

THE BURDEN OF THE RENEWAL OF THE CHURCH

THE GOAL:

TO BE TRUE AGENTS OF THE RENEWAL OF THE CHURCH

INTRODUCTION

To make the Church the home and the school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God's plan and respond to the world's deepest yearnings (NMI 43)

During this year we will reflect on the “renewal of the Church.” As Claretian Missionary Sisters, have we ever paused to ask ourselves the following questions: how do I see the Church? how do I wish her to be? what image of the Church does the Spirit of Jesus imprint in my heart?

Maria Antonia asked herself the same questions in seeing the great needs of the Church which “in that time were so many.” San Anthony Mary Claret also asked himself these same questions especially when he was in Cuba. Later on he consigned his thoughts in his booklet “Notes of a Plan to restore the beauty of the Church.”

Vatican Council II asked the same questions and the answer was the Dogmatic Constitution *Lumen Gentium*, which enlightens all the other documents. John XXIII had formulated the same ideas in his inaugural speech, later on Paul VI did the same in his encyclical *Ecclesiam Suam* and John Paul II continues to express this wish in his teachings.

These questions are also present in our minds in the different situations in which we find ourselves, in all the places where we are. For some of us the desire to make a better church manifests itself as a drive to work unceasingly, for others, it is a dream which impels them to strive, and still for others it is a dream which moves us to live a coherent life... For all of us this desire is present in our prayer, in our life dedicated to the gospel and to its proclamation.

Even in the writings of the New Testament we can find different models of the Church, which complement each other but differ in some ways. Thus, as missionaries, proclaiming the gospel in so many parts of the world, our hearts open themselves to accept the multitude of local churches in which we find ourselves. In all of them, we need to be agents of renewal and of a profound acceptance of the values of the Kingdom in our lives. Living in this way we want to contribute to the beauty of the Church (Claret), to renew it (Paris) so that she

can become similar to the first Christian community, while at the same time immersed in a multitude of cultures.

The desire to live the reality of the Church as a grace, as a gift from God to the world, is the inheritance of all the believers. Thus as Claretians we live it as a responsibility, a task, a challenge...

The Church is at the same time mystery and institution. It is a people called by the Lord, made one by his Spirit, to live the Gospel in depth and to be sent to proclaim it to all peoples. The Church is at the same time sinner and holy. This is the Church in which we believe. She is a sinner in her humanity and in so many aspects of her organization. She is the "*chaste harlot*" in the words of the ancient fathers. To believe in her and to love her as a mother is to live the commitment to help her manifest the Face of Jesus Christ whom she wants to proclaim, more every day.

From these considerations a question emerges in our hearts. In order to live this mystery of communion, how must the Church be in the different places where she ministers? How should she show the Face of Christ?

No matter where we are, we all give the same answer to this question, an answer which is very much in tune with the teachings of Vatican Council II: We want the Church of Jesus Christ and of the apostles, the Church of the martyrs, the Church of the saints who have been part of her and have lived for her since the first centuries.

She must be:

- a church that **drinks at the well of the Word of God**. In the Word she finds life and the strength needed to take the risk to proclaim the Good News.
- a church whose **center is the Eucharist**, memorial of the **Paschal Mystery of the Lord**. She is shaped and challenged every day by this mystery. The Church makes the Eucharist but at the same time the Eucharist makes the Church. In the Eucharist, Christ allows us to participate in his surrender out of love for us. This is the reason why the mass can never be an act of private piety; on the contrary it is a celebration of the church community.
- a church that **uses the human means and structures, but does not allow herself to be enslaved**, because she wants to speak to the persons of our time and from all cultures, with the simple word of the Gospel. In the words of our Foundress *the gospel has all times present*.

- a church that is **believable because she speaks more with deeds than with words**. The foundation of her words must be her witness, her real life. This is her authority, as it was in Jesus. Authority rests in the coherence between word and deeds.
- a church **attentive to signs of the Spirit's presence in our time and in our places of evangelization**. The Spirit precedes the missionary in time and space. The missionary's task is fundamentally to help the growth of what is already at work inside.
- a church **servant of the human race**, aware of the joys and hopes, the grieves and the anxieties of the men and women of this age; of the suffering of three quarters of humanity, which increases in relation to what is wrongly called development. This suffering becomes harder with globalization which has the potential to be humanizing
- a church **able to discover the new poor people** of our time and which has creativity to find new ways to help them, without being too worried about making mistakes.
- a church **willing to value the different charisms which are being born within her** and the different vocations (lay faithful, consecrated persons and pastors). A church that promotes women's participation in decision making as true servants of the Gospel.
- a church that **does not favor any groups, neither the older nor the younger generations**, but leads everyone, young or old, to love, communion and participation.
- a church **that discerns with objectivity and realism her relationship with our society** in any cultural context, respects and values the differences, looks toward the future with hope and understands that each "child"- each person, each culture, each place – offers a different richness to the whole church.
- a church **faithful to the genuine Tradition and open to the Spirit of God**, obedient to the teachings of her leaders (Magisterium) and at the same time aware of the signs of God's presence in history and in the different places.
- a church **open to dialogue with other believers and non believers** because she knows how to discover the "seeds of the Word" which are present in all places and in every human being.
- a church **simple and poor, in a special way in her consecrated men and women**, who do not consider it necessary to have too many

things in their lives. They have discovered “the treasure” which gives meaning to their lives and makes them aware of the needs of the majority of the human race to whom they have been sent.

In other words, a church that is **essentially missionary** and knows that her strength and her faithfulness to the New Covenant, is not separated from evangelical zeal, because the Covenant with the Lord becomes real in her missionary life: Go... I will be with you every day until the end of the world (Mt 28, 20).

⇒ It is very important for all of us to read again the **Dogmatic Constitution of the Church of Vatican II (LG)**. This constitution has brought a newness which has not yet been assimilated. It is also important to recall what the Council said about the renewal of the Liturgy (SC), missionary activity (AG), the pastoral mission of the bishops (CD), the priestly ministry (PO and OT), the apostolate of laity (AA) Christian education (GE) the renewal of religious life (PC) the eastern churches (OE) the relationship between the Christian churches and non Christian religions (UR y NA) and in so doing be able to have a better understanding of our world (GS and IM)

The new way in which the Council reflects on the Divine revelation is the foundation of the new vision of the church offered by the Council itself (DV). A new ecclesiology has been born from the reflections of Vatican II. At the same time these reflections have been enriched by the experience of the Christian communities.

