

**Notes from School of Community with Father Julián Carrón
Milan, December 19, 2012**

Reference text: L. Giussani, At the Origin of the Christian Claim, chapter 6, McGill Queen's, Montreal, pages 59-69. J. Carrón, Letter to the Fraternity of CL, November 1st, 2012.

Song *The things that I see*

Song *Il mistero*

Glory Be

We had given ourselves the work of identifying in our own experience some of the traits described in the sixth chapter of *At the origin of the Christian claim*, otherwise we don't have an experience like the disciples had with Jesus. Reasoning or commenting on the text doesn't give the same result as having the same experience as the apostles. A person I talked with this week told me, "I would start by asking, from the chapter's very first page, when in the past month did we surprise ourselves wondering about someone, 'Who is he?' We read this question many times, but have we ever caught ourselves genuinely wondering in front of someone: 'Who is he?' I would like to tell you something very simple that happened to me which confirmed what you said at the last School of Community, proposing that we continue to work on it: "Let's not try to comment on the text, but try to identify situations in which something like what is described in the text happened to us. Because, if it is an experience, we have to be able to have it now; otherwise, we cannot make the journey [...] through which the Mystery truly revealed His unique claim." One evening my son told me how he faced the fact that his girlfriend left him. As he was speaking, I had the perception that the maturity, truth and correspondence of his words, spoken from the heart concerning that circumstance, clearly showed that something had happened. In the end, almost in tears I looked at my husband and said, "Who is he?" Suddenly, I remembered the first five lines of School of Community, when Fr. Giussani says, "Jesus' behaviour and actions were so exceptional that even the evidence of his family background, his personal history, could no longer define him. And so the question arose: 'But, who is he?' " I experienced this, because in listening to my son I told myself: I know him, I know who he is and how he is. I know his limits and his shortcomings, but at a certain point I had to surrender to a Presence that in that very moment made itself present through him. This is my son, and yet he is not my son anymore. It is true that without much reasoning the recognition of the Mystery present became evident, because in that moment it was what corresponded the most. It was the only answer I could give to what was happening to me [as School of Community says, "His totally unimaginable answer matched the type of person he was."] Because of this I am also learning to love School of Community, since now I understand that it is for me. These aren't meaningless words, but the key that allows me to open the doors to enter life with a positive hypothesis." Only if one has this type of experience, through facts like these - concrete and real moments - can he understand: the context needed for understanding is created. When we ignore the facts that increasingly widen reason, at a certain point we don't understand anymore, and not because we are not intelligent enough to understand or because we suddenly become dumb. No. We simply cannot understand. The method described by School of Community is so crucial that without it it's impossible to understand in a reasonable way what Fr. Giussani says. What we are left with is just sentences

