

FROM LENT TO EASTER

THE LENT, THE EASTER PATH

Every year the spring returns and brings Easter. Easter is the arrival of the Risen Christ to renovate the Christian community's resurrection.

The Lent-Easter is like a great sacrament announcing God's arrival as forgiveness and renovation. It is a time to die to our sins and rise as God's children and brothers and sisters to all humanity.

The Passion and Easter liturgy always ties the glorious and grievous parts. The Jesus Christ passion mystery is a way to joy and abundance a new life coming from death.

The Easter, as the seed for a tree, is the centre of the Three Days, the Holy Week, the Lent, and later on, the liturgy year. All celebrations come from Easter. All statements and theological reflections source from Easter. This is because Christ is our Easter.

THE EASTER: MEMORY, MISTERY AND PROPHECY

The Easter is an original event with such a powerful energy that is not an end in itself. Rather, it extends to a higher reality. The Hebrew Passover reaches its highest point in the Christ Rise and the Church Easter, which is the source and beginning of the glorious and eternal Passover.

We can identify four crucial moments in the Easter historic perspective:

1. **The Hebrew Passover.** The Passover of the Lord through Egypt and the Israelites cross through the Red Sea on their way to the Promised Land.

2. **The Christ Passover.** All humanity passes from this world to the Lord.

3. **The Christian Easter.** Passing through Baptism from sin to grace. The Passover in each Eucharistic celebration becomes a new-man resurrection and an old-man death.

4. **The Eternal Passover.** In Paradise where God will be "all in all" (1 Cor 15,28)

Thus, for us the Easter is:

a) **Memory.** Our Lord Jesus died and rose.

b) **Mystery.** The death and rise is current and actual and involves each and every community. In the Christ Passover we go over death to live, from sin to grace, from the old humanity to the new humanity.

c) **Prophecy.** In the Easter celebration we make the eternal life current and anticipate our glory and salvation.

THE MISTERY OF A LIGHTED NIGHT

Passover is crossing from death to life. It is the light celebration.

Passover is crossing from dark to light. It is the new humanity celebration.

The Lord Passover is now the Church Easter. Both are an indivisible unity. **We resurrect from Christ raise.**

In Easter everything is new. The assembly that unites and cements all communities is new since the Easter celebration excludes all peculiarities. The time is new. Not a simple day-night series, but an eternal light acting to redeem us. New are the vigilant waiting, the presentiment of a mysterious presence, the final return of the Risen. New is Christ, the Passover light, the new humanity and the sun with no sunset. New is the fire, sign of the Holy Ghost who renews our hearts. New is the water which restores our lives in Christ. New is the holy chrism which consecrates the saints in Christ.

The hallelujah inserts us in the new-land-new-joy. And the bread and wine anticipate our eternal life wedding party.

The Easter time celebrates **the new way to be in Christ, mysteriously present in the Church.** Our encounter with the living Christ is now a sacramental encounter. The Gospel, the Sacraments, and the Eucharist, are signs of the living Christ new presence. This is the most important presence in Church. **Christ lives in the Community.**

THE CHURCH TIME AS NEW HUMANITY

The rise of Christ means the coming of the divine life to humanity. Through the Baptism we Christians participate on His rise. This new life is like fresh air to the new community.

The Church extends the Christ's glorified humanity. The Church life is the glorious Christ new life. The Church time anticipates the paradise life. We are the new world, the new humanity, because we own the novelty of the new heaven. This is such a strong novelty



that the first communities "enjoyed favor with all the people" (Acts 2, 47)

The Church is the total novelty and lives in newness of life (Romans 6, 4) because God made **everything new** (Is 43, 19)

(RE-VI-BE, "La Pascua, fundamento de la vida cristiana". Francisco Martinez Garcia)

Summary by Angelines Abos y Jose María Capape

HUMBERTO RAMIRES LOPEZ A LIFE WITH A TRACE



On April 20, 2001 in Granada, Antioquia, Colombia died as martyrs Jose Joaquin Ramirez, Humberto de Jesus Duque, Gustavo Duque, Ivan Dario Aristizabal, Jose Humberto Ramirez, Jose Efrain Giraldo and Vicente Giraldo.

Humberto Ramirez Lopez, Lay Claretian of the Granada group, and six other people were cruelly murdered on April 20, 2001 by one of the armed groups acting in that region. Humberto was survived by his wife, an active member of the Cursillo movement.

We recall the testimony of this brother who coordinated the Granada Lay Claretian Group from 1987 through 1990 and was active until his death. Following are some fragments from people who knew him and still remember him.

