

Dear families,  
recognize the voice of the Lord,  
amidst the many voices,  
he asks for daily attendance of the Word.

For Mary Magdalene,  
to feel loved and still believe,  
Easter morning was enough  
feeling reached by a simple question,  
full of care, as only the Master  
was capable of doing.

We too, like you,  
in this Lent,  
we want to let ourselves be met  
from every day and ordinary love,  
the only one capable of training the gaze  
to recognize the Lord in the Crucifix,  
on the Cross, the love that dies  
because man can really live.

Good walk!  
+Francesco

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Just as the Bishop writes on the previous page, Lent wishes to be, for each one, a **training time for the recognition of the Risen One in daily life**, in order to be able to arrive at Easter with a gaze and a heart ready to believe with ever greater strength.

**Mary of Magdala** becomes our travel **companion and teacher of discipleship**, together with all those who, week by week, we will meet in the Gospels proposed by the liturgy: Peter, James and John, but also the Samaritan woman, the man born blind, Lazarus and his sisters. Not least, we will be able to identify with the crowds or apostles in the last hours of Jesus' life and lastly, in those who stand under the cross or run to the sepulcher on Easter morning. Being sent to announce the Resurrection to the brothers asks for the following, **the daily attendance of the Word**, the desire to anchor one's life to the Lord. Only the experience of love bears witness to faith and joy.

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We will be provoked on the way by **comments from a parish priest** of our Diocese who intertwine the Word of God with our lives as contemporary men and with **responsive prayers**, meditated and offered by two lay collaborators of the diocesan pastoral offices.

Even art becomes an accompaniment: even for Lent, we have chosen to continue drawing on the **diocesan artistic heritage**, turning our research to **medieval frescoes**. Leafing through the pages, you will find the **artistic-spiritual comments written by a diocesan priest**, a great enthusiast and connoisseur of art.

The time of Lent then retains its breath of commitment in prayer, fasting as well as in supporting **projects related to our diocesan missions in Bolivia, Ivory Coast and Cuba** (presented on the following pages). Attention will be paid to the custody of Creation and to our conversion towards an integral ecology that allows us to hear *both the cry of the earth and the cry of the poor (LS 49)*.

## DIOCESAN MISSIONARY PROJECTS



The Amazon area of the Diocese of Santa Cruz is a sadly known place for the intensive cultivation of coca plants. The mirage of easy earnings pushes many men and young people to move to those unhealthy areas to work for large landowners. They often bring the family with them, uprooting their children from their relationship context.

The missionaries, both for the disastrous consequences of the cultivation of coca and for the fragmentation of the family, are working to promote paths of human and Christian promotion. The goal is twofold: together with the new families, to promote coffee and cocoa crops as alternatives to coca and to promote a network that favors

a normal school path for children, teenagers, adolescents and young people.



Water is a very precious asset: useful and indispensable for living. Many villages in Africa, including the Ivory Coast, are constantly confronted with the lack of running water in homes, distribution systems, aqueducts. In some villages there is a well, but it is not deep enough to draw water. And so people try to struggle: when it is there, it collects rainwater or goes miles on foot to the city. This leads to emptying villages and confusing urbanization in the city.

The missionaries, worried about the negative implications, ask for help to build wells deep enough to reach pure water in the villages of Bangua and Agninikro.



Tourism is one of the main sources of subsistence on the island. Many Cubans work there, aware that the area has a lot to offer. It is fundamental, however, to preserve the beautiful

beaches from the garbage that cruise ships drop into the sea and which the waves bring to shore. The young people of Baracoa, Jamal, Cabacu, Imias and San Antonio, coordinated by the missionaries, have decided to help in this ecological enterprise and to promote responsible tourism. The help required is to equip young people with the necessary equipment: gloves, bags, pliers, brooms ..., recognizing in the service, an opportunity to meet even those who usually do not participate in parish activities. Parallel, training and aggregative activities will be organized.