without any connection to the experience we are having. This is why we repeated that it was necessary to pay attention to facts, because it is through facts that one understands. In fact, Fr. Giussani says, “a definition must reflect the experience of an acquisition.” When someone offers us a definition (which is what we usually do), he tries to make us understand by giving an explanation. Instead, each of us has to compare how he faces life with how Jesus faces it with His pedagogy. Many times we start from the definition, but Fr. Giussani says that if the definition isn’t something we have already acquired in our own experience we don’t understand it, we reduce it, and we make it become (as it often happens) “a schematic imposition.” Thus, in this pedagogy it is crucial to pay attention to all the signs through which He reveals Himself. This is why last time I ended by reading Guardini’s words, “The revelation of the divinity [doesn’t happen] with impetuous displays or spectacular gestures, but with the continuous silent transcending of the limits of human possibility.” I invited you to recognize in your experience signs of this continuous, silent transcending of the limits of human possibility; otherwise, if we don’t find any trace of this, what Fr. Giussani says remains simply ‘a lesson’ by Fr. Giussani, and Christianity is already banished to the past, a very distant past! On the contrary, the truth of what Guardini says is sometimes confirmed by people who have just joined us, like this college student who, having just met our friends, recognizes it: “At last, about a month ago my life took a turn for the better. Finally, after days and months of total apathy I encountered something so great and beautiful that I couldn’t remain anymore in the state I was before. But, where was I before? I lived every day hoping it would pass quickly, without noticing anything that was happening around me, and particularly within myself. Up until September, I lived full of anguish and anxiety, terrified after starting college, not knowing that the greatest discovery was waiting for me: re-discovering myself, my true self who had fallen asleep and whom I had forgotten. Thanks to a highschool friend, in September I arrived at college and Someone (I am sure of it) decided to give me a gift, the unexpected gift for which I am so grateful; the gift that changed my life. On September 20th (I even remember the date clearly), I attended a student presentation on the coursework for my major and right afterwards, I met those students in the entrance hall. That encounter left me with a feeling that still moves me today [within a limit she was reached by something that is still moving for her]. I was struck by those people without even knowing anything about them, about the movement, Fr. Giussani, or Fr. Carrón. Nevertheless, it was clear that something was different, that the familiarity they had with each other was not to be taken for granted [a familiarity, it could seem normal, but one who has just arrived notices the difference: it wasn’t to be taken for granted]. I went home happy for the experience I had had and a little more convinced about the major I had chosen. During the first week of classes my classmates told me, “We are going to School of Community. Do you want to come with us?” Instinctively, out of curiosity I went with them. [...] I remember School of Community vividly, but especially how I felt when it ended. The only words I could say were, “How beautiful! I have never seen and lived something like this!” That evening I wondered why among all the people who are at my college I had met specifically those of the movement. Was it just by chance, or did Someone want something from me? [...] To all those who criticize, to the friends I had to confront and who at the beginning didn’t understand (many are still skeptical) I can only say: thank you, thank you, because if they hadn’t challenged me with their reasons I wouldn’t have found mine, I wouldn’t have gotten to the bottom of it. The intense discussions forced me to use reason, to compare myself with what they were saying, explaining to myself and to them what I have found. [...] I think that this is the most tangible sign of Christ’s presence. It isn’t so much the discussions one can have, but the beauty that shines through in all the people I have met in the past month.” For

this young woman the continuous silent transcending of the limits of human possibility was something so concrete that it was impossible not to recognize it. Similarly, I received so many witnesses in which each person highlights one point. In the same way as the School of Community, when describing the traits of this journey, focuses on the fact that Jesus makes his request more demanding. “It struck me very much how you stressed that Jesus makes his request more demanding. But what struck me is that this doesn’t have a negative connotation (like the term ‘demanding’ seems to imply); on the contrary, it is all positive. Jesus makes his request more demanding. Why is following reasonable? Jesus makes his request more demanding for my happiness [He doesn’t make the request more demanding out of moralism, as we often think. No. It is for my happiness that He makes the request more demanding!]. I understood this clearly from the way in which you were saying it, I was struck by your certainty; but it wasn’t enough, and I wondered how I could confirm that it was true [this is all the work we have to do] that Jesus made the request more demanding for my own good [if one doesn’t verify this in his own experience, as Fr. Giussani says, our faith will not last because everything says the opposite and we lose our life even if we follow]. I looked at my life and I found myself recognizing that when the Lord took away something dear to me it was to allow me to become more attached to Him. How many times in my life I felt this intense sense of loss, even in the most significant relationships, and saying ‘yes’ to the way in which God was being present to me always meant ‘more’. A loss always led to an unexpected hundredfold, as it happened with many friends who left, with many faces who are gone, which makes the question of why I stay even more intense. Jesus makes the request more demanding to allow me to truly taste life [otherwise it wouldn’t be reasonable, because this is the paradox of Christianity: the more one gets involved in the relationship with Christ (that seems to take something away), the more one enjoys life. “Whoever follows me will have the hundredfold”]. Today I cannot answer that question except by being surprised and grateful that all that I lost is infinitely less compared to what I gained, to the joy that has become familiar in a way I could have never imagined. The fact that Jesus makes the request more demanding simply means that He wants me to become more attached to Him, and this is the only thing that has value [that is, He cares for our happiness].” This is why Fr. Giussani continues the journey to the point of challenging the core of the ‘I’ in the section “For His sake.” There’s an almost elementary witness of this, as one of you writes, “A few days ago at the office a coworker said about herself, “I am here in this town and I moved from another town because of my husband.” In that very instant I tied this with what School of Community says regarding Jesus’ gradual self-revelation, when He places himself at the center of his disciples’ affection and freedom: for His sake. It is normal that in doing something and making a choice man affirms a reason or a cause that determines his actions.” The question is: for whose sake is one willing to take this step? But this is only the beginning, as another person writes, “I am writing to you something very simple, that was nevertheless crucial for me again. At the last School of Community, when you challenged us to give evidence of what Jesus’ claim is, I felt really provoked and during the day I kept thinking, more than other times, about what you had told us. The other evening my husband came back late from work and then left again to go to the choir rehearsal. I stayed home again with our daughters, one with the flu and the other (not even two months old) who from 10:00 pm on cried incessantly, in the way only newborns can. At the beginning I managed; around 11:30 I started to tell myself that the choir was something beautiful and it was ok; then at 12:30 I was just angry, thinking, “My husband pays no attention to me, he doesn’t look at me, he doesn’t realize...” When he came back I was too tired to even argue, so I forcefully pointed out the late hour and went to bed. However, the next day it wasn’t over and