"My friend spilled his blood. In memory of Humberto Ramirez Lopez

You did not go to Heaven. You lived there already. In the El Vergel plough you fertilized the land and seed it with kindness, loyalty, humility, honesty and good sense.

Your wonderful life became a spiritual source for us who shared your mission.

Wherever you walked you left a testimony and attitude trace.

Those seeds germinated into good fruits in the Lay Claretians, Cursillos, and the Granada Pastoral Committee.

During our last celebration of the Lord Rise we saw Humberto crying... Why do you cry? Because the Lord things move me... he said to his wife, Consuelo.

The following Sunday, at the same time, Humberto enjoyed the fullness of Passover in his lovely encounter with our Father God. His words and exemplary attitude were of full life and faith coherence. He left us a source of fresh water to drink.

We are sad because he suffered, but we find comfort in knowing how he lived and that his is with the Lord.

May God spill his forgiveness so we go on with our lives with memories of our good friend and brother in Christ.

José Manuel Ramírez, Lay Claretian"

"Remembering Humbertico, as we called him, is like going back to kingdom of children because we all felt like children with him. He was a source of happiness.

It is two years now since the violence tide rooted out Humbertico from us. When remembering Humbertico his community feels orphan because he was like a father always instilling spirituality. Granada suffered from three terrorist attacks. On November 3 and December 6, 2000 and April 20, 2001. The latter was the worst blood orgy and the El Vergel path witnessed a terrible and barbaric act.

We, who shared ideas with Humbertico, consider him as one of the happiest persons. From him we learned a living Gospel. Humbertico's life was a copy of Christ in these ill-fated days in Granada.

José Roberto Giraldo Salazar."

To a friend

An example to all humanity

Your happy smile projected happiness. Every morning you woke up with the sun and asked God to help you to give what people missed: Love, happiness and positive thinking.

What did you think harvesting the fruits, our good Humberto, to feed the people? But now you are suddenly gone leaving happiness everywhere. Your testimony is there for everybody to see.

How many people did you convert? Walking through different roads when they saw your smile and willing to service they imitated you. Now when you are gone these people want to be with you to scream at the violent ones that the wind is now carrying better things.

No more violence! My good friend Humberto... even if you are gone, you will never be dead... Santi."

THE LAY CLARETIAN MISSION TODAY

(Comment N° 1)

On this magazine we wish to contribute to reflect the Lay Claretians VI General Assembly final document titled "The Lay Claretians Mission Today" as published in our No. 85 magazine.

To achieve this reflection we plan to deeply analyze the whole document on the magazine following issues. However, we do not intend to substitute the reflection that all communities and groups need to conduct from their own geographic, cultural, social, ecclesial, and personal and community reality.

The final document contains two main issues:

I. Major Challenges from the Current Reality: Social, Ecclesial, and Movement.

II. Our Response to Challenges:

1. Attitudes.

2. Actions.

The whole document's sections are closely related. This makes very difficult to approach each one of them in a separate manner. There is a close relation between the Current Reality Challenges (I) and Actions to Respond (II,2). The responding attitudes (II,1) are actually a response to challenges. However, since attitudes respond to our feelings we may also consider them as criteria to guide our actions and our standpoints to judge reality. This is the reason why we start this reflection analyzing the attitudes.

OUR RESPONSE TO CHALLENGES

1 Attitudes

The Lay Claretians should consider all attitudes influencing the document both from a personal standpoint and from the communitarian standpoint. These attitudes refer to coherence with the Gospel, commitment with the Kingdom of God, prophesize in the Jesus style, being inspired by Mary Mother of God, observe the time signs, and being open to dialogue.

By being limited creatures we feel these attitudes as very remote and inaccessible. We need, however, to analyze them from the whole document context. The main topic is how we, the Lay Claretians, must respond to reality. Our attitudes relate to our lifestyle and response to our vocation.

We talk about our response to our vocation as Lay Claretians and our contribution to the God's salvation plan. God, who knows us, calls us, supports us, and produces the means for us to follow Him. Our lovely response to His lovely call should involve our action to follow Him. The focus is on our attitude. We need to do our best and then wait for God to do His part.

1.1 Coherence with the Gospel (VI General Assembly Final Document, No. 21)

Personally and communitarian make the Gospel our way of life and action to live according to our beliefs and proclaims.

The Gospel tells Jesus' words and actions. The Acts and the Letters tell how the first Christian communities experienced faith. If we choose to follow Jesus we need to know Him and try harder to follow His path.