It is important to keep in mind that, since the Council, there have been important changes in our world. These changes have moved the Church to reflect and enlighten for the faithful, these new situations which have come and will continue to come. The document ***Ecclessiam Suam*** outlines the three goals that the Church should pursue in order to live more fully her own truth: to take conscience of herself, to renew herself following what Christ wants from her and to dialogue with men and women of our time as the first means of evangelization. In ***Novo Millenio Ineunte*** John Paul II repeats with emphasis the same idea.

Claret and M. Paris’ plans for the renewal of the church differ from each other, but they are very similar in how they refer to the lifestyles of the members of the church, especially the bishops, men and women religious.

Chronologically the first one written was the **plan by our foundress**. It is shorter and more concrete, not doctrinal. She insists on the prelates’ way of living. She writes of the Holy Father and Bishops that they have to conform their lives and customs with those of the Holy Apostles... adopting as their own the words of the Holy Gospel. The religious men and women have to conform their lives to the holy rules of their first Founders. The reason is the same in both instances and it is very radical: *our Lord has all times present and has not given us more than one Holy Gospel*. The aspects in which she insists in regards to the way of living are: **poverty, proclamation of the Word and community life**. They should *live with the most essential and absolutely necessary, without allowing superfluous things, because if to live in poverty was childish Jesus would not*

have chosen to be born and live poor his entire life, without that virtue all their works will be in vain; she also asks them to devote themselves to distributing the bread of the Divine Word, preaching with the gospel in his hand more than in his mouth, and she insists also in the prelates' and religious men and women community life being truly holy and not in appearance, because there are nuns who do neither serve God nor the world.(PR. in the *Writings* of M. Paris pp 309-341)

The plan written by our founder on his way back to Spain is more doctrinal and longer. It stems from faith in Christ and in the church as a mystery. He presents the church as the bride, which Christ makes beautiful by means of Baptism and the Word. The mission of the bishop is to cooperate with Christ to maintain the beauty of the church. He explains the doctrine about the primacy of the pope, the episcopacy, etc...but when he talks about their way of living, especially the bishops and the priests he has points which coincide with Maria Antonia's writings. Some words are even the same. He writes about the bread of the divine word, about the frequent visits to the diocese in order to promote unity, about not accepting those candidates that are moved by ambition and greed to holy orders; about the poverty and humility of the bishop. (*Pastoral Writings* BAC 577, pp 511 ff).

Note: Each organism, according to its own reality may adapt this theme and the contents of this booklet.

FIRST STEP

GRATEFUL MEMORY

*The church never ceases ...to exhort her children
to purification and renewal
so that the sign of Christ may shine
more brightly over her face (LG 15)*

I- SUGGESTIONS

It is important at the beginning of this theme to be aware of the work we are called to do during the whole year and the goal for 2004

To be true agents of the renewal of the church.

II- MOTIVATION

It is important in the first step of the “Grateful Memory” to give thanks, to compose our own Magnificat. This should not allow us to forget how this dimension of our charisma has had little influence in our history. It is important that we not only look at the work we do in the Church, but that we question ourselves about how little the desire to renew the Church, which inspired the foundation of our Congregation, has influenced our work.

III – OBJECTIVES

1. To contemplatively review the most important events of the history of our congregation, province, community and ourselves in which the concern for the church and the desire to renew her had been more present.
2. To thank God for this gift to the Congregation, the vigor at the origins and its discovery anew after deeper knowledge of our Foundress.
3. To nourish our identity and desire to better serve the Church in the future and to be agents of her renewal.
4. To develop a sense of belonging to the Congregation which enables us to be objective and capable of dialoguing with the other vocations in the Church and with men and women of our time.
5. To be agents of communion, reconciliation and signs of the Church in whatever place we find ourselves.

IV – SUGGESTIONS FOR PRAYER

The symbolism used could be placed around the paschal candle. All light their candles from it. As we do so the room becomes illuminated. Afterwards we blow out our candles and the only one which remains is the big candle with the anagram of Christ. We light again our candles from the paschal candle and start a fire in the center of the room. The fire can be taken in procession to the different rooms of the house or the parish.

For the word of God we may use John 21,15-19, the second call of Peter, making connections with his first call Jn 1,40-42; his proud words Jn 13,36-38; and with His denials of Jesus during the passion Jn 18, 15-18; 25-27 (Lc 22, 54-62).

In between those texts we may alternate songs which may reveal the desire of the church for forgiveness, hope and faithfulness.

It will be convenient to have some introductions to the symbols as well as to the readings.

V – STEPS OF OUR JOURNEY RELATED TO THE CHURCH

A) THE MOST MEANINGFUL STAGES OF THE HISTORY OF OUR CONGREGATION

1. 1842-1855 Our Foundress love for the church and the (transmission) to the Congregation

This first stage is very rich in her living for the church. The beginning of Maria Antonia's spirituality is the initial experience in 1842. Through that experience the Holy Spirit made her understand that the worst sufferings of the church are not those that are inflicted by her enemies but the infidelity of the clergy and the religious men and women. In this context the Lord inspires her to start a New Order in imitation of the "first apostles" and moved by this light she embarks to Cuba when the Archbishop asks her to go.

Later on, while in Cuba, around the time of her profession, her ecclesial call deepens and she is asked to write the Plan for the Renewal of the Church. It is obedience to her confessor that compels her to write them. Thanks to that obedience some priests, bishops and even the Pope could read them. Our Founder was the first to read them during his return to Spain to become the confessor of Elizabeth II. Rev. Dionisio Gonzalez told Claret that *this plan put the finger on the sore spot*. (Letter 6-6-1858, Positio p 271)

Besides those more visible events, Maria Antonia has some intimate experiences related to the Church. Her communication with the humanity of Christ, very often seen as the suffering Lord, is also united to the suffering of the Church and for the Church. First of all her call is to repair the evils of the church which make Jesus Christ suffer. Secondly she experiences the church as a burden, as her deepest concern (*the crown of flowers on her profession, Rc9*) and from that moment on her entire life was dedicated to accomplish this mission in different ways. To suffer with the church, to suffer for the church, suffering as a continuation of the maternal suffering of the Mother of the Redeemer at the foot of the Cross (Diary 14,106)

The Congregation has drunk from this well the love and the concern for the Church. Our sense of church has always been very strong, but it is also true that the impulse to work prophetically for her renewal has not always been present.

It is true that not all the ecclesial experience of our Foundress is to be passed on to the Institute. There are some mystical realities which are personal as the experience of physical weight, the atonement, the suffering with the Church as the mother for the Son... those are not transferable. But the strength to cooperate in the renewal of the Church, living it as one of the main concerns in our vocation, to work so that she may become the church that Jesus wanted those are transferable to the Institute.