the thought of being right wasn't enough. I kept thinking that I would have liked to say more to my husband. In short, I kept going over it, getting caught up in a thousand thoughts: I wasn't satisfied. Suddenly, I asked myself: but, had he arrived earlier, would my discomfort have gone away, would my sense of powerlessness have been resolved? I realized that not even the fact of my husband coming home earlier would have been enough. My discomfort was greater, my cry was greater, my powerlessness was greater, my need was greater even than this. Therefore, I asked myself: whose gaze was I desiring last night? Is my husband's gaze enough? When am I really happy? When do I breathe? "Jesus placed his person at the core of those natural sentiments, the place He rightfully assumes is their true root: 'He who loves father and mother more than me is not worthy of me [when we make the entire human journey and recognize that this is not enough, we start to understand that when Jesus places himself at the core of those natural sentiments it's not to stick his nose where it doesn't belong, to intrude in our personal space, but because it is there in the depth of our 'I' that our true need is revealed]. No. Not even those who are dearest to me are enough [He doesn't place Himself where nobody should intrude. No, the point is that nothing else is enough for us!]. Looking at the people I love the most without recognizing first of all the bond with the One who is making me now, just generates a demand, and I feel as if I am betraying them. Many times I recognized Jesus concretely: "My only possibility of happiness is in belonging to You; it is Your gaze I desire. You wanted me also last night and You want me now, just the way I am; and my husband and my children are the sign of this embrace, not because they are always adequate, but because You are giving them to me now as my journey." [Only by accepting to follow that entire path can one recognize the presence of Christ not as an intrusion, but as grace]. In that instant I changed ["I changed": this is what verifies that faith is a present experience, what confirms it. Without it we cannot hold up in a world in which everything says the opposite]. I was glad, everything was given back to me as a gift, and I was ashamed to see how I had looked at those relationships so dear to me in a demanding way. I fall back every other day, and I really feel like Peter who one moment belonged entirely to Jesus and the next – as you said – thinks that God got distracted and lives following his own measure. However, now my limit doesn't fool me any more, because little by little I am discovering that He is irreducible and continues to look for me and correct me in reality. And in any case, I saw that my desire is infinite and that only Jesus can fulfill it. Jesus is the One I need now, in this moment. What love and passion for each face, for the road and for every aspect of the road I am on does this generate!" Going through this chapter of School of Community from within our own experience is the only thing that can make us understand what kind of promise it contains. Making comments on the text is totally different from re-living the experience of another, as we can clearly see.

I'll tell you about the path I've been on. Before and after learning about some facts involving several members of the movement, I lived days marked by deep sorrow and consternation, which showed me once again how my belonging to this people is what constitutes me, reaching the deepest fibers of my being. However, as one couldn't appreciate the beauty of light without the dramatic perception of darkness, similarly I am discovering that I couldn't experience so fully and deeply that "fever of life" that Fr. Giussani tirelessly continues to communicate to us, without going through the desert of this world, which is not foreign to me. When I am called to face this suffering, Jesus happens to me and asks me to keep Him company in front of the cross. It is the Mystery who bursts through in a way that challenges my reason, that allows me not to live my faith in a "pharisaic" or bourgeois way. Thus, accepting myself coincides with

embracing the Mystery, and therefore embracing reality in its truth. However, I wouldn't have discovered all this without following the path Fr. Giussani is indicating to us. In this sense, seeing today's School of Community, I understand even better the meaning of a very important event that happened to me in college when I met Fr. Giussani in person. It isn't despite my nothingness, but precisely because of it and within it that my responsibility, detached from any personalism or role, completely played itself out in works born from this common history, not least of all my family, since I realized that my life within the faith of the living God is truly a masterpiece.