The Gospel understanding cannot be literal. We need to discover the texts' meaning to discover their current meaning. To do this we need to rest on exegesis and hermeneutic. Bible scholars and theology experts provide tools to help us on understanding the Gospel both from the Old and New Testaments. We cannot properly understand the New Testament if we do not understand the Old Testament. The Claretian Missionaries produced some materials to help us in our Gospel understanding. Among the best known are "Word and Mission" and the "Bible Diary".

Announcing the Gospel is an important part of the Claretian mission. To do this we must know the Gospel and live accordingly. Testimony is crucial especially among the laity since we "live in the world". In a massed, selfish society ignoring and rejecting and taking advantage of the lesser are the distinction points. These attitudes lead to distrust and urge to own more things and the desire to have more power and dominate other people. To respond to this environment we, the Lay Claretians, must provide in our family and groups and communities, room for freedom, trust, love, service, and solidarity to others.

Nowadays, experience overrules theory. This enhances testimony and life-coherence importance. In a world with raising secular values we the Christian are responsible to pass on our experience of God to our families, friends and colleagues.

1.2 Committed with the Kingdom of God (VI General Assembly Final Document, No. 22)

To live the Kingdom of God and its values with passion (experience of God like a Father, and experience His love, solidarity, justice, peace, fraternity, service). Commit ourselves to the Kingdom of God growing.

Prior General Assemblies final documents raised this issue. This is why we need to recall the Kingdom of God (a.k.a. the Kingdom) meaning for us Christian:

"This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the Gospel." (Mark. 1,15). This call from Jesus, immediately after His baptism, sets the tone to His preaching. As a result of His ministry we receive the Good News and approach the Kingdom of God. Jesus also refers to and explains the Kingdom of God in Mathew 4, 17 and Luke 4, 16-21.

In a time when the kingdoms were the universal government system it was natural for Israel to refer to their

God as "king". For them God was the only King. All other kings were His subordinates. During their exile in Babylon after experiencing the king of Israel failure Isaiah preached that God would finally reveal Himself as the King.

The people of Israel believed that God would send His messiah to set up His Kingdom. Thus, the people expected two main functions from the God-King:

- Assure His people freedom. According to this the Messiah would be a political leader to destroy the people enemies. Jesus never appeared to be a political leader.

- The King must establish justice among the people. In the first place he is the King of the poor, oppressed, voiceless. Isaiah preaches this Good News: "God is King! Happy are the poor, the ill, the lowly, because their disgrace is over!" (cf. Isaiah 61,1). Jesus proclaims this Good News (Luke 4, 16-21) with His Word and his actions.

Jesus preaches for new relationships in the Kingdom. God is Father. All men and women are His children. Thus, we all are brothers and sisters. Jesus proposes love and service as the basement for all the Kingdom relationships. This opposes to all kingdoms where the power and subordination are the rule between the king and the people. And competition is the rule among the vassals.

"Jesus introduced a Kingdom of fraternity, freedom, justice and life. Our commitment to this Kingdom means we are against hate, slavery, injustice and death. The Gospel is a sacrament; hence, it means what it says. Thus, our proclaiming the Gospel is truthful only if we act what it says and make it happen in our lives." (Ruiz de la Peña, J.L. Creación, Gracia y Salvación, p. 131)

Our call as Christians is to proclaim the Kingdom and live according to its values. This means fraternity, service and lovely relationships. To procure justice for poor and lowly, provide a voice for voiceless, accept the value of small things, and to be the yeast to ferment reality.

When describing the Lay Claretians vocation our source book states: "...The Lord has called us to be evangelizers, to proclaim and spread the Kingdom of God among people

by means of the word in all its forms, especially by our testimony and transforming action in the world, thus bringing the Good News to all human environments and transforming humanity from within. (Lay Claretians Source Book, No. 5)

As stated by the VI General Assembly final document we need to open space to the Kingdom of God in our lives and all our relationships, i.e., relatives, neighbors, colleagues, children's school, friends, parishioners, volunteers, union, political parties...

1.3 Faithful to our Identity (VI General Assembly Final Document, No. 23)

To reflect and carefully study our identity to be able to reason what we are, what we do and to evolve on our sense of belonging to the Lay Claretians Movement. To overcome clericalism and seek genuine expressions of Lay Claretians Charisma and mission; to accomplish this we must commit ourselves to a continuous formation process.