**The envelope, received with the booklet, is a sign of the bond that unites all men and becomes a container for the offers to be assigned for the projects described above.**

**Deliver it to the parish on the occasion of Holy Thursday celebrations.**

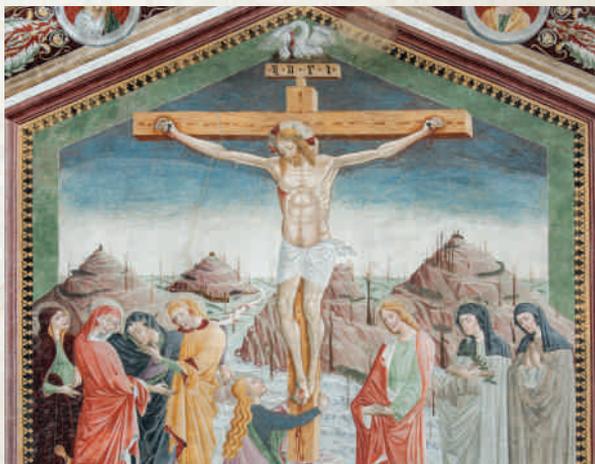




At the beginning of Lent the image of the Crucifixion is placed before us: the cross is what we are called to contemplate. At her feet, Mary Magdalene - the disciple to whom the pastoral letter of our Bishop refers - embraces the wood: she shows an intense love for him who has been shown forgiveness, salvation, prospect of new life for her. His love is a cry, his embrace a sign of fidelity: those who love cannot accept that pain and injustice fall on the one they love and cannot even go away from him. Then we see on our right, the beloved disciple who seems to meditate on what is in front of him. Jesus had chosen the way of the cross to glorify the name of God (cf. Jn 12,27-28): to love is to try to understand the meaning of what the other does for me. Above

the cross, as if there had a nest, a pelican feeds its young: it is a sign of the gift of self that Jesus is making. The death of Jesus is the regal, maternal and paternal gesture of the One who gives his life for the love of men. To the left of the beholder is Mary, the mother: she passes out, almost dies, as her Jesus is dying. She is supported by the other Mary who have never left her. Fainting is a sign of his participation and sharing in the story: those who love become similar to the beloved. Love as a cry and closeness; as an intimate understanding; as a transformation in the beloved: here are the stages of a possible Lenten journey that this fresco gives us.

*Pittore lombardo del XV secolo,  
CROCIFISSIONE  
Martinego, ex-convento di Santa Chiara*

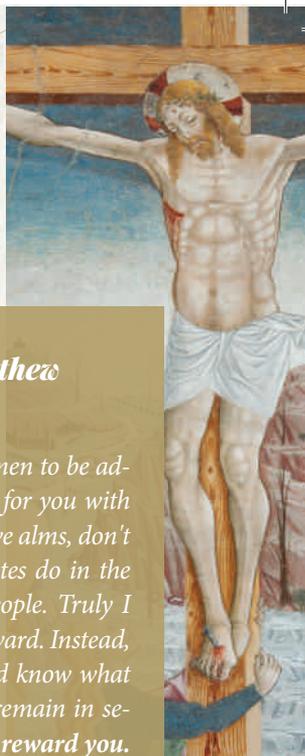


ASH WEDNESDAY  
26 FEBRUARY 2020

### *Sign of the Cross*

#### *From the Gospel according to Matthew* (6, 1-6.16-18)

*Be careful not to practice your justice before men to be admired by them, otherwise there is no reward for you with your Father who is in heaven. So when you give alms, don't blow the trumpet in front of you, as hypocrites do in the synagogues and squares, to be praised by people. Truly I say to you: they have already received their reward. Instead, while you give alms, do not let your left hand know what your right hand is doing, so that your alms remain in secret; and **your Father**, who sees in secret, will **reward you**. And when you pray, don't be like the hypocrites who, in the synagogues and in the corners of the squares, love to pray standing upright, to be seen by people. Truly I say to you: they have already received their reward. Instead, when you pray, enter your room, close the door and pray to **your Father**, who is in secret; and your Father, who sees in secret, will **reward you**. And when you fast, do not become melancholy like hypocrites, who take on a defeated air to show others that they are fasting. Truly I say to you: they have already received their reward. Instead, when you fast, perfume your head and wash your face, so that people do not see that you are fasting, but only your Father, who is in secret; and **your Father**, who sees in secret, will **reward you**.*





## *The voice of the Parish Priest*

At the beginning of Lent we are invited to give alms, to pray and to fast. These works concern our relationship with others (almsgiving), with God (prayer) and with ourselves (fasting). Alms: concrete help, but not only material, offered to others. Prayer: listening to God and talking with him. Fasting: management and governance of our appetites. But how and why you give alms, pray and fast is decisive; Jesus urges us not to be like the hypocrites who act to be admired by people. It is not that good works should be done in secret, as if they were something to be ashamed of. Today, if you pray in community or if you fast, more than being admired you risk being made fun of. However, good works must be done discreetly, not in front of the cameras, but in front of the eyes of the Father who sees in secret.