Thank you. Regarding facts, I am going to read another witness (of someone who was provoked and made a journey): "Starting from the events of the past few days, I want to tell you, through an example, how the work of School of Community is helping me to face what happens. I also have a question. At School of Community on October 31st, I was very struck by your comment on the Gospel passage that tells of the apostle who drawing his sword cuts off the ear of one of the guards who were going to arrest Jesus. You concluded by saying, "This is how we normally face reality." This struck me even if at the time I didn't understand how this related to me, because I couldn't find in my experience any fact or circumstance that related to this example. Never would I have thought that, instead, it was very pertinent to me. The events of the past few days made it clear to me. I was so angry that I started to send e-mails to friends to shout my contempt. Among the answers I received two in particular irritated me even more: they were saying that it is precisely in these circumstances that it becomes clear who the Lord is for me. I experienced a great uneasiness, typical of when you are entrenched trying to defend a position that, in your heart, you well know to be false ["in our heart" : when the heart works - and it does! - we cannot pretend, we cannot play games]. This persistent irritation that provoked a great uneasiness made me remember the episode of the severed ear, and suddenly I understood how true what you had said was: I was wielding my sword instead of looking at the true nature of what was happening. And what was the true nature of what was happening? That the Mystery makes His request to me more demanding challenging me to my core and asking, "What is really dear to your heart? What are you attached to? Do you care more for Me, for everybody to have the possibility to encounter Me, or for something shaped by man's hands?" This challenge makes you tremble, because the next step is that they can prevent us from doing anything, but right there my life and my person, our persons, can become the amazing sign for the entire world of the victory of Christ through a changed humanity. Here the question I want to ask you comes in. In these months my life is dominated by two facts: on one hand, the continuous acknowledgement of my being a sum of limits and need for everything, of my being incapable of being consistent (to use Saint Paul's words: I do the evil I don't want to do instead of the good I see and desire). On the other hand, I am attracted and fascinated by the humanity of people who totally belong to Him. I understand that the gap between these two positions is the ground where my freedom is at play. But often, when evening comes, I find myself ashamed of how I let the day go by without remembering Him. Why is this happening? Why aren't these two facts, that should propel me in the same direction, adhering to the goodness I see, enough? What is the correction asked of me?" The correction asked of you is simply to let yourself be attracted again by what fascinated you. This is what allows us to recognize also our limits, precisely because - as we read in the letter after the Synod - "the Christian is attached to nothing but Jesus." Precisely because of this attraction we can look at our limits and we can look at the limits of what we do; because any attempt on our part, despite all of our good will, will be always limited, like any human attempt, and not because we do things in the wrong way. Why is this surprising? As if we were surprised

that fragility is fragile and the human attempt is, precisely, a human attempt. Fr. Giussani used this expression that I like a lot because it defines this perfectly: our attempt is ‘ironic’, always imperfect, always full of limits. Then the problem is not whether or not some events happen, because we see many people who mature in front of everything that happens. They recognize even more the grace we were given and therefore they become more attracted. They are not defeated by their setbacks, because this is where we see the difference Christ generates. This allows us to correct what eventually needs to be corrected. We have to be constantly open to the modality that the Mystery who attracts us uses to guide us, because some things can be taken away from us, but nobody can prevent us from witnessing the beauty of the One Who encountered us. In the same way, the people of Israel were exiled and that became the opportunity to witness to the pagans. What is the problem? As you can see, the Lord makes the request more demanding for our own good and for our conversion, so that our belonging to Him may become purer and clearer. It isn’t to diminish our witness, but for our witness to become more resplendent, according to a design that is not ours. “At the last local Schools of Community I participated to, I was uncomfortable because of the way many spoke of certain painful facts involving us. Listening to the people who spoke, it seemed that the problem was to defend the movement, reiterating that the movement was not tarnished – and this is very clear to me – or playing down the facts. I heard phrases like, “I am not scandalized by what happened; we are like everybody else and like everyone we also make mistakes,” or, “What happened sets me back on the road more quickly.” I heard people answering that these comments indicated that we are following the path well. I don’t know how I am following the path, but I am aware of the scandal and of the responsibility we have also towards those who are watching us. Don’t we always tell each other that Christianity should be visible on our faces and in our actions? Even understanding some of the comments and far from reducing my uneasiness to a judgment on people, I feel that our being concerned with protecting our experience from what is happening is a way of not facing it fully, trying to elude a question that for me is very urgent and that now I am asking to you: why, despite being educated in the Christian experience in such an enlightened way and with such witness by Fr. Giussani, do we make mistakes? Where and why do we stop following and instead comply with the world’s criteria? Also: if we are like everybody else – as I was told – what is the experience of the movement worth?” As you can see these are questions that go beyond the limits some people may have, and hit the core of the experience of each of us, because if we don’t find an answer to these questions we are not seeing the ultimate reasonableness of faith. What is the experience of the movement worth? Or, in other words, why is it worth being a Christian? This is why we cannot underestimate the challenge. If we don’t face it fully and we don’t judge it, the seed of doubt remains in us (“In the end, is it really worth it?”) This is why this point is crucial. The Lord could have spared us this challenge, but, as we have told each other many times, it is for our maturity; and to mature we have to accept the challenge that is given us by reality, by facts, beyond the point of who is right and who is wrong. We have all heard the challenge, even if just through the news. Does our belonging allow us to face the facts? What kind of belonging is ours? If we belonged to a place where belonging meant to deny the facts, it wouldn’t be human. Why? What have we been educated to? Let’s go back to the third premise of *The Religious Sense*: to love truth more than ourselves. If we are not educated to look at the truth more than at ourselves and to love the truth more than ourselves it means that we are not following the proposal made to us! And so we are not able to face reality. Only if we love truth more than ourselves we can truly avoid succumbing to opinions and interpretations and we can adhere to reality as it is, recognizing the good present

