

Notes from School of Community
Milan, December 15, 2010

Reference text: Luigi Giussani, Is It Possible to Live This Way? vol. 3 Charity, Mc-Gill Queen's, Montreal, pages 79-102.

Song: "La Traccia"

Song: "Give Me Jesus"

Let's continue our work on the text: Why does sacrifice become interesting?

My son is in high school, and this month he got involved in the student elections. He had already surprised me by his vehemence in deciding to run for office, because his temperament tends to not put him in the limelight. He was being asked to sacrifice. The morning when they presented the list of candidates, they decided as a community to perform kind act, preparing breakfast for the entire school. But in the middle of the event, a banner made by the student council appeared behind the kids, reading, "The people are hungry, and CL answers: Keep the croissants for yourselves." Immediately complaints and attacks arose, saying that they were trying to bribe students with their croissants... My son came home and told me about this, but he was basically at peace, and I was curious because it seemed he'd experienced an abortive attempt. On the second day, they had to face the assemblies in front of the entire high school – two assemblies of four hours apiece. In this case, too, I was struck by the fact that, when they were in front of the entire school, they had been sustained by a sentence that they had read that morning during Morning Prayer: "Consider Him who endured from sinners such hostility against Himself, so that you may not grow weary or fainthearted." When he quoted this sentence to me and told me that he had not lost courage (because the assembly did not go well: everyone was against him), I realized that I had always interpreted sacrifice as the price I have to pay to gain something. Instead, it seemed that, in my son's experience, he was not waiting for something to happen – he was already fulfilled, right there, by facing this adventure. This was so true that, when he was not elected, and when he went to school on the morning after he had lost, his schoolmates challenged him again, saying, "What is left now of all your efforts?" "First of all, a schoolmate of mine was elected and so I will help him; then, I will do what needs to be done." Here, too, I was surprised, and I thought, "This would normally appear to be a defeat, and yet, he is happy." The last thing I wanted to talk about is this: beginning two weeks ago, I have seen him in the evening reading the book Communion and Liberation: The Origin (1954-1968). So I asked him, "Why are you reading this book?" and he answered me, "Because, Mom, I am hearing so many objections that I need to understand the history of what I am living." This exposed my true self, because I do exactly the opposite; up to now I got away with it. I made sacrifices and I almost tricked myself into thinking that the results depend on Jesus, who acknowledges the many sacrifices I have made, and that I am good. And what about when things do not work out and I fail? I often feel bitter for a while or I get angry with whoever does not recognize me. This thing with my son, who even in a moment of failure wants to discover the origin of his history, is the opposite of what happens to me, who, when challenged, question the experience I am living, as if I am saying, "Yes, but is it really true?"

This is an example of how fighting against falsehood, without remaining at the surface of things, makes what a person does become interesting – to the point of getting involved with reality in a

way that surprises even your own mother and your friends. Your son is seeing, can touch with his hands how much living reality without succumbing to falsehood transforms reality, making it interesting for our own growth, so much so that he comes out of this experience being more himself, and he can continue his life with an increased humanity, a greater human experience, and so a greater awareness which makes him want to understand the origin of this history more.