The Holy Ghost makes us capable to respond to our Lay Claretians vocation and sends us to a special service

within the Church. We know that training is important to any job. Besides, keeping current with new theories is a must. This is the same when coming to our vocation. We need formation to be capable to respond.

To better know our identity we should, as individuals and communities, read and analyze Fr. Antonio Vidales, cmf, Comments to the Lay Claretians Source Book "The Lay Claretians, a Contrast Community". Fr. Vidales himself introduced this book during the VI General Assembly. This book is a good study material. Each chapter presents a set of questions to guide the analysis and to support contents understanding. If we set our goal to read and comment this material before the next General Assembly we still have three years to do so.

1.4 Openness to the Holy Spirit (VI General Assembly Final Document, No. 24)

Let the Holy Ghost to instill in our lives the spirit of availability, service, communitarian sense, happiness, hope, enthusiasm, compassion to the lowly, commitment to the mission, and live according to our spiritual sources with a lay and missionary method.

a)The Gospel, faithfully read, to respond to reality challenges from a liberation option.

b)The sacraments, especially the Eucharist, as encounter with the Risen Lord and commitment to those crucified by the world.

c)Pray and contemplation as methods to listen to God, who sends us to our mission.

d)Experience of God by encountering the brothers and sisters, especially the lowly ones.

For us, spirituality means openness to the Holy Ghost action and our response to God who sends us, meaning our vocation and mission. Also it is our pledge to achieve God's project. However, this is not "our" pledge but the Holy Ghost's who acts through supporting our decisions and efforts. The Holy Ghost is the light and motor of our capability and drives us to achieve God's project.

The VI General Assembly Final Document explains the "Lay Claretians Mission Today" and states that spirituality is highly related to the mission. Even more, without either the Holy Ghost's action or experience of God in our lives we cannot respond to God's will.

This Holy Ghost presence will make us burn up on our ways and spread our experience of God.

One fact on spirituality is that nobody conveys what he or she does not have. And this fact reveals itself in our lifestyle, our decision making process, our discernment process...

The third part of the Comments to the Lay Claretians Source Book devotes to the spirituality issue and helps us to better deal with this part of our life. Our being lays requires our living the sources from our spirituality in a lay way. This means our spirituality roots in temporary sources: day to day life, professional relationships, politics, and economy. On the other hand the Claretian charisma leads us to be missionaries. Hence, we always need to keep the mission in mind.



"The Word of God is the first source of all Christian spirituality. It gives rise to a personal relationship with the living God and with his saving and sanctifying will." (John Paul II Vita Consecrata, 94). The Lay Claretians Sourcebook stated this same thought with almost the same words when asserting that "...Our spiritual life is nourished, expressed and developed by the Word of God,...). When we welcome the Word of God to translate it into practice we become Jesus' disciples and members of His family: He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it." (Luke 8, 21). The Word is the "primary source" not only because it is important, but as the first spirituality step that raises faith among us to experience the love of God and to follow Jesus, the essence of our spirituality.

The sacraments are a privileged place of encounter with God in the risen Lord, and they are therefore irreplaceable sources of our spirituality. Our encounter with Jesus and the Father in each and every sacrament transforms us, through the action of the Holy Ghost, into other Christ. This also enables us to represent Jesus' life and history. The Holy Ghost acts and makes possible Jesus' presence in today's world. Without the Holy Ghost sacraments would be rites with no meaning. However, because of the Holy Ghost's action the sacraments are strong love and faith experiences, and transforming and redeeming encounters with Christ.

The prayer is purely a gift from God and drives our response as donating ourselves to Him. Otherwise, we would be speaking in a different language without any dialogue. Considering it a gift is crucial to any prayer, including petition prayer. If we seek for ourselves instead of seeking for God we intend to solve our problems and to respond to our need. This is not prayer, but manipulation. We do not donate to God, but we want Him to provide and give us what we need.

Encounter with God through our brothers and sisters. There was an old spirituality concept which found God only in the chapel. Now, without underrate the old concept, we encounter God in reality, the brothers and sisters, the poor and lowly. This means in the people with all their economic, social, political, cultural and religious realities. We experience the presence of God through those realities. Loving the other is how we follow Jesus and pursue his acts of love, service and freedom.

Milagros Vicente Lasheras

What the Church Documents Say About the Lays

Who are the Christian Lays?

Together with Priests and Religious they are the People of God.

"The term "laity" is here understood to mean all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church. That is, the faithful who by Baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world". (Documents of Vatican II, Lumen Gentium, 31).