2. The First Sisters in Cuba and in Spain

Our first communities had a **close relationship with their own bishops**, because they were subordinated to them according the canon law. The bishops visited them frequently and our contribution to the pastoral needs of the dioceses was very much appreciated, especially in the field of the evangelization of women.

As we know, during the time of the **Cuban schism**, the sisters helped the Apostolic Vicar nominated by Rome. However during this time in some of the places there were serious difficulties for diverse reasons which led to discord in the congregation.

3. The long period from 1885 to 1920

During this period the communities were not very united. Nevertheless they were communities very much alive within their own dioceses. Their vitality depended from the quality of their living and of the proclamation of the gospel through the educational mission they accomplished. **The love for the Church was strong**; the prayer for the church in her needs, her priests, her consecrated men and women was always present among us. But we do not see any concrete ways or suggestions for the renewal of the Church.

4. The Union in 1920

At this important moment of our history, it is the **Congregation which benefits from the decisions of the Church**. Pope Leo XIII by the Bull *Conditae a Christo* officially authorized the religious women to dedicate themselves to ministry within the Church and recognized simple vows as true religious life. Later on this disposition was incorporated into the Code of Cannon Law (1917). All of this benefits our Congregation thanks to the need for the union of the convents felt by Sr. M. Carmen Esteve de S. Andrés, Superior of the community of Vélez Rubio, and all her community. The sisters in Cuba felt the same need. We cannot fail to mention the help and hard work of our Claretian brother Fr. Felipe Maroto, cmf to promote and accomplish the union of the convents.

We could say that **at this time it is the Mother Church that renews us**. And as daughters of such a mother **the sisters embrace** this impulse with vitality, faithfulness and firmness. It is a time which leads to expansion and consolidation.

5. The Renewal of Vatican Council II

It is at that moment in our history when we were asked to return to *our origins* so that we would rediscover how great our Foundress and Founder ecclesial vocation of was, and its power within our charisma.

This has led us to question ourselves about new forms of cooperating in the renewal of the Church, so anxiously wanted by our Foundress and Founder, and so much favored by the new image of the Church as communion and participation, which was proposed by Vatican II. We are making some progress: the ministry among the consecrated persons, the diocesan youth ministry catechesis; our collaboration in Conferences of Religious, in Seminaries, in Theological institutes... **But we have a long way ahead in our cooperation in the renewal of the Church** and in having it as our deep concern.

B) THE MOST MEANINGFUL STAGES OF THE 'BURDEN OF THE CHURCH' IN THE HISTORY OF EACH PROVINCE

Review in a meeting of the whole province or by regions:

- 1) Was the formation of the Province due to a need of the Church?
- 2) How have we maintained the meaning of church alive? Has there been an especial prophetic moment?
- 3) Has any one of the communities truly cooperated in the renewal of the Church?
- 4) How have we collaborated with the other vocations in the Church?
- 5) Have we had any opportunity to dialogue with other religions? How have we done it?
- 6) What image of the Church is predominant among us?

C) THE MOST MEANINGFUL STAGES OF THE 'BURDEN OF THE CHURCH' IN THE HISTORY OF THE COMMUNITY

Review in community:

1. What need of the Church caused the formation of the community?
2. Is that need still present? What are the real needs now?
3. During the history of the community, what have been the clearest moments of collaboration in the renewal of the Church?
4. How have we collaborated with the other vocations in the Church?
5. Is our prayer open to the people?

D) MAKE MY PERSONAL JOURNEY AS AGENT OF RENEWAL OF THE CHURCH

1. Has this aspect of the charisma been present since the beginning in my vocation?
2. Was I progressing in it as I was identifying myself more deeply with the way of the Congregation?
3. Did a deeper knowledge of our Foundress help me? Why?
4. Of our Founder? Why?
5. Do I recognize the Church as mother who nourishes and forms me? How? And in what moments have I experienced that more?
6. Am I aware that in the way I live, I may enrich or impoverish the Mystical Body?
7. Am I able to discover a process in my personal ecclesial vocation? With what aspects do I relate more, or what aspects give me a greater joy and peace? Can I discover when it began?
8. What can help me grow in my love towards the Church?
9. Do I try to enrich my formation on the theology of the Church? What have I read recently?

VI – TO INTEGRATE WHAT WE HAVE REFLECTED

We will write the main points of this step “GRATEFUL MEMORY”, those positive and those negative, so that they may be incorporated in the Propositions and Plan of action at the end of this year.

SECOND STEP

"A READING OF THE PRESENT TIME THROUGH THE EYES OF FAITH"

*The Church even as she engages in an active and watchful discernment . . .
acknowledges that she has not only given,
but has also "received from the history
and from the development of the human race." (NMI 56)*

*The People of God immersed in the world, and often tempted by idols . . .
has a constant need of being evangelized,
if he wishes to retain freshness, vigor and strength in order to proclaim the Gospel.
(EN 15.4)*

*God Our Lord wants the general reformation in the whole Church . . .
No one can excuse himself due to the impossibility and corruption of mores
Or the times,
Because God our Lord has present all the times
And he has given us just only one Gospel PR2.8)*

I. INTRODUCTION

We live in a concrete reality. This reality, personal, social, congregational, and ecclesial, is the ONLY ONE we have, it is the theological locus where God reveals himself to us. Here and how God is calling us; here and now He is expecting our response, both personal and in community; here and now we live the mission to evangelize.

Reality conditions the answer we have to give to God. In order for this answer, both experiential and apostolic, to be effective, we need to know reality. We know that reality is always changing, evolving likewise our answer.

It is not easy to get to know reality; reality is complex, it is not an isolated entity; there is an interdependence of the world as a whole, it affects everything. To understand reality it is necessary not only to analyze it thoroughly, but also to reflect upon it at the light of faith and in prayer.

The complexity of reality also includes the human being. We know by experience that our psychology has a definitive role to play at the of "perceiving", analyzing, and valuing reality. Authentic truthfulness and honesty are necessary so that we can see reality objectively.

We need to continue to work and to exert ourselves to analyze reality with a critical sense, contrasting it with the Gospel. Our looking into reality cannot be "profane" but sacred/believing.

The critical and believing analysis of reality will help us to go beyond appearances, to move beyond what the mass media places before our eyes, beyond the "official version" given by the institutions. A critical analysis of reality done in the light of the Gospel helps us to take off the mask and see the lie behind so many issues.