I have seen Manuela Camagni make sacrifices throughout her entire life. When I went back to Cesena after going to college in Bologna, Manuela was helping a sort of – let’s say – ragged group of young workers, people who had not gone to high school, a bit rough around the edges, a very strange group, and with passion, somehow she made us grow. I even met my wife in this group, and Manuela was my witness at our wedding. She was a witness to me in many other things. She used to work in a public school and she left that secure job to become the secretary in a school run by friends of the movement. She also made herself available to go to mission because in her heart she loved Brazil, but she was sent to Tunis, and with great passion, really with gladness, she learned French and she went to be a secretary in a clinic, a totally different thing. Then we all know what the Pope called her to. I wanted to read a letter that Manuela sent to us, who are at the Solidarity Bank of Cesena: “Dear friends, I am really sorry for not being able to be with you for the inauguration of the Solidarity Bank dedicated to Flora [her sister]. I thought of participating with these few words and, especially, with a prayer for each one of you. This moving event brought to mind a phrase of Saint Therese of Lisieux that says, ‘When I am charitable it is Jesus who is acting in me.’ Thinking of Flora and of her openness to the work of the Bank for all these years, I thought that this phrase of Saint Therese is so very true, because if everything depended only on us, sooner or later we would grow tired, while she never got tired, not even in the most difficult and painful moments of her life. The Bank was always present in her heart and in her mind, even when she could not concretely contribute to it any longer. [She was seriously ill for many years.] In time, I saw in Flora an increase of openness and availability which originated not only from the fact of preparing a bag for a needy person, but due to the nature of her desire to share life and so a friendship, a connection that went beyond the bag of food, and that was using many of her personal abilities. Where did all this come from, if not from her openness to Jesus, who was working in her? I saw this openness to the action of Jesus, mysterious but real, also in the way she faced suffering, first because of her illness, then in the death of Sergio [her husband], and in the end with her own death. And I think that the experience of the Bank was not separated from her human position. So I wish each of you, particularly those who live the experience of the Solidarity Bank first hand, that you may act with Saint Therese’s awareness, that is, recognizing Jesus in our work, who is working in us, and also following the discreet but concrete witness that Flora left us.” My first reaction to this is to be thankful that there is a movement and that, by grace, I exist. Before asking my question, I would also like to quote this other very short letter of hers: “All that happens is really the reality of the Mystery that shows Himself and convinces us ever more to remain in His company through which we can understand the great plan of our destiny and of the destiny of the world. In the world, there are no more adequate reasons for living; and this opens a new perspective in the face of what I am already living, giving depth to everything, or better, making the human sink ever more deeply into the divine. I understand that this sinking in means to belong, to entrust myself to our charism through our vocation. In this way, my humanity is drawn into the humanity of Christ Himself.” The people present at her funeral perceived a great unity of the Church, when one of her obedient children sacrifices himself to the end. We were all very sad, but

grateful for this person that the Lord gave us; we were not full of despair. So, here is my question: at the end of the ceremony we came to greet you, and I wanted to know why you had such a radiant smile.

For the same reason that, the day before her death, as I said in the homily, she was radiant. Who made her radiant? It would be impossible to explain her being so radiant if not for what you said right now. It is so evident, so clear that that blossoming of the person to the point of being radiant is not a human capacity; we touched His victory with our own hands by seeing it in her. I, who had seen this radiance whenever I went to visit her, was totally certain that the One who had made her radiant was the One who was victorious even in death. This is why it was easy to preach the homily; because if we live, says Saint Paul, we live for the Lord, and if we die, we die for the Lord; in life and in death we belong to the Lord. These may be just words for us, just phrases; but after you have seen Christ victorious in a person, in her blossoming, you have seen a Presence at work, so powerful that is impossible for man, and this makes you look at death with this Presence in your eyes. And you cannot erase this even when you are looking at the coffin. This is why I could look at the coffin with a radiant smile, because He was winning both in life and in death.

Ever since School of Community started to call us back to the value of sacrifice, I get up every morning reminding myself why it is worthwhile, and living the memory of Christ. I realized that, paradoxically, this requires more effort than just getting up and doing everything without thinking. It forces me, it makes me become aware of my need in a forceful way, a need that I would often prefer not to feel, because it makes me and the people next to me uneasy. After a while I understood why it is easier to steel yourself in a moralistic way. To make sacrifices without thinking of it is paradoxically less burdensome than agreeing to make the effort for Christ, because agreeing to do it for Christ means abandoning myself to Him. This is the point: the fear of abandoning myself to the plan of Another, because accepting that life belongs to Him means renouncing the illusion of being in control. So I understand that my resistance to sacrifice is a weakness of faith, as if I did not believe that abandoning myself and letting Him lead my life were better than when I make the decisions and follow my ideas (which in the end are those stereotypical ideas dictated by the world). I understood more clearly while reading this piece from Father Giussani: "Freedom lies specifically in the play between effort and mortification. We are afraid of this effort. The whole world is like this. The more we are afraid of this work, of this mortification, the more we are imperious and duty-bound in asking others to follow our words. The alternative to this impetus of freedom or effort of mortification is the imposition of duty on ourselves and on others, an artificial effort to overcome fear." I ask for your help to understand how to overcome this fear and this resistance, that it may not be an artificial and moralistic effort, but an abandonment.

