.”

♣ For all the baptized to renew the commitment and love for charity towards the poorest, forgotten and for those who are subjected to new slavery. We pray to the Lord.

♣ For the Church to express the proximity to the poor, to the latter, to situations of human deprivation - material or spiritual - so that it unmasks unjust and oppressive social structures. We pray to the Lord.

♣ For our community to promote new relationships against individualism and indifference, to be spaces for new links that help grow in acceptance, communion and communication. We pray to the Lord.

♣ For those who have the power to channel national and international political-economic systems, help avoid new and more dramatic crises, and guide towards a real and integral development, solid and sustainable in time and respectful of creation. We pray to the Lord.

♣ For the institutions and agencies that serve migrants, refugees and persecuted, unemployed, injured families, sick people, victims of dependencies, be supported with the solidarity of all. We pray to the Lord.

♣ For businessmen, merchants and those who have the capacity to generate jobs put the person and the common good at the center, avoiding the unilateral logic of maximizing self-benefit. We pray to the Lord.

❖ If the love of God permeates all creatures, it is because they are all his work and, therefore, his is a universal love, full of care for all human beings, without discrimination. We called to reflect his love in caring for and caring for others, we invoke God, saying:

Our Father...

❖ We ask the Virgin Mary, Queen of the Apostles and Mother of the Church to always encourage us with the testimony of her faith and with the serene confidence of her maternal intercession. Mary is comfort and hope for those who feel tired and overwhelmed, knows our anguish and afflictions. May it help us to be instruments of mercy and as a Samaritan Church we assist those most in need with what we have, the oil of mercy and the wine of love.

Hail Mary ...

6.- FINAL PRAYER

“We want Lord to be a poor and poor Church, which embraces, with its love, to all those afflicted by human weakness; and recognizes in the poor and those who suffer the image of Jesus and strives to remedy their needs and seeks to serve the Lord in them.

Help us to be a land of encounter and hospitality for all.

Help us to bear fruit of fraternal love and solidarity in the offering of life, in the sharing of goods and gifts, and in allowing ourselves to evangelize for the poor.

Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium n° 188

“The Church has realized that the need to heed this plea is itself born of the liberating action of grace within each of us, and thus it is not a question of a mission reserved only to a few: “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might”. In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (*Mk 6:37*): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.”

Catechesis of Pope Francis

“Jesus did not only offer this to the crowd — he offered his Word, his solace, his salvation, ultimately his life —, but he certainly did this too: he took care of the food for the body. And we, his disciples, cannot ignore this. Only by listening to the peoples’ most simple requests and being close to their practical existential situation can one expect to be listened to when speaking about higher values. God’s love for a humanity that is hungry for bread, freedom, justice, peace and, above all, his divine grace, never fails. Even today, Jesus continues to feed, to make his presence alive and comforting, and he does so through us. So, the Gospel invites us to be available and hard working. Faced with the cry of hunger — all types of “hunger” — of many brothers and sisters in every part of the world, we cannot be detached and calm spectators.” (7.29.2018)

Ninth day: FAMILY
GENERATING LINKS OF ENERGY FOR THE LIVING,
CARE AND TENDERNESS



1.- TABLE, DISH AND GLASS

The table has a central place in family life, it is the place where family members meet, exchange conversations and share food.

The table in the house is like a soundboard, there resonates what is lived in society, the problems and searches impact on families since they are not islands, but through their pores they filter.

At the table, everyone has a place, nobody is left out, in circularity and equality is a sign of friendship and unity.

On the table the plate and the glass remind us of what nourishes us and what satisfies us. Our hunger and our thirst need to be satisfied in an adequate, healthy and beneficial way.

Sharing and solidarity make us reach out to give and receive.

2.- BIBLICAL TEXT - Acts 18,7-11

7. So, he left there and went to a house belonging to a man named Titus Justus, a worshiper of God; his house was next to a synagogue.

8. Crispus, the synagogue official, came to believe in the Lord along with his entire household, and many of the Corinthians who heard believed and were baptized.

9. One night in a vision the Lord said to Paul, "Do not be afraid. Go on speaking, and do not be silent,

10. for I am with you. No one will attack and harm you, for I have many people in this city."