And without them there would be no church

"The church has not been really founded, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there is a laity worthy of the name working along with the hierarchy. For the Gospel cannot be deeply grounded in the abilities, life and work of any people without the active presence of laymen. Therefore, even at the very founding of a Church, great attention is to be paid to establishing a mature, Christian laity." (Documents of Vatican II, Ad Gentes, 21).

"The lay faithful have an essential and irreplaceable role in this announcement and in this testimony: through them the Church of Christ is made present in the various sectors of the world, as a sign and source of hope and of love." (Christifideles Laici, 7) (John Paul II, Ecclesia in Europa, 41).

GROUPS AND COMMUNITIES LIFE

Hirakata and Imaichi Annual Joint Meeting

On February 11 (the National Holiday of "Foundation") at the Hirakata Church 20 members of the Hirakata Group and 5 members of the Imaichi group met with Fr. Jordi Guitar.

The program consisted of the Mass, the joint regular meeting (75th of Hirakata and 51st of Imaichi) and luncheon of home-made foods.

The regular meeting started praying for the 51 Barbastro martyrs. Imaichi group reported: 14 members meet on Saturday night every two months to share the Words and exchange information on each member's activities. Hirakata group reported on monthly regular meetings and start of contributing "Lifetime Activities of St. Antonio Maria Claret" to the church monthly publication "Guadalupe" for as long as two years, among other activities. The luncheon was accompanied with wines of Chile, France and Italy.

The joint meeting was closed with singing "Fisherman of men" and St. Antonio Maria Claret's apostolic prayer.

(Tomoaki Naganawa)



NEWS FROM THE MOVEMENT

Fr. Pedro Rodriguez, cmf passed over

Fr. Pedro Rodriguez passed over on March 17, 2004. Fr. Rodriguez was a Claretian missionary, advisor of the Holy Cross Lay Claretians Group and attended the IV Lay Claretians General Assembly in Campinas (Brazil). Following is the release from the Archdiocese of Chicago, submitted by the Holy Cross Lay Claretians Group:

"In 1950, following his founder, Antonio Maria Claret, steps Fr. Pedro started his religious life. His commitments were to seek the Glory of God, his own sanctification, and salvation for everybody. Following this thrust, salvation for everybody, Fr. Rodriguez came to the United States of America.

He studied theology, graduating from the Catholic University of America, and was ordained a priest in Chicago in 1957 starting to proclaim that Christ's Love urges us all to evangelize.

In 1957 Fr. Rodriguez was appointed to teach the Latin, Spanish, Music and History classes in the St. Jude Seminary and St. Mary High School in Mokenca, Illinois. His hard work there contributed to form the future priests.

In 1961 Fr. Pedro was appointed to the historic parish of St. Francis of Assisi, one of the first parishes that sheltered thousands of immigrants, mainly Mexicans. Fr. Pedro pioneered in establishing a home-like community where all immigrants praised the Lord following their own traditions and cultural values. As per his own confession this parish shaped Fr. Pedro by teaching him, through the lowly people, to be a better priest. While working in this parish Fr. Pedro started his Spanish radio program. Thanks to the technology and radio magic Fr. Pedro touched many hearts. Until now, through this weekly radio program, Fr. Pedro reaches many homes and many people listen consolation words to their spiritual needs.

In 1978 Fr. Pedro arrived in the Holy Cross-Immaculate Heart of Mary Parish. The Claretian Missionaries appointed him as Pastor in 1987. Fr. Pedro was a hard worker to respond to the community needs. It is impossible to tell what one man did in favor of all people in the Holy Cross-Immaculate Heart community.

In August, 1999 Fr. Pedro was transferred to the St. Paul Parish in Pilsen to pursue his hard work. He died on March 17, 2004.

This compact biography intends to commend and show admiration for a great man's mission accomplished. A man committed to the Gospel and his reality and who introduced God as the image of Love.

Fr. Pedro followed his own creed:

I believe in God, who always takes side with the poor, the lowly, and the degraded. A God who does not want

to perform a miracle to wipe off the evil from the world, because He respects our freedom and responsibility to create a better world, which in turn, is crucial for ourselves...

I believe in God who waits and does not punish our sins, because he has no time limits. And He chooses to make available the time for us to convert and live.

This is my God! This is the God who is Love! Our God!

May this God drive us to create the community to transform ourselves".

IX REGIONAL ASSEMBLY ARGENTINA-URUGUAY

On December 12 through 14, 2003 the Argentina and Uruguay Lay Claretians met on their IX Regional Assembly.