in people and what instead may be wrong. If we don't judge this we remain stuck. We see it constantly in other aspects of our life. Let's give a crystal clear example to help each other understand. Let's see what happens in society when, facing the issue of abortion, people say: "Let's try to create laws that justify abortion, so that a person can legally ask for it." Have you met women who had an abortion? Has this legislative aspect resolved the problem of their relationship with themselves? The greatest judge we have is our heart (even if we delude ourselves in thinking that it is subjective). Everything works like in this example. This is why if we don't educate ourselves to this recognition it will be difficult to find peace. This is exactly what the Pope has witnessed to us in many occasions. Thus, it is crucial that we help each other in this journey, as two other letters witness to us. And with this I will conclude. The first letter: " 'The Almighty has done great things for me.' The Lord uses everything, He takes everything and gives it back a hundred times. My husband [who died] and I were never alone, and God never made us miss his love and his companionship through the faces of friends who supported us, at times literally carrying us in their arms. I could give endless examples. And so we never feared facing life or death. "Your husband was always a realist," I was told. On a shopping list he wrote, "Look at experience. A road lies ahead. One only has to follow the footprints." I found it while I was tidying things up after he died. We went through difficult moments, but taken by the hand we were accompanied to look at what was happening. I thought: when you tell us to stay in front of reality, what are you trying to tell us? Then I understood. It means to stay in front of our experience; that is, to stay in front of what I learn by looking at what is happening, because within what was happening to me and to us, right there, there is the presence of the Mystery who makes everything." The second letter: "How terrible and how beautiful are these times for us! All the good that happened remains and nobody can erase it. I kept repeating to myself that the good we received was an objective fact, that the experience could not be erased, but the result was that I couldn't find peace. I was full of sorrow and doubt ["I couldn't find peace": evil hurts. These are things that concern everybody. Everybody, because when we face certain things, the most terrible thing is that if we don't make the journey that increases our certainty, a shadow lingers in us and then we will be unable to accompany others to overcome difficulties], and ultimately I wasn't present in reality, with my children and at home. I felt like the disciples of Emmaus: sad because I felt abandoned. Then I re-read the sixth chapter of *At the origin of the Christian claim*, and while I was reading, it was as if Jesus were asking me, as He did with His disciples, whether I was willing to put Him at the center of my affection and of my freedom, also in this circumstance. He was asking me whether I was willing to recognize Him, love Him and follow Him, because the good I had received up until that moment was a Good with a capital G, that is, Him. I told myself: can I honestly still experience this good? What can actually stop it from happening? Is there something or someone who is preventing me from seeing Him and saying 'yes'? So, I picked up again the letter you wrote to us after the Synod and I read repeatedly Fr. Giussani's passage on following [because it is through this road that we can become more certain]: "Following is the desire to relive the *experience* of the person who has provoked you, and who still provokes you with his presence in the life of the community, [...] it is the desire to participate in the life of that person in whom something from an Other has been brought to you. And it is precisely this Other to whom you are so devoted, toward whom you aspire, to whom you wish to adhere, all within this common journey." But what am I devoted to? What do I aspire to? What do I want to adhere to? Do I want to make this journey? I looked around and what did I see? Many faces: my husband, my children, friends who have changed, you, School of Community, the Pope and all he says to us, and I told myself: of course I can say