## *Prayer*

Because we can feel you close,  
**Accompany us, at the beginning  
of this journey, Lord.**

Because we can listen to you  
more,  
**Accompany us, at the beginning  
of this journey, Lord.**

Because we can open ourselves  
more generously to our brothers,  
**Accompany us, at the beginning  
of this journey, Lord.**



## *Commitment of the week*

Live your days with commitment, aware that every gesture, look, word, silence and prayer participate in the mystery of creation. Start this Lent in the family, with a shared and calm dinner so that the first commitment is love.

THURSDAY AFTER THE ASHES  
27 FEBRUARY

*Sign of the Cross*

*From the Gospel according to Luke (9, 23)*

*Then, he said to everyone: "If anyone wants to come after me, deny himself, take up his cross every day and follow me."*

Denying oneself does not mean canceling oneself, but saying no to selfishness that does not make us take our daily crosses. Taking our crosses every day is taking on the weight of that effort necessary to truly love, it is taking responsibility for one's commitment at home, at school, at work and in every place where we decide to go or where circumstances ask us to be.

*Prayer*

When the daily effort  
costs us sacrifice,  
**Support our commitment, Lord.**

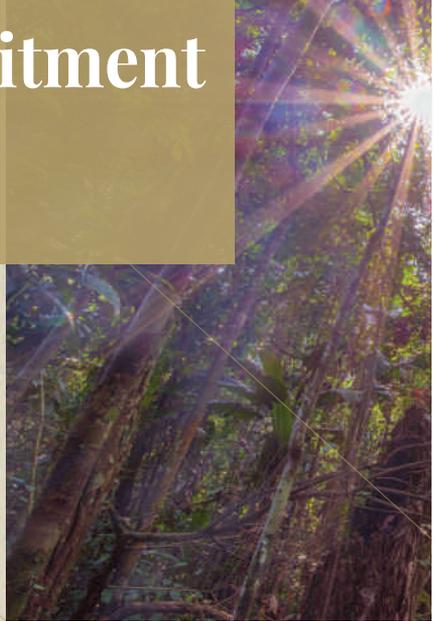
When the crosses weigh  
on our shoulders,  
**Support our commitment, Lord.**

When we are asked to  
take a step back in favor  
of others,  
**Support our commitment, Lord.**

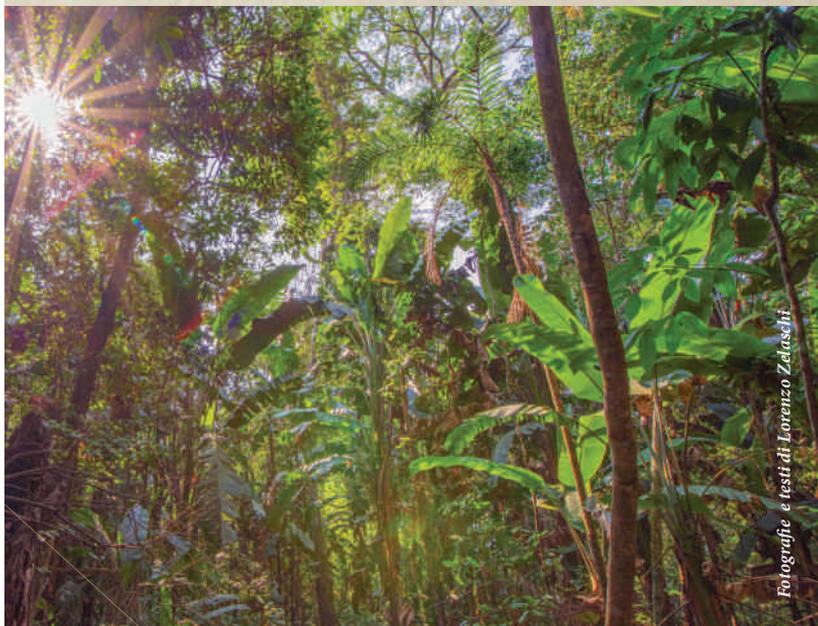
# The commitment of nature

*"Nature is in no hurry, yet everything is realized,"* says a famous phrase by an ancient Chinese philosopher and writer; the commitment that the mother of matter infuses in her works - from the infinitesimal grain of sand to the immeasurable immensity of a galaxy - describes with great clarity the harmony that goes hand in hand with the constant advance and change that has always accompanied the world and the life of all of us, divine fragments

swaying between black and white and the spirals of time. How much effort and dedication are needed to build a forest? How many prayers must fly from half-open lips before