During the whole regional Assembly we enjoyed a fraternal, communion, and participatory climate. As recalled by some of the old time attendants to assemblies, this climate did not happen before. It was very gratifying in all aspects.

Our brothers and sisters from Cordoba prepared some special candy. The love and enthusiasm they devoted to the candy preparation showed how deeply committed they were to the assembly. During a class they taught to cook the candies and prepared a total of 900 pieces to share with all other attendants.

Also we found that the praying moments were very important to enhance the Regional Assembly fraternal and communion climate.

Following are the new Regional Council members:

Regional Coordinator: Mirta Sanrame de Torre

Formation Commission: Mónica Córdoba

Economic Affairs Commission: Adolfo Cañada

Religious Advisor: P. Antonio Santillán CMF



Attendants to the IX Regional Assembly

MIREYA WENT TO LIVE WITH OUR LORD

The Caribbean Regional Council reports:

"On Holy Thursday our beloved Mireya went to live with our Lord. Also Mari Jimenez's mother passed over on the same day. Mari Jimenez is a Puerto Plata member of the Lay Claretians.

Please join us in our praying for their resurrection and hoping their souls would enjoy the Kingdom of God and the Risen Jesus presence. Amen."

During several years Mireya Lopez coordinated the Puerto Plata (Dominican Republic) Lay Claretians group and represented the Lay Claretians Movement at the III Claretian Family Reunion in December, 1992. Mireya also attended the IV and V Lay Claretians General Assemblies.

CLARETIAN FAMILY

West Colombia Provincial Chapter

On January 26 to 31 2004 in Medellín (Colombia) the XI Provincial Chapter and the XIV West Colombia Assembly met simultaneously.

Fr. Rosendo Urrabazo, cmf chaired this Chapter/Assembly attended by 51 priests, 4 brothers, 1 novice, 1 candidate and 6 lays (among them the Coordinator of the Regional Council of Lay Claretians).

Following is a part of the Chapter minutes which shows the support process between the Province and cooperating Laity:

"The Laity, more than pure decoration"

There was a special time frame allotted during the closing meeting for the attending lays to present their conclusions. They presented results from the work done,

related to current understanding and punctual actions on the Province shared mission between laics and religious. Also, they presented testimonials of their experience in the Claretian mission front where they are "more than pure decoration". One of them said "...we participate fully in the planning process and we are taken into account according to our skills and personal values".

The group speaker "took" the assembly for a while and asked three priests to express their expectations and experiences in working with laity in the Claretian life, especially during the assembly.

Gonzalo de la Torre said "the laics strengthen our spirituality by demanding answers to several issues".

Agustin Monroy believes that opening our community to the laics "is a reciprocity act because they allow us to participate of their lives and meetings. Also, they help us to see some issues from a different perspective and at the same time allow us to grow as a family".

The Chapter Chairman, Fr. Rosendo used three words to define the meaning of those laics working with in the province "presence, living together and dialogue which is increasing within the Congregation and reminds us that priests and religious are not the Church centre, but servants of God's people. Also, the laics convey new perspectives

which complement ours, which in turn allows us to make better decisions".

Finally the attending laics showed their appreciation for the opportunity to participate in such a significant event to better know the Province people and work, and for being warmly and lovingly welcome.



Attendants to the Provincial Chapter

A Sta María de Pentecostés

Became incarnate
in the Cross
the whole mysterious Love that frees us.
Between the corn and the olive,
the whole humanity became brothers and sisters
Turning into one Eucharistic.

Our world is hope-green,
despise the deadly shadows
And all hands are
-full colored-
your Son's hands
Stricken by sin and poorness,
demanding and offering the Gospel.

You are the missionary Church icon,
And congeal in your heart a living flame,
Your bare feet urge the Word,
The Promise, always bright,
envelops you as a loyal shield
Urged by Mission and Martyrdom

Between the Cross and the Glory
You always cross the way
of your Son and all the sons and daughters.
On your way to the Kingdom,

You always are the Mother
Of the Christ who is born and grows
up throughout the tense human history
The Word's Mother and disciple
Listening and service Mother



Do not stop, Mother!
Push the twelve to walk, and us all the seventy,
Because we are overwhelmed,
by the strong driving wind of God!

Open our eyes and ears
and take out from us our fears and indolence,
Give us a flesh and chirm heart and invest
us with joy and daring
Send us to the Wind that brings you
Make us your Son witnesses,

Easter deacons and servants,
Make us ecumenical brothers
and sister to all humanity.

Pedro Casaldáliga cmf

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