II. SUGGESTIONS

It Is a fact that, in general, we need to continue to grow to reach attitudes and techniques that will allow us to perform an critical and believing analysis of reality. Thus we make the following suggestions:

1. To re-read the 2002 booklet, pages 23-24, and 27-29.
2. To share **what** and **how** do we understand to be a critical and believing analysis of reality so that we can enrich with each others vision, while we walk together as communities and Congregation in the same direction.
3. Before the community meeting, it is necessary to work personally the questions to be reflected upon in a prayerful environment.
4. To carry out the penitential liturgy suggested to end the work carried out in the second stage of this booklet. This celebration can help us to prepare ourselves to receive the *Illumination* and elaborate the *Proposals for the future and Lines of Action*, in view of the XV General Chapter.

III. OBJECTIVES

- To make a critical and believing analysis of the ecclesial reality.
- To see how are we responding to our charisma of *Renewal of the Church*.
- To clarify the perspective and vision that we have of the Church.

- To discover and confirm which are the consequences of being called to renew the Church.
- To encourage ourselves to take greater responsibility of this aspect of our charisma.

IV. COMMUNITY ENCOUNTER TO ANALYZE REALITY

*But not that prudence that lukewarm spirits speak about,
Because they put together or want to put together the world and God
And we know for sure that no one can serve two masters.
This prudence is the one that guides my Church . . . (PR 14)*

A. Motivation:

The ecclesial dimension of the charisma has always been present in the Congregation, but it has been present only in some areas, as we saw when we worked out the *A thankful Memory*. If we want to be faithful to our identity in the Church we need to move into the direction of a deeper knowledge, bringing into our life and into our pastoral ministry, our vocation to renew the Church.

We, Claretian Sisters, are present in 20 countries. Because of our actual worldwide membership, we can experience the existence of some aspects that are common to the different churches, and also the peculiar characteristics of each one of them. But everywhere all these churches have to be confronted with the gospel values.

B. Meeting dynamic:

1. Start with a brief prayer that will help us to free ourselves in order to analyze evangelically how do we live the reality this ecclesial aspect of our charisma.
2. Before starting the meeting, read and shared briefly the **Introduction** of this booklet.
3. Share the work that each sister has done guided by the questions to reflect.

C. Questions for the reflection:

- **ECCLESIOLOGY**
 - Which do you say are the essential elements of the Church?
 - How it is concretized, according to your opinion, our living the ecclesial dimension of the charisma? Name concrete attitudes or actions.
- **REALITY**

It will help our reflection to ask ourselves about the "analysis of reality", seen as challenges presented to the Church according to the Continental Synods and the document *Novo Millennio Ineunte*.

Aspects such as:

The breaking of the unity of Christians . . . The intolerance, even the violence in the name of serving the truth . . . the religious indifference and the loss of the sense of transcendence . . . the violation of human rights . . . the theories and experiences of postmodernity . . . the promotion of women . . . the thirst for freedom and autonomy of the peoples. . . corporativism . . . war, political, religious, ethnic, commercial terrorism . . . old and new forms of poverty . . . the destruction of our planet . . . the emancipation of politics and science . . . the death by hunger of millions of human beings . . . the lies and corruption in internal and external policies, as well as in the mass media . . . world awareness on peace . . . technocracy . . . injustices of world organizations such as the OMC (the World Commerce Organization), FMI (International Monetary Fund), BM (World Bank), migrations, racism, xenophobia, the search for "religion" . . . solidarity conscience . . . acknowledgment of the dignity of the person . . . cultural promotion, and the list could continue on.

- In what measure is the Church's mission to evangelize contaminated by all these characteristics? How are they a part of her day by day living? How we live these challenges?
- How do we assume in our personal, community and pastoral life these values? (women's promotion, solidarity, work and commitment for justice and peace, liberation, critical formation, . . .)
- How and in what measure are we contaminated with anti-gospel criteria and values? (lack of faith, desincarnated spiritualism, desire to possess, search of self image, secularist culture, discouragement and lack of faith, lack of truthfulness in our life and in our actions, lack of respect for the differences, obsessive worry for our own present and future well-being, indifference and justification of our comfort positions at the sight of others suffering . . .)
- Name the signs of renewal that you see are present in the Church.

- **PLAN FOR THE RENEWAL OF THE CHURCH**

- Do I know this Writing of Mother Antonia? What is it in this Writing that calls my attention? Is it actual? How do I live it personally and in community?
- Which are the wrong doings of the Church today? Make a list with everything the sisters come up with.
 - Wrong doings at a universal level
 - Wrong doings at a local level
 - What wrong doings do I bring myself to the church?
- Do we, as Claretian Sisters, have to experience the burden of the Church? How?
- How do I perceive in my own life these wrong doings of the Church? How do they affect my apostolic action?
- Do you believe that it is necessary a renewal of the church today? Describe which areas the Church needs to renew.
- What do we do, as Claretian Sisters, to renew the church?
 - In our attitudes, life, ministry
 - Does our life bring up the Holy Law, the poverty as foundation and the community as a living communion?
 - Does our pastoral involvement in the local churches bring about renewal, or just we are part of the establishment?

V. PRAYERFUL PROPOSAL

We recommend the prayerful encounter to be a penitential celebration acknowledging our lack of presence in the renewal of the church.

Introductory Comment:

It helps to prepare an initial comment to help the community to position itself in a prayerful mood.

Symbols:

In continuity with the celebration done in the "Thanksgiving Memory" we propose to use the symbol of light in a negative form.

- Formulate some of the things that we have been seeing, in our previous encounters, as a lack and deficiency in our bringing about renewal to the church.

- Begin the celebration with lighted candles in the hands of each sister while we sing: *Os lo anunciamos*
- As we read the things that we have seen as our deficiencies in our commitment to bring about renewal into the church, we will extinguish the candles, thus the darkness we have brought would be made visible.
- Reflection on how can we be "light" or "darkness" for the church and the world.

Biblical texts:

The following texts or others may be used.

If your righteousness does not surpass that of the scribes and Pharisees, you will never get into the kingdom of heaven (Mt 5:20).

Do not resist the evildoers (Mt 5:3)

Love your enemies (Mt 5:43)

Do not parade your uprightness in public to attract attention (Mt 6:1)

Do not store up treasures . . . (Mt 6:19)

The powerful lord over others . . . Do not be like them (Lk 22:25-26)

Ecclesial texts:

The Church in our times is in the midst of a serious human crisis that will bring acute mutations. A new order is in the making, and the church has before her large missions, as in the most tragic periods of history. What is being demanded today to the church is that she imbue in the veins of humanity the imperishable virtue, vital, and divine of the gospel. (John XXIII, December 25, 1961).