yes, I sure can [this question is for each of us. I sure can, but it is a decision each of us has to make, a verification each of us has to make; because without a verification that continuously finds proof, the shadow will prevail]! Suddenly I felt calm and at peace, at peace with everybody. My mind cleared of all the malevolent thoughts that were filling it up [bad thoughts fill our head, so these facts concern all of us] and I grasped a bit more concretely the question of the contemporaneity of Christ you were telling us about at the Exercises. I understood why repeating to myself continuously that the good I had received remained, as a judgment on what had happened, didn't work [it is obvious: to repeat isn't enough. We need to have an experience: if following is not having an experience, when we get to certain moments in our life, it isn't enough]. If goodness is not present now, it is useless, it is abstract, and in this situation it is more useless than ever. It couldn't give me peace, make me feel grateful, desiring to restart to work on everything (imagine, even to be a mother!). In this circumstance, I glimpsed the opportunity to go to the core of my vocation, that is, to be able to say "You" to Jesus, and I experienced the fact that nothing can stop me." This is the challenge we are facing, because if the Lord hasn't spared us anything it is for our maturity. However, this cannot be a slogan that we repeat to ourselves to be content. No. We have to see in our experience that this makes us mature, makes us grow, helps us to clear the confusion, without any lingering shadow. The challenge is far bigger than we can imagine: the Mystery truly makes his request more demanding! It means that the Lord wants great things from us, that He is making us new if we accept without fear the provocation of reality, in order to come out having an infinitely greater solidity and purity. As Pope Benedict said about the Virgin Mary in today's audience, as part of the catechesis for the Year of Faith: "The angel's greeting to Mary is thus an invitation to joy, a deep joy, it announces the end of the sadness that there is in the world in front of the limits of life, suffering, death, wickedness, the darkness of evil that seems to obscure the light of divine goodness. It is a greeting that marks the beginning of the Gospel, the Good News. [...] We encounter [on the road] moments of light, but we also meet with moments where God seems absent, his silence weighs on our hearts and his will does not correspond to our own, to what we would like. But the more we open ourselves to God, welcome the gift of faith, put our trust in Him completely - like Abraham and like Mary - the more He makes us able, us with his presence, to live every situation of life in peace and certain of his faithfulness and of his love. But this means going out of oneself and one's projects [that is, to convert]. [...] How was Mary able to live this path beside her Son, with such a strong faith, even in the moments of darkness, without losing full trust in the action of God? [...] Mary placed every single element, every word, every fact within the whole and compared it, guarded it, recognizing that everything comes from the will of God. Mary does not stop at a first superficial understanding of what happens in her life, but is able to look deeper, she allows herself to be questioned by the events, processes them, discerns them [that is, she judges them], and gains that understanding that only faith can provide." This is why Christ became flesh: to be able to accompany us in this journey. Thus, to accept the design through which He leads us will give us the possibility to touch His victory first hand. Perhaps it will be different from what we have in mind, but it will nevertheless be a victory.

The text of the General Assembly of the Companionship of Works (*Compagnia delle Opere*) will be published on Page One of the next issue of *Traces*. I invite everybody to read it, because I think it can help us to keep in mind the criteria for facing the challenges of the present situation and for judging the initiatives many have become involved in.

The next School of Community will be on January 30, at 9:30 PM.

We will work on the text of the CLU Exercises that will be posted on the website and published as a booklet with *Traces*.

We decided to make it available to all because what happened at the CLU Exercises seems to be a contribution to live the Year of Faith and to show what faith is. In fact, the content of the Exercises was interspersed with questions and witnesses that brought to the surface that Christ is so contemporaneous that He continues to happen through a present humanity. The very title of the Exercises: “Has anyone ever promised us anything? So why are we waiting?” is a question for everybody. To offer what emerged at the Exercises to everybody is a contribution for the good of all. Thus, we ask you to propose it and make it known also to your friends and in your environment, because reality urges us.

Veni Sancte Spiritus

Merry Christmas to all, even those connected by video.