At the end you say that you wish to overcome this fear and resistance not by an artificial and moralistic effort. What does this mean? That first we reduce who we are, and then the only thing left is the effort based on duty. But it is plain that one resists, that one fears this! The point is that you and I are much more than what we reduce ourselves to; if one understands that the problem is not that to which we reduce ourselves, but this boundless desire that we carry within us, this disproportion, then the question becomes how it is possible to live without recognizing the presence of Christ. If one understands that without Him everything becomes really burdensome, then he starts to glimpse that the real solution to this temptation of ours to be autonomous is to abandon ourselves; we understand that abandoning ourselves suits us better; we don't need a

moralistic effort, but to let ourselves be embraced by Another. This is not a problem of effort, but of freedom, because to let ourselves be embraced we don't need any special energy (which instead would be necessary for any great effort). We simply need to surrender. The true question is to understand that this is better for us, that not only is this not a sacrifice, but that this is the truth of who I am more than what I am able to accomplish.

I have a son born out of an extramarital relationship I had in the past. The love my wife showed me the whole time I was away from home made me come back to her, struck by the unconditional faith in Jesus that sustained her. Nevertheless, I would not want to be separated from my son; as I face this requested sacrifice, I cannot do it, not even with the help of my friends.

Why not? What does this make you discover?

That I am not able to do it.

Not even with your friends. Because here we get to the true point of companionship.

As if I realized that I am being asked to be a martyr.

The problem is not that you are being asked to be a martyr; the problem is being able to make a sacrifice. So, where does the energy needed for making a sacrifice come from? My friends, here is where we touch our inability first hand, what School of Community says when it talks about sadness and asking, because not even you are able to do what you would like to do. This introduces the cry.

Let's read together, on page 100: "A few months after the birth of GS, a father, a very distinguished gentleman, whose daughter was at the Virgilio High School came to see me, and at the door he began to sob, saying, 'Father, help me, save my daughter, because I can't go on any longer. When my daughter squeezes my hand (his daughter was seventeen and was dying of cancer) and tells me, 'Daddy, why don't you make me well?' it breaks my heart, because not only do I not know how to answer, but I don't even want to exist anymore.' And I had to answer him, 'The Lord knows why this is happening, and it is for your good and the good of your daughter, because this corresponds to God's plan.' Thus I forced him to accept, to affirm the presence of Another who is more important, more decisive than the love for his daughter, than his desire to save her, more important than his very life." If you say that you love your son, what is the problem? If love is not only a feeling, but it means affirming the other forever, you cannot do this by yourself. This is why the only possibility you have is to affirm the plan of Another who will make him forever yours. Now these seem like only words to you – I understand very well – but not because they are abstract: on the contrary, because it is our way of thinking of reality that is abstract. You reduce this love for your son to a feeling, and a feeling is not able to keep your son alive forever. This is why, if you want to love him, if you say that you love him, you have to accept, to recognize Another, because you cannot sustain the life of your son for even a second, so imagine forever... This introduces a factor into life without which nothing holds, about yourself, about your wife, and about everything you love. Then, what is abstract with respect to the concreteness of living? We are the ones who are abstract, because we are living a lie! Sacrifice is fighting against this lie. To be friends means taking each other to the threshold of the eternal in order to get away from this lie. To love another means walking this path. Without this, you cannot make it; it is a lie that you love because to love another is not, as we often think, the immediate return of this loving, because this is only an attempt to possess. This is why sacrifice is the watershed of many things. Let's reread it on page 78, because it truly introduces us to the essence of the issue: "Sacrifice is not to suspend the will for something, but to rein in the will that is not according to the nature of the thing. For this reason all premarital

relations are wrong, all of them; they impose twisted paths that are never straightened out; and they affirm a selfishness – ‘what feels good’ as the ultimate criterion of the relationship – that never redeems itself.” At present I am not interested in the specific fact of premarital relations. I am interested in true relationships. The question is if to love another has the density of loving another, of loving forever, of wanting the happiness of the other. Now, tell me if you can do this by yourself. You have to open up to Another who may now be asking you to make a sacrifice. The example that seems most upsetting, more poignant than this one, is when you hold a newborn baby in your hand. If you could see your son, this drama would increase to infinity because when you are facing a child (and the more you love him the more you are aware that you are not able to carry the fullness of what you intuit will be the desire for happiness) either you open yourself to Another or you do not love that child, even if you caress him in every possible way!

This is what I cannot face. It is as if the possibility of this embrace were taken away from me...