Charismatic texts:

Plan for the Renewal of the Church. Our Lord is not asking for anything new to his church. He is asking all to live up to their commitment. The keeping of his Holy Law . . . (12) To conform their lives and customs with those of the Holy Apostles; they will be able to do so by taking as their own the words of the Holy Gospel (6).

After each one of the selected readings keep a prolonged silence.

Prayer sharing

Prayers asking to be light in today's church and in the world

Candles may be lighted again, and exit the place of prayer with them.

Finish the prayer with the Our Father.

Tercera etapa

“ILUMINATION”

is not therefore a matter of inventing a new “program” the program already exists it is the same as ever it has its center in Christ himself who is to be known, loved, imitated, to live with him transform history until its fulfillment.(NMI 29).

When we get all the concepts used by mother Antonia and to situate in the teachings of today is important to have present all the differences contents and the historical back round even we have made ourselves with the word: “RENEWAL” aware that in this way it initiated in various boundaries of life and ecclesiastic structures especially in some difficulty verified from outside.

1 Suggestion

For this year the illumination foresees three moment of meeting for each one is necessary to prepare before hand with a reading and a reflection in personal level.

- 1 first meeting about the points for the renewal
- 2 second meeting to compare the principle lines of the plan of the renewal with documents of the magisterium.
- 3 third meeting the prayer.

OBJECTIVE

-To know better and to internalize all the points of the renewal of mother foundres
Read them in the light of the actual doctrine of the church.

To share about the different concepts of the church that we have in our mentalities and in the way to realize our mission. (Our activities, task, collaboration in the local church, relation with other vocation in the church and society).

- enlighten prophetically in our todays in the church.

-POINTS OF THE RENEWAL:

Before the meeting to prepare all the contents that we propose

1 **an Introduction about the general content and the original points of renewal.** We see the reading of the “commentary introduction” in the **writings** page 289-307. Or also in **La position** page 240 -247.

Can be prepared by one sister in the community and to present it to the others in outline.

2 Datas to be considered.

It be useful if some will prepare this data and present it

Dates - **1842 initial** visions that the Lord showed to her the situation of the church bestows the mission of the new order and show the plan of the order in relation with “to remedy the illness of the church”

She writes all the rules, gather all the inspiration about this new order (understanding the two branches feminine and masculine).

-**1852- 1855**—mystical experiences related the evils and the renewal of the church.

-**12th November – 8th December 1855 Redacted** all the inspiration how the Lord wants the general renewal in all His church.

The words refers to the renewal we can see in all the points – general reformation of/ in the church, general renewal of the church and restoration.

This expressions are used like a synonym, they signify that we can we summarized with the same words of the foundress to go back *to the origins of the apostolic life* (in the time of the apostles), and to renew again *the fervor or the zeal of the first Christian* all the points for the renewal are explanation of his process.

0 apocalyptic language: judgment is very near (2), the time is coming to those who excuse themselves will be punished (8); the justice of God is irritated. (45), the final judgment is coming (79), the just judge (81c), (and others).

They are expressions that not only according to the spirituality of a certain time and in one dramatic vision of the presence of the church in the midst of a confusion world, the presence that is not always faithful to the gospel rather the urgency that she feels before this demand of the Lord.

Ecclesiology in the plan of renewal.

Fundamentally the expression used by mother Antonia corresponds to the effective ecclesiology in the time that has this characteristic

- **Hierarchy.** present a church that brings Christ to all the baptized by the visible mediation of the hierarchy
- **Pyramid.** Point out the organization of the structure in vertical form with subordinate level.
- **Reductive.** In which the religious life is situated in the area of sacred forming two part Religious-non religious that separate in two groups of reality of all the baptize (sacred and profound) as to say that all the religious are situated in more deep of all ordained ministers than all other Christians. Echoes of this concepts remain even in Vat 11.

Even prevail the vision of the people of God in journey for the kingdom

They appear however other images of the church like intuition coming as an experience of the prayer

- Espouse church **invited to fidelity from the love of God that she manifested jealously because she does not receive the response of love from the part that she calls to love. The call are primarily for those who have dedicated themselves “in His service” understandable prelates and the religious.**
- Apostolic church **Not much in the sense of the apostolic succession rather more in the sense of reference to the first century of the life of the church. Like the time of the great evangelization preaching with**

the gospel in the hand more than with the mouth. Therefore the mission of the church is her willingness to renew comes from her identity.

3. Keys of reading the Plan of Renewal of Mother Foundress

They can be useful as guidelines for the community sharing.

3.1 To become aware the situation of the Church in the time of Foundress. The political situation in relation with the state and the internal situation. About them in: Alvarez, History of the Congregation... Volume I, Page.39; of the same author: Ma Antonia Paris One woman of the century XIX, Page.4-8.

It fits the question if this situation of the Spanish local Church corresponds with the situation of the Universal Church, considering that the Plan of Renewal is GENERAL. We should distinguish Two things; the experience and the Knowledge of the situation of the Church in Spain and Cuba which the Mother could have to have by natural way and the mystical Knowledge she has through the inspiration of the Lord. This second type of Knowledge doesn't limit only to the Spanish reality. Therefore it opens her to all the Church bringing her towards identification with the body of Christ in Prayer of intercession and suffering.

3.2 To identify the destination of the calling to renewal and at the same time principal time agents of the renewal.

The Pope (Cf n: 3-5.9.10.80). Bishops, Prelates and Judges (Cf.n: 11.12.15.19.20.23-26.31.33.37.39.44.63.64....) The religious (Cf.n: 7.37.38.45.47.49.69.73.76.81a)

3.3 The means Propose for such renewal:

The Word- Proclaimed, listened, welcomed with faith and actualized; the message of Jesus is always alive and nobody have excuse to live it, in opposition to a pure devotional Christianity, without heart of Faith.

(Cf.with: 6.13.20.33.38.39.41.52.54.61.65.81f)

The Option fro the poverty, from the identification with Christ, like opposition to the greed, ambition and search of the prestige.

(Cf.with: 45.47.48.49.50)

The Communion-like sign and Evangelical testimonial strength. The collaboration between the Bishops; the bishop has to live with the close collaborators: the sharing of goods in the churches; concern for the poor (the interest belong to the poor); public renunciation to the superfluous lived with aims to the solidarity.