11. He settled there for a year and a half and taught the word of God among them.

3.- MEDITATION

The Christian community developed in its origins in the houses, the Christians gathered in the houses to listen to the Word and to share the Eucharist. The Church lived and grew in the middle of the houses. This family and domestic dimension permeated the experience of the Church, provided a climate and atmosphere of cordiality, closeness and brotherhood of acceptance and reciprocity.

The house as a root and as a matrix is a symbol of the space where we feel welcomed, expected, contained, protected and promoted to deploy as people. It is the space of identity, where we learn language and develop language, where we express emotions and feelings, where we cooperate and collaborate with ordinary activities.

The Church, the Christian community, defines itself as the house of the Father in which life and love are celebrated. Communion within the Church guarantees the credibility and effectiveness of the announcement, a unit founded on the Word of God and strengthened around the Eucharist. For this it is necessary to make all the communities (parishes, dioceses, associations, groups, grassroots communities, religious institutes and ecclesial movements) "houses and schools of communion." Before programming concrete pastoral initiatives, it is necessary to promote a spirituality of communion.

Jesus makes us his family, invites us to enter his Kingdom, this is the true house of missionary disciples, the Kingdom in which Jesus offers place for all and sends us to invite others.

Give and provide hospitality, open the house as hosts and make us guests; in the mission we are exercising it in the manner of Jesus that is totally involved in the mission that his Father had given him. Jesus, along with the missionary message, urges us to enter the cities, towns and houses to make the announcement and witness his work.

The bearer depends on the hospitality of the one who receives the message, but nothing can stop or hinder the continuation of his mission: he is a missionary who transmits the last and urgent claim to salvation, which must reach everyone's ears, hearts of all, whatever the cost.

Going through the door of a house means entering the heart of relationships and discovering, together with the joys and affections, the wounds and the frailties of living in family. We are made of flesh, and this is revealed to us by every deep and full relationship with whom

it seems to be close to our needs: Jesus, man and Lord of our history, has the features of those who know how to become extremely close to our hearts. Close enough to enter our house.

He communicates peace and salvation to every house, to every human situation, there he wipes away tears, listens, comforts, preaches, offers himself as food and drink.

The Church, "community of communities," a family and fraternal environment that congregates the faithful and where the various charisms and ministries come together, helps strengthen ties and make us companions on the way and allies in the mission.

4.- TO SHARE AND REFLECT

In the house of our community, of our family, of the domestic Church: who do we invite to sit around our tables, who can we invite? What do we have to offer as bread and drink for the hunger and thirst of the people with whom we share?

Traditionally the family has been the first transmitter of the faith; grandparents, parents, relative generationally transmitted religious heritage. Today the interruption of the chain of transmission of the first announcement in the families is noticed and that the capacity of announcement has been lost towards its own members. Why this phenomenon? How can the Christian community collaborate through family catechesis, adult catechesis, digital media, other initiatives to recover this mission? How to transmit faith faithfully in our environments?

What is necessary to promote that believing families are active subjects of evangelizing action, enhancing their missionary commitment and transforming testimony with society?

Embracing the common house, we ask ourselves: why does this wonderful world, which welcomes us and gives us shelter only for a short period of time, must suffer so much violence for our cause? Why can't we live in peace and harmony, turning the common house into a paradise of fraternal coexistence, a PETITION Sant place for everyone?

5.- PETITIONS

The Church is a prophetic sign of the Trinitarian family and instrument of the gift of mission. The Church is a participant of “love” and is destined for “divine love,” for which it is a sacrament and participation of the Trinity, sign and instrument of the intimate vertical union with God and the horizontal communion of the entire human race. We answer each sentence:

“Long live One and Triune God in our hearts.”

♣ For all the baptized we work to strengthen and rehabilitate the bonds of communion, reconciliation, coexistence, charity, peace and justice among men and thus make the Kingdom present and carry out the will of God, who wants all men They are saved. We pray to the Lord.

♣ So that the Church, in its missionary departure, enlarges the spaces and times of the mission so that it can correspond each time better to the saving love of God and everyone can live harmoniously as brothers and sisters. We pray to the Lord.