You can do it. The problem is not so much that you can embrace him; the problem is that the wound of what we are saying, not only cannot be healed by an embrace, but in this way it remains and grows much larger. The question is if you, I and anybody else, are open to this or not when we say that we love someone. This is the question. Everything else is a distraction from the true challenge. Then, in this particular case, you can stall on this and use it to not take another step. They are all distractions. The true question is if you love that child, even if he came into the world in this situation. Tell me: what does it mean to live this relationship as a lie and what is it to live it according to the truth? To live it in truth you have to affirm Another. Without this, I couldn't care less about your proclaimed love for this child, because it is false.

Speaking about School of Community about sacrifice with some young people as well as some adults, I was struck by one thing in particular: that we never mention those pages where Father Giussani says that one can offer one's own sacrifice that may be useful to a woman in Japan, et cetera. When I provoked them with this question, if they were adults of a certain age, they would easily catalog this problem under “We know our catechism; we know there is the communion of saints.” The youth, instead, would react by saying, for example, “We can't understand this. Fine, it may very well be true; if Father Giussani says this is how it is, then it is.” Now, in these last few months there was the funeral for Manuela as well as other funerals I went to, and I was very impressed by this point: the pain we feel when someone dear to us dies shows that the idea we have of ourselves as independent beings having an extrinsic relationship is not true! In reality, we are one within the other, that is to say, the people I love, to whom I am bound in the history of my life, are within me, and death tears something away from me, so much so that I cannot even say “I” without those relationships. I was mentioning this because one can't understand things in the abstract; one cannot understand this chapter about sacrifice in an abstract way; it is either understood as catechism or one doesn't understand it but accepts it blindly. Whereas, by looking at one's experience... We in the movement can experience what it means to be unified; if, instead, we remain in the abstract, we can't understand anything.

Thank you.

Father Giussani says here, “Sacrifice is to go against falsehood. Going against falsehood, doing something in a true, loyal, sincere, just way: this is sacrifice.” I realized that falsehood is above all in me. A few days ago this fact happened. There was one of our patients who is Chinese and doesn't speak a word of Italian, and our connection with him, both ours and the physicians', was

his daughter who could speak Italian. One day she came to visit him in the hospital and felt sick. She fainted and had convulsions right there in the patient's room; my colleague and I assisted her and immediately took her to the emergency room. Her father saw all this and was terrified, scared, and all of us tried to explain to him in gestures with no results. So I remembered about a friend here in Italy who can speak Chinese. I called her and said, "Please take care of this situation." I passed the phone to this gentleman and the two of them spoke for a while. Then he went back to his room. Before leaving I went by his room to say goodbye. The next day my supervisor came to me all serious and said, "I need to speak to you. I need to ask you something. You need to explain to me why you give a rip about a Chinaman." This question made my blood boil, first of all because I could not reply, and second, because then I said to him, "Look, for me, yesterday's episode had already finished with yesterday. I went back home without any worries, no problem. Your question catches me off guard and, first of all, at the moment I can't answer you, but I can see that your question is the only way for you to not lose what I experienced yesterday." My sacrifice in that fact was to answer that question, going deep down to the meaning of my gesture toward that man. I realize that 99.9% of the time I move out of a natural instinct. When, instead, I am in front of something that enters my life through the outer layers, down to its meaning, I understand that this is a sacrifice because it brings me completely outside myself. It helps me discover who I am, so much so that in these last few days, this question has been the engine for my going to work. I want you to answer this question that is totally wide open, because I understand that the answer is not closed for ever, but keeping this question open is the only way for me to let something into my life that it is not "I," and that allows me to be myself (that is to say, that helps me discover something more about me). I need to go deep into things, to tell the truth about things, so much so that this episode has become part of me.