(Cf.with: 15.16.17.18.22.23.29)

The mystical experience of foundress brings her to a special living of **prayer of prophetic** intercession and of abandon herself to the Lord. This is a gift of God that also shades the means, which she proposes with our life in trusting, and generous prayer there is no way of renewal. This aspect is reflected much more in his Diary. Cf .for example the n. 35.36.42.45.46. (To share The Page.235 of the Writings)

4. Renewal of the Church according to Fr. Claret.

The evangelical and missionary vocation of our Founder acquires characteristics more ecclesial from the pastoral ministry as Archbishop in Cuba. Since this experience and with all probability thanks to the communication with Mother Paris, Fr. Claret has written his **plan to conserve the beauty of the Church**...the writing have been published together with other works in pastoral writings (Madrid BAC577). This text has points from and even Mother Foundress collected in her plan the Inspirations and intuitions, Father Founder make already an application of her vision with a doctrinal frame, which he converts, in concrete project *that for his personal use and for the regime of his Diocese he wrote and had it always to his sight.*

Nevertheless we all have his autobiography where in a synthesis we find the 'put in Practice' of his desires constantly animated by the familiar contact and contemplation with the word of God and Eucharist.

We propose the reading of the following points: **Aut.538-572.**

5. To share in community

To share the reading of sources:

- +What new aspects have you discovered in these points?
- +What relation do you find between the word of God and the renewal?
- +What relation do you find between the public testimony of poverty and the renewal?
- + What are the elements unite both founders in theory and in practice?
- +What suggestions, proposals by the founders do not depend on the times, as much they are practicable today?
- + Which of these points reflected continue to motivate you today?

2 CONFRONTATION WITH SOME DOCUMENTS OF THE CHURCH

1 Readings

In the community some sisters can prepare taking parts of documents before hand and distribute among the sisters. Do not forget to assign the time for sharing and putting in common the readings.

Commentary of **Lumen Gentium.**

The church appear in the first place like a **Mystery**. The Holy Spirit is her fountain of life and converts her in sacrament of the unity of the human kind. The word of God presents her like flock, like vine, like temple, like

Spouse of Christ and like mother. But it is the image of the **Body of Christ** that she developed more. The church is one body for the unity of all the faithful in Jesus Christ, her head. This body is one of that which all receive mutually all nourish it or weaken.

Apart from this mystery of the church, object of faith and love, Lumen Gentium speaks of the church like **people of God**, who walks towards heaven. All humanity is called to form part of this people. Inside of this people of God the pastors are constituted through the sacrament of order for the service of the brothers and sisters. The apostles have in the bishops their successors who are constituted in the way of college with Peter as head for which they preach the gospel to all human kind, for they can sanctify and govern the people of God. Their first collaborators are the presbyters and according to their state, other ministries.

Later LG reflects about the laity, all the baptized with their diverse gifts and charismas. All are called to the sanctity in the church, all receive the dimensions of prophetic, priestly and kingly from Christ and they participate in the evangelic mission. Their apostolate is participation of the salvific mission of the same church, even though some can be called to collaborate specially with the hierarchy.

So many of the laity like the ordained ministers some are called in the church to the religious life. They are not one state of intermediate but who belong to the life of sanctity of the church, and not to their hierarchical structure. They consecrate their life to the good of all the church through the imitation of the life of Jesus. They do of their life one "memoria Iesu" in poverty, chastity and obedience, with public vows in front of the people of God for the good of the same church.

At the end of the dogmatic constitution about the church, **Mary appears like the Mother of Jesus** – God made man- and like the **Mother of the church** for which she intercedes and in which she begets new children. Besides she also appears like image, icon, sign to which should spread the same church. Like her should be the church and each one of the believers cooperating to the regeneration of all the human beings.

Paul VI: *Ecclesiuam Suam*.

ES 13- 23 - Meaning and sense of renewal.

We remain surprised by the actuality of this message and at the same time by its similarity with the program sketched by Mother Paris.

Paul VI define the renewal like a process of "beautify and to rejuvenate the face of the Holy church...to instill the new spiritual vigor in the mystical body of Christ..."(ES 16)

The way which he propose to this end are: first of all the obedience to Christ for all: one attitude of listening and acceptance of his word. (Cf. ES 20). In the second place the Pope invites to educate (to pastors and faithful) in spirit of poverty, replacing the Pauline phrase: Have among yourselves the same attitude that is also yours in Christ Jesus(Phi:2:5) (Cf. ES 21). In the third place, like principle of the construction of the communion and the service to all: the charity. (Cf. ES 22).

In the same document the Pope pay attention o the illusory renewals in which we may fall.

- a. conformism with the "worldly criteria's".
- b. to disregard the historical heritage became Tradition. (with capital- not small traditions).

- c. to choose only the charismatic way with out having in account that behind the renewal of persons has to go the renewal of the structure.

Documents of John Paul II:

- i. *Charistifideles Laici*
- ii. 19-20- the ecclesial communion and the diversity of vocations.
- iii. *Nove Millennio Ineunte*
- iv. 39-40 centrality of the Word.
- v. 43-46 spirituality of communion, like pedagogic principle and platform of collaboration.
- vi. *Church of Eucharist.*
- vii. 4- 35 ecclesial communion and the Eucharist.
- viii. *Starting afresh from Christ*
- ix. 28- 32 about the spirituality of communion and common mission.

2. Comparative study:

after the reading of these documents of magisterium of the church (above all **NMI** and **ES**) to do one comparison with the elements more project to the points of the reform and principles of the restoration of Father Claret.

Questions that can help:

What was the image of the church, Mother Foundress dreamed? How does she present to us the post council doctrine?

What light do we encounter in this documents for the renewed living of the poverty of the church?

What contents illumine and motivate more the common mission with other vocations in the people of God? What knowledge do we have, to insert ourselves better in the church?

What aspect of the ecclesial and charismatic doctrine we have worked more and which we should continue to deepen.

COMMUNITARIAN CELEBRATION

Explanation:

Before the celebration the sisters will try to prepare the necessary elements and the distribution of the texts.

Elements:

- Background music for the reading
- A suitable song for listening (about 'the availability to listen' or invocation of the Holy Spirit)
- Some signs which can make references to the present/actual situation of the local church.

The celebration has two parts which follow the dynamism of the dialogue. They are:

-The first part, remarkableness of listening

-The second part, the response.

In the first part two sisters read the texts in two voices. The first voice corresponds with the apocalypses (A). The second voice transmits some points from the General Plan of Renewal (B). Another sister can read the commentaries. Besides the prepared introduction, it will be good to explain to the sisters this dynamism of the celebration.

Introduction:

Through the readings we have deepened about the meaning and the range of the renewal of the church. The celebration which we are going to have is an opportunity to listen more the WORD. Let us be enlightened in his light which as a lamp shows the way and brightens our steps. Yet when we feel to read something or to sing, let us do it in an attitude of listening. Try to be silent in all our being.