## *A voice from the Amazon*



*Fotografie e testi di Lorenzo Zelaschi*

understanding the designs enclosed in the ceiling set with stars? Perhaps, the only form of commitment that nature knows is love; for it does not waste time worrying about anything,

but acts and creates, constantly in communion with the present, and in profound symbiosis with the Spirit of God who transcends everything, and whoever embraces.

FRIDAY AFTER THE ASHES

28 FEBRUARY

*Sign of the cross*

*From the Gospel according to Matthew (Mt 9, 15)*

*Jesus said [to John's disciples]: "Can the wedding guests be in mourning as long as the bridegroom is with them? But days will come when the bridegroom will be taken away from them, and then they will fast."*

Jesus invites us to rejoice in the closeness of God to man, realized in him: he is the bridegroom and the guests cannot fast. In Lent the Church proposes fasting to make us more capable of watching, of seeing the voice of the groom in our life. Lent is the time of the moving return to God, which awaits us as a husband.

*Prayer*

When we travel roads  
far from you,  
**We want to return to  
you, Lord.**

When we follow false  
teachers,  
**We want to return to  
you, Lord.**

When we let ourselves  
be enchanted by the  
idols of our time,  
**We want to return to  
you, Lord.**

## SATURDAY AFTER THE ASHES

29 FEBRUARY

### *Sign of the cross*

#### *From the Gospel according to Luke (5, 31-32)*

***Jesus said [to the Pharisees and the scribes]: “It is not the healthy who need the doctor, but the sick; I did not come to call the righteous, but sinners to get converted”.***

Jesus met a large number of sick people, people afflicted with various diseases: physical impairments, mental illnesses, chronic or temporary illnesses. He took care of the sick, but also of the wicked, of the afflicted by Evil. But above all he comes to heal us from the worst disease: the presumption of being healthy, of being right. Because there is no sick person worse than those who believe they are healthy.

### *Prayer*

For the times when evil  
dominates us,

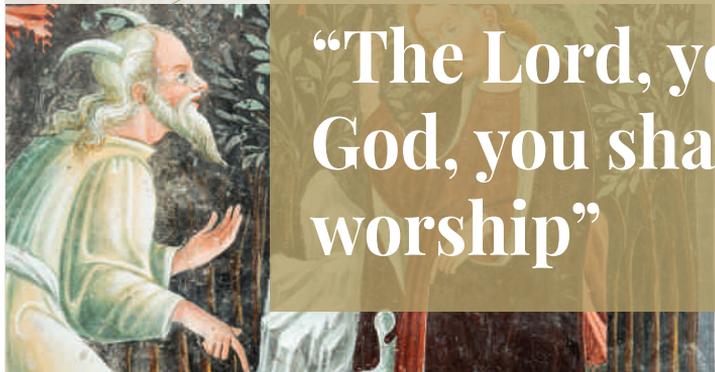
**Give us life, Lord.**

For when we want to do  
good and instead  
do evil,

**Give us life, Lord.**

For the times when we  
struggle to be close to  
those who experience  
disease and loneliness,

**Give us life, Lord.**



## “The Lord, your God, you shall worship”

The scene is essential: in front of Jesus there is one who looks like a man, except for two protrusions on the head that emerge from long white hair. Perhaps his apparent resemblance to a man wants to indicate that he knows how to hide well, to conceal with skill: it is no coincidence that he is the Liar par excellence, the Ambiguous par excellence. The pose is challenging and the face is directed precisely to Jesus. He does not seem to fear him, indeed he seems to know how to behave and appears convinced of what he is about to propose: an affair to which the young man will not be able to say no. The left hand presses and the right indicates some stones on the ground. We can think that it is the first temptation, that of turning stones into loaves. Jesus responds to the provocation with a humble gesture. There is no presumption in him: he

holds his head down and raises the index finger of his right hand to the sky. The low head speaks to us of his obedience to the Word and to the will of God; that is, to all that comes out of the Father's mouth. His gaze shows firmness. In his obedience to God and his humanity, Jesus finds the strength not to be deceived by Satan. After all, in the two opposing gestures of the devil and of Jesus all the temptations are summarized and the way to the true victory over them is shown: each temptation comes from a limited gaze on reality, a gaze folded down, on oneself; every victory comes from the authentic humility of those who know how to listen to a bigger Word and know how to evaluate things from above.