I think this is important to understand, because one that fires such a question at you brings out all that naturalness, as you were saying, and unmask the falsehood in which we live. It shows us that without this sacrifice we always remain on the surface of things, that is to say, in falsehood. For this reason, if we don't understand that without sacrifice we miss the best, why then do it? Because saying that we remain in the naturalness, that is, on the surface, that is, in falsehood, means that we don't get to the truth, where we can find true correspondence. So I wonder, how many people in the relationships you have or that we see around us live truly according to truth in a relationship? And when I say "truth" I don't mean anything else than all the intensity, all the capacity for fullness, all the possibility to fill the "I" that otherwise we cannot even dream about. Most of the time we live reality on the surface. That is why we are not amazed, things don't speak to us, situations are not interesting, and most things are not interesting (I don't know what other word to use), without attraction. Why? Because they really are not interesting, or because we always remain on the surface out of fear of sacrifice? Without understanding the connection between sacrifice and fullness (and so with the ever lurking possibility to remain in the apparent and in falsehood, due to original sin and to our incapacity to live according to the truth) we miss the best; and when by grace we are ransomed from this and led to go deep into things and relationships, we can see that there was more to it than what we could only intuit. Without this in mind, we would come out of School of Community without changing at all what we thought about sacrifice; we would go back home thinking that, after all, it is a necessary evil, a price to pay, not the possibility to really start to love, that is to say, to affirm the other for what he or she is, to affirm the truth of what is there. Because this is what makes life grow, and brings relationships to an intensity that the majority of humanity does not even know exists. Without this growth life becomes less and less interesting, because the less deeply we go into things, the

less we see the victory of Christ, Who brings this amazing intensity. This does not become ours, as the last two people were saying, through an explanation; what I am saying is the attempt to encourage us to have an experience. Only when we experience something can we truly convince ourselves that it is good for us. If having read this chapter has not been an occasion for us to experience this, we come out of this chapter as we were before. I wonder, at the end of the work we have done this month, what has changed, have we experienced something new about sacrifice? Because if nothing changes, if we don't leave with a growth in our experience, and so without growth in our life, we will turn the page, and go back to where we were before. So it is not worthwhile doing School of Community and sacrifice, because we simply read and make comments about it. It is very important to understand this from the point of view of the method, because we can only understand these questions in experience, as Father Giussani always tells us. These are things that we cannot understand simply by instinct, because they are repugnant, and something repugnant can't all of a sudden appear to be attractive. Only if one does not stop at the apparent and has been able to enjoy the truth, can he then become free. This is the possibility that exists for each one of us. To explain what this abandonment means, I want to read you an e-mail I received from a university student as soon as she came back from the CLU Exercises: "The only thing that I have to say is, 'But who are You, O Christ, who, when You happen as the most desirable fact, You cause all the turmoil in our heart to desire You again with more ardor, with more strength, and with more power?' [When we say "Jesus," we are not talking about a rule or about an instruction for use: we are talking about this.] I came to the Exercises because I wanted to know Him better, to know Him Who is coming to me like a wave and is helping me know Him more and more. I came back more restless than before. He is never enough because when He happens He really reawakens even more, with an incomparable power, the desire for His presence. This has never happened with anything else before; I repeat, nothing ever in my life has been able to embrace me, and, at the same time, to have me desire more what Christ is like, as you were saying: Zacchaeus, the Samaritan, the sinner, John and Andrew were there, each with their own need. When they let themselves be embraced by Christ, life began to stir. In these last few days at the Exercises I was really overwhelmed by His features, and in the evening I would go to sleep full of His beauty and splendor. Like John and Andrew, my heart was burning, and still is, in His presence. I wait for Him from the first second I open my eyes. I need His tenderness, His preference and His wonders. And even more impressive is that in all this turmoil going on in my heart, I am really glad. 'Behold, I have carved you in the palm of My hands': it is not hopeless waiting and purposeless restlessness, but is thirst for Christ, because He is the most corresponding fact, that has met my heart now, right now, in this instant when I am writing to you. A correspondence like this is not normal; not even the most handsome man has ever aroused my desire in such a powerful way. At the Exercises I was struck when you said, 'He wanted to fill our life with a gift. That is why He made us with this structural disproportion that He wanted to fill with something infinite, like a gift. This is why He gave us this openness, so that we could easily welcome Him.' I never loved my heart so much as in these last few days, in these last few months, because if, before, hearing my heart cry so much for Him seemed to me a repugnant thing, to be deleted from my life because it made me constantly restless, now I realize that I look with tenderness at my crying. A relationship with Him present is the most corresponding fact I have ever encountered. I am struck at my realization that His strength is changing my heart. That's why I do what I have to do, I love the reality that I have, my studying at the university, my friends, my family, my whole life, because it is the way for me to realize how He prefers me, because His presence fills me with silence." This is the intensity a twenty-

two year old can enjoy, only because of having made the biggest sacrifice: recognizing a Presence.