Song: (better if listened) – which will help to get ready the listening or invocation of the spirit.

During the song the sisters present some symbols / signs (previously explained) which can help to have more present the situation of the church which we are living in.

Brief moment of silence.

Commentary:

In the first part of the Book of Apocalypses the inspired author has placed some seven letters to the different Christian communities which were existing during that era. We do not know till what point they correspond with the geographical and real situation they were living. We take as if they were one whole message which reveals the virtues, values, the sin of the entire community of the church and the great love of the lord, which was abundantly given to her the church. So that she may remain faithful to the mission to which she was founded. Let us listen to some parts. These are words for each and every one of us.

A- The Lord says to his church:

I know your behaviour, you maintain firmly I the suffering and you reject the bad, but you have lost your first love and the works of the beginnings.

The lord calls to his love.

Those who have ears listen to what the Holy Spirit says to the church.

(After every invocation let us have a moment of silence)

B- I saw in God our lord the great gentleness of which he waits for the conversion of these his preferred children... This God! This father of mercies! This very meek heart that is now open and eagerly awaiting and desiring the conversion of all sinners. (Cf. PR 81)

(One brief antiphon may be sung: for example “*about listening the word of God*” or better expressing something like “*lamp of my steps...*” or another)

A- Lord The Lord says to his church:

I know your poverty and your troubles. Do not be afraid, do not allow discouragement to conquer you, your fidelity shall be alive till death.

The lord calls to hope.

Those who have ears listen to what the Holy Spirit says to the church.

B- Oh my lord and my God! How great is your goodness! How infinite your mercy! Send a ray of your divine light and illuminate the whole earth, especially enlighten all of the churches prelates. (Cf. PR 32) + (antiphon)

A- The Lord says to his church.
I know your desires. You have remained faithful but there are some who have mixed the worship of the living God with other adorations. Forgetting that they can't serve two lords.

The lord calls to true faith.

Those who have ears listen to what the Holy Spirit says to the church.

B- Our lord does not ask anything new in these times to lift up his church, but he does ask with great insistence and almost impatiently, the renewal of life following the Gospel. (Cf. PR 69) + (antiphon)

A- Lord The Lord says to his church:

I know your conduct, your service in love, faith and patience, but your faith is not pure because you also follow other gods. Be faithful to the gift you have received, to all which you have received freely.

The lord calls for fidelity.

Those who have ears listen to what the Holy Spirit says to the church.

B- The rule which these should observe is the book of the holy Gospels, divine law; given by the eternal word of the divine mouth of our adored redeemer... and which will never be erased until it reaches its perfect fulfilment for all eternity. (Cf. PR 65) + (antiphon)

A- The Lord says to his church.

Be vigilant, make alive all that are dying. That you may be helped by those who live a transparent life. The victor will be dressed with my robe.

The lord calls for life.

Those who have ears listen to what the Holy Spirit says to the church.

B- The world is lost. Because of great men, placed in the midst of the light, do not see. They do not know the truth, and because of that the world is full of darkness. My second Apostles ought to be a living copy of the first, both in name as in deeds. (Cf. PR 59) + (antiphon)

A- The Lord says to his church.

I know your conduct. You are weak but have kept my word. Others will come to test your fidelity. Be firm. The victor will be a strong support in my church.

The lord calls to listen his word.

Those who have ears listen to what the Holy Spirit says to the church.

B- No one excuse himself because of the impossibility and corruption of customs or the times, because God our lord has all times present and has not given us more than one holy Gospel. (Cf. PR 8) + (antiphon)

A- The Lord says to his church.

I know your conduct, where you are neither cold nor hot. Don't tell that you are rich because only as a poor you are worthy of compassion. Repent and renew your favour. Open your door for me; I want to dine with you.

The lord calls to his love.

Those who have ears listen to what the Holy Spirit says to the church.

B- In these notes you will find the means God our lord wants to employ to renew the primitive fervour of the first Christians renewing in his holy church the observance of the divine precepts through his second apostles. (Cf. PR 81) + (antiphon)

Commentary:

After the word has been listened, we make as response, the intercession prayers for the most urgent needs of the church above all of the local church. In r the analysis of reality, we have gathered. Different various necessities which we see in our surroundings. Now is the moment to present them to the lord echoing the distinct calls which we have perceived in the first part of the celebration.

(The invocations of intercessions are ways of suggestion. I each place these necessities and implications will be seen mostly in accordance with the reality)

1. The lord calls to his love

-May your church grow in the unity which it founded in charity. We present you all the communities who suffer division and we present you also all the Christians to which the ecumenical efforts may be achieved.

2. The lord calls for hope.

-This grace may grow in your church, more over where she's situated in the midst of conflicts and discouragements.

3. The lord calls for true faith.

-Let us entrust the work of education in the faith and commitment which derives from it. Also we entrust those who search truth and justice.

4. The lord calls for fidelity.

-Let us entrust all the consecrated and all the Christians who have engaged in the extension of the kingdom. Our collaborators and persons who participate in our charism.

5. The lord calls for life.

-Let us intercede for the families, may they be protectors of life. May they respect the integrity of the creation, the rights of the minority and may they procure an ample right of access to the basic goods of the earth.

6. The lord calls to listen to the word.

-Let us intercede for the ministers of the word. For the claretian family...

7. The lord calls to his love

-Let us intercede for the whole church for which the Eucharist, sacrament of the presence of Christ, sacrament of the communion and the service be a constant source and impulse of conversion for all who participate in the church.

You may add other petitions...

Reflection:

...I imagine the Father, the Son and the Holy Spirit, who contemplate the humanity and his land with mercy and with hope, encouraging makes a life more dignified, more **just**, more full. They do not extinguish nor ... which be sign of life and...

I do not imagine the Three, concentrated in looking contemplatively only his church as his city, chosen – fondled. I see them much better, pushing it for which all the heritage of grace, of truth, of

forgiveness and mercy which have given weight to her weakness, giving all back Generously as one strength in goodness of this humanity who all wait with moan.

(Anonymous)

Final song:

“Soñamos con la Iglesia” or “Una nueva Orden”

Final prayer:

Enlighten oh Lord! The whole church, her prelates, animators, ministers, men and women. With your infinite grace help us to do all according to your likeness for we can absolutely do nothing without your assistance. May we be living copies of Jesus Christ and the face of your church more resembling the beautiful face of her Lord and Saviour. Amen.