♣ For Christian families to be strengthened in the responsibility of transmitting faith and life, educate and evangelize sons and daughters and make them disciples and missionaries of Christ. We pray to the Lord.

♣ So that Christians can discern in the midst of the waves of change what causes erosion and perversion in family life, encourage gospel values and witness the beauty of marriage, family and community. We pray to the Lord.

♣ For those who commit to welcome, protect, promote and integrate those who suffer and are marginalized; for those who create a culture of encounter, welcome and communion so that they can be a credible response to the culture of discarding and death. We pray to the Lord.

♣ For the children, young people, the elderly and the sick of our families so that they can count on the love, attention and solidarity of all of us and nobody lacks what is necessary to grow healthy and whole. We pray to the Lord.

- ❖ The members of the same ecclesial community do not simply coexist side by side; they are pro-existing, the one "with, in and for" the other, in a state of permanent donation and vocation. The creator God offers himself by generating the Son in the Spirit and establishing through him a Church-family. With the same feelings of Jesus, we:

Our Father...

- ❖ Holy Mary, Mother of the families, accompanies each family as a "domestic Church" to be a place where children grow in faith, all cultivate solidarity and learn the language of love. Bless us with the joy of love and make us always grateful for the gift of life we share.

Hail Mary ...

6.- FINAL PRAYER

“We renew the commitment to the mission of the Church that has the dream and the task of communicating and transmitting the divine life that makes us sons and daughters of God, brothers and sisters in Christ, temple and abode of the Holy Spirit Thank you because our participation In the communion of the Father, the Son and the Holy Spirit it is the source and goal of the mission of the Church. Amen.”

GLORY BE TO THE FATHER, AND THE SON, AND THE HOLY SPIRIT ...

7.- POPE FRANCIS' TEACHINGS FOR CONTINUED CONTEMPLATION

Evangelii Gaudium ns. 66 and 67

“The family is experiencing a profound cultural crisis, as are all communities and social bonds. In the case of the family, the weakening of these bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children. Marriage now tends to be viewed as a form of mere emotional satisfaction that can be constructed in any way or modified at will. But the indispensable contribution of

marriage to society transcends the feelings and momentary needs of the couple. As the French bishops have taught, it is not born “of loving sentiment, ephemeral by definition, but from the depth of the obligation assumed by the spouses who accept to enter a total communion of life.” The individualism of our postmodern and globalized era favours a lifestyle which weakens the development and stability of personal relationships and distorts family bonds.”

Catechesis of Pope Francis:

“Today it seems difficult to speak of marriage as a feast which is renewed in time, in the various seasons of the couple’s lifetime. It is a fact that progressively fewer people are getting married; this is a fact: young people don’t want to get married. In many countries the number of separations is instead increasing while the number of children decreases. The difficulty of staying together — both as a couple and as a family — leads to bonds being broken with ever increasing frequency and swiftness, and the children themselves are the first to suffer the consequences. Let us consider that the first victims, the most important victims, the victims who suffer the most in a separation are the children. Should you feel from childhood that marriage is a “temporary” bond, unconsciously it will be so for you. In fact, many young people are led to reject the very plan of an irrevocable bond and of a lasting family. I believe that we must reflect very seriously on why so many young people “don’t feel like” getting married. There is a culture of the provisional ... everything is provisional, it seems there is nothing definitive.” (4.29.2015)

**PRAYER FOR THE EXTRAORDINARY
MISSIONARY MONTH
OCTOBER 2019**

“Our Father, Your Only Begotten Son, Jesus Christ risen from the dead, entrusted to his disciples the mandate of «Go and make disciples of all people»; You remind us that through our baptism we are participants in the mission of the Church.

By the gifts of your Holy Spirit, grant us the grace to be witnesses of the Gospel,
brave and tenacious,
so that the mission entrusted to the Church, which is still far from being completed,
can find new and effective manifestations that bring life and light to the world.

Help us to make all peoples experience salvific love and the mercy of Jesus Christ, He who is God and lives and reigns with you,
in the unity of the Holy Spirit,
forever and ever. Amen.”