The next School of Community will take place on Wednesday, January 12, at 9:30 pm. We are going to continue our work through the last chapter on virginity, that is, to the end of the book.

As you have seen, we have published a flyer to help us not remain on the surface, in falsehood; to help us get to the bottom of the confusion in which we find ourselves. We can all see the confusion in which we live, in which our country [Italy] is living at the moment. Each one of us here who is listening to me has an idea about how to get out of this confusion. The movement challenges each of these interpretations, by saying that the origin of this confusion is the reduction of our desire which, says Father Giussani, results in the youth feeling lost and cynical. That's why the question is how to reawaken the desire. What reawakens life? Each one of us can see in his own experience what reawakens our desire, and how only the biggest sacrifice, which is accepting Another, can really be a contribution for us and others. This is first of all true for us, as we have seen, because only if we see how the judgment that is proposed is pertinent to our experience can we then use it and spread it. We are going to see what it means for us in the way we use it: if it is useful for one's own experience, then he can be determined to offer it to others to help them live in this situation of confusion that affects everybody.

On January 26, 2011, we are going to start *The Religious Sense* by Father Giussani, with my book presentation, as an introduction to the work we will do next year.

As I had already mentioned at Beginning Day, we are going to reread *The Religious Sense* from within the context of faith, that is, as a verification of faith. Many times we have read the *perCorso* that was preparing us to recognize Christ. Going back to read it from within our faith means that the way we live the religious sense will be our test of the course we have had on *Is It Possible to Live This Way?*, on faith. This is because, as Father Giussani has always said to us, and as we have lived by experience, the encounter can reawaken the I, that is, reawaken all of what is human, all the religious sense, and so reawaken desire, reason, freedom, all the capacity of the human being. Then we will be able to verify how faith is something real for us, if the presence of Christ is something contemporaneous, in the way we live, in the way we use reason, freedom, affection, everything, the relationship with reality, reality as a sign, everything. This is why we have decided to use one of the evenings already scheduled in the calendar of our School of Community broadcasts for my presentation of the book.

This can also be the opportunity for a public gesture to which we can invite anyone. I am announcing this in advance so that, although we already have places where we now have our broadcasts, you can have the chance to find out on a local level whether we should find a more suitable location for this occasion (obviously, only if necessary).

Anyone interested in participating in the next Fraternity Exercises who has not yet enrolled in the Fraternity, needs to do so by January 20, 2011.

These exercises are actually only for Fraternity members.

As I reminded you at the Exercises last year, there is one Fraternity!

It's a great friendship whose purpose is to remind each other of Christ's Presence, the memory of Christ present. As we have seen, when life gets tough, if we are not together for this, it's not

enough. So, enrollment in the Fraternity means joining in this friendship whose purpose is to live the memory of Christ.

It's not first of all about joining a little group. Participating in this gesture is a decisive way to participate in the Fraternity.

Having heard lately about many fundraising initiatives for this or that, I want to remind you about the Fraternity Common Fund, which is the educational origin of everything.

Why are we giving this announcement now? I think I can make a comparison with what we had said about the Pope: we are going to Rome because we need the Pope. The same applies to the common fund: we need the common fund in order to be educated in charity. Just like now, we consider the idea of going to the Pope as an icon for history, I would like for all of us to understand that we need to common fund as a charitable gesture.

This is not in opposition to the support that we, then, give to people we know. However (and I would like to point this out), if, by giving, we are not educated about the common fund, if doing a charitable gesture does not translate into a bigger responsibility toward the common fund, which is the gesture that educates us to this charity, then sooner or later the root of our charity will dry up, because it is missing the origin from which everything arises, which is nothing other than the charism.

For this reason, even those who collect money for people or works should have this concern that it might be for an education to the common fund. Why are so many of you so generous? Because of this education about the common fund. What is the origin of so many charitable gestures? Of charitable work? Of this education? If we forget the origin, we will end up like everybody else. Without this, everything ends.

At the last Fraternity Exercises I talked a lot about the common fund. What have we learned from this and what questions did this open up for us? What initial change or rethinking did it produce in us? I invite all those who have forgotten about this part to go back and read it in the booklet.

Let's pray.

Veni Sancte Spiritus

Merry Christmas to everybody!