Fourth Stage

“Proposals for future and Action lines”

At the beginning of this new century, our steps must quicken as we travel the highways of the world. Many are the paths on which each one of us and each of our Churches must travel, but there is no distance between those who are united in the same communion...(NMI 58)

What awaits us therefore is an exciting work of pastoral revitalization-a work involving all of us. (NMI29)

I. SUGGESTIONS

- A. The sisters might have a synthesis of the reflections of the previous stages and might be read before the meeting.
- B. To begin the meeting with **a recalling of the three previous stages** to see the unity and to collect the elements that help us to make the options.
- C. During the way of the year we chose some decisions it is now when in the light of all our work **we should define, concretize, priorities them.**
- D. It can be convenient to do the prayer in two moments, one in the beginning that it help us to situate and another in the end like **thanksgiving action** and willingness to be ferment of the renewal in the Church.
- E. The **Decisions** taken in this stage they should be sent to the Curia of the Major Organism, for that to make it synthesis of the work of the communities and sent to the General Government.

II.OBJECTIVES

- 1.To discern and to opt starting from reflections that we reached in the previous stages.
- 2.To search in them “**Future proposal**” about the theme of “ **The weight of the renewal of my Church**”
3. To concretize “**Action lines**” about the “**Future proposals**” that they might make feasible and concretes, which they should help us to revitalize our claretian identity and motivate us to be true agents of the renewal in the Church.

III PRAYER PROPOSAL

It can be this or another which the contains bring more deep into the theme if this year.

This prayer proposal has two moments:

- . To prepare the sough to make bread.
 - . To reflect on and pray
-

Note:

(To have prepared before hand: Bible, one container with flour to mix, yeast, water, salt, oil or butter and one container to put the bread)

“THE KINGDOM OF HEAVENS IS SIMILAR TO THE YEAST...”

INTRODUCTION

Along the year we have been reflecting on the theme **The weight of the renewal of my Church**. Our work in this fourth stage consists giving **Future Proposals and action lines** tok reach as truthful agents of the renewal of the Church. In decisive moments, like Jesus let us gather together to pray, to be directed by the Spirit in this search.

< Listen to a song: A song about the Church

< Biblical Text: Mt. 13-33

Echoing the Word: A moment of silence to interiorize what is being read.

> TO INTERIORIZE:

- . Observe the ingredients which have been prepared on the table: flour, yeast...
- . Invitation of Jesus to be like the yeast.

> TO ACHIEVE :

Initially ask one sister who has certain ability to prepare the bread

- she invites all to observe carefully, each one of the gestures, movements, which carryout in preparing and the ingredients which will be using.
- The sister takes the flour while another reads.

1st reading:

As the bread is one though it made up of many grains of wheat, and all those inside are can't see then, in the same way their diversity disappears in the virtue and fusion in the same way we all are united reciprocally among us and with Jesus Christ.

2nd reading: Lk.13:20-21

again he said, “to what shall I compare the kingdom of God? It is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch of dough was leavened”.

The Sister makes a hollow in the flour and put yeast, little bit of oil or butter then put salt in the lukewarm water and wet it bringing the flour from the sides with slow movements, mixing until it make a compact

bough; when it is ready will be divided in small bread according to the number of participants. These small breads will be kept in a container with flour, then cover with a piece of cloth and leave to be fermented. (while she makes bread, can play background music)

>SHARING:

- They can share spontaneously the message which this action gives and the symbols represent.

Questions:

- How to be the yeast of life? How to be inserted in the reality of our humanness?
- Does my availability for the service of the Church in the society, collaborate in the establishment of the Kingdom?

Final song to express our commitment.

(Notice: When the bread being fermented bring them to bake, later **can be eaten in a festive way at the supper.**)

IV FUTURE PROPOSALS AND ACTION LINES

This is a important moment of discernment.

To bear in mind:

- Our **“Historical Journey”** has traveled through the **“Grateful memories.”**
- **Our actual reality**, personal, communitarian, congregational.
- The world in which we live have reflected in the **“Reading of the reality in the light of God”**
- And in the light of the texts offered in the **“Enlightenment”**

Now let us choose the following:

A) FUTURE PROPOSALS

Elaborate concrete Proposals which bring us to:

- . renew in us our proper identity.
- . live profoundly “the vocation of the Church”
- . enter into the hour of new expression of charity (cfr.NM50) to renew the Church.

These future proposals can't be achieved, ignoring the “provocations” which God does for us in the human history, but we have to ask ourselves through the signs of the times in which He talks to us.

These proposals should be in search of how to respond personally, as a community and congregationally to these or other aspects or situations in:

- . spiritual – communitarian
- . Apostolic – missionary
- . Formative – vocation

B) ACTION LINES

Elaborate “Action Lines which guarantee and compromise

NOT yet finished.....?

V Final Prayer

Introduction

Our hands constitute future hope when we don't renounce to our identity of consecrated to God

>Psalm : One sister may read the Psalm.

Psalm from love to the Church

I love Your Church, Lord Jesus, present today in the history;
This Church, universal Sacrament of salvation among men;
This Church Yours and our, poor and sinful, pure and holy.

I love Your Church, Lord, profound mystery of God and of man,
This Church has placed her store in the midst of our earth ware

I love Your Church, Lord, marvelous project of the Father,
With the power of Your Spirit.

I love this Church, Lord, the place where the Father loves and calls;
The place where You heals and saves, where your spirit liberates and

I love Your Church, Lord, new people of God in way;
This Church, called all the peoples; house opened to all the nations.

I love Your Church, Lord, Your Body where You are the Head and Guide;
Your Body with the brothers and sisters who live one and same faith in You.

I love Your Church, Lord, family of the children of God;
This Church common roof where all have refuge;
This Church, hearth lighted where the man feels brotherhood.

I love your Church, Lord Community of believers on the earth;
This Church where all united in one Baptism;
This Church, in which everyone in the unique Word;
This Church, announced the saviour to all men.

I love Your Church, servant of the poor and needy;
This poor Church, witness of your death and resurrection

I love Your Church, Lord, as the respond of your love to man.
I love Your Church, Lord, ferment in the history of your kingdom.
I love Your Church, Lord, salt and light of the world, of the nations.

Can make an echo prayer.

Final Song:

(If the bread is ready, can be eaten at the end of the meeting at the supper or in another moment.)

FINAL IMPORTANT NOTE

With this fourth stage, let us conclude the reflection of the theme of the year 2004: "The weight of the renewal of my Church"

- Send to the Provincial Government the most meaningful reflection which elaborated by the community.
- the Organism will send the "Future Proposals" and "Action Lines" to the general Government before 17th of January 2005.

ROME, 7th October 200.