*Giacomo Busca, detto il Borlone  
TENTAZIONI DI GESU' NEL DESERTO  
Clusone, oratorio dei disciplini*



**SUNDAY**  
**1 MARCH**

*Sign of the cross*

*From the Gospel according to Matthew*  
*(4, 1-11)*

Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was finally hungry. The tempter came up to him and said, "If you are the Son of God, tell these stones to become bread." But he replied: "It is written: Man does not live by bread alone, but by every word that comes from the mouth of God."

Then the devil took him to the holy city, placed him on the highest point of the temple and said to him: "If you are the Son of God, throw yourself down; it is written in fact: He will command his angels about you and they will carry you on the hands so that your foot does not stumble on a stone ". Jesus replied: "It is also written: You will not test the Lord your God." Again the devil took him over a very high mountain and showed him all the kingdoms of the world and their glory and said to him: "All these things I will give you if, you throw yourself at my feet, and adore me". Then Jesus replied: "Go away, Satan! It is written in fact: **The Lord, your God, you shall worship:** and him only you shall worship." Then the devil left him, and behold, angels came to him and served him.





## *The Voice of the Parish Priest*

The Story of the Temptation of Jesus is not an episode of his life, but it is the origin and meaning of his whole existence. In this story the way of making man is indicated. Faced with the temptations of having, of power and of appearing, Jesus always places the Word of God, that is, trust in the way of life as God suggests. It is the Word that indicates the right relationship with things, with others and with

God: you must not take everything for yourself, but feed others; you must not dominate, but serve; you don't have to seduce by placing yourself at the center, but love by valuing the other. Man must therefore accept to die immediately and selfishly, to be born again with the desire for God.

The Lenten discipline of fasting, almsgiving and prayer, which the Church suggests, can be a valuable school of education for our desires.



## *Prayer*

When we are tempted to  
have more and more,  
**Teach us, Lord, to overcome  
our selfishness.**



When we are tempted to be  
admired,  
**Teach us, Lord, to overcome  
our selfishness.**

When we are tempted to  
want to be in the first place,  
**Teach us, Lord, to overcome  
our selfishness.**

## *Commitment of the week*

Look with good eyes at what surrounds you and let yourself be amazed by the creation of God and man.

Every day, he helps creation with concrete gestures that are faithful to the task of caretaker entrusted to man, such as not using the car for short journeys or lowering the heating of the house.

The cure can be told to family and friends.

MONDAY  
2 MARCH

### *Sign of the cross*

***From the Gospel according to Matthew (25, 40)***

***And the king will reply to them: "Truly I tell you: everything you did to one of these younger brothers of mine, you did to me".***

The hungry, the foreigner, the sick, the prisoner ... the man in need of care and closeness, is the little brother with whom Jesus identifies himself. Jesus is the doctor who takes care of the sick, but he is also the patient in need of care. By offering hospitality and closeness to the younger brothers, we not only act like Jesus, but we really meet him.

### *Prayer*

If we are close to those  
who suffer,

**We can meet you, Lord.**

If we take care of those in  
need,

**We can meet you, Lord.**

If we don't ignore our  
brothers,

**We can meet you, Lord.**

TUESDAY

3 MARCH

*Sign of the Cross*

***The Gospel according to Matthew (6, 7)***

***In praying, do not waste words like pagans: they believe they are listened to by the many words they use.***

To pray is not to waste so many words to let God know what he already knows; it is not to speak so much to God to do our will, but to listen to him well so that we can do His will, which is our true good. Jesus teaches us that prayer comes from the awareness of being tenderly loved by God as His children. And love needs few words.

***Prayer***

So as not to multiply  
unnecessary words  
**Let us learn to pray,  
Lord.**

To listen to you and feel  
loved by you,  
**Let us learn to pray,  
Lord.**

To not only present our  
needs,  
**Let us learn to pray,  
Lord.**

*Sign of the cross****The Gospel according to Luke (11, 29)***

***As the crowds gathered, Jesus began to say: "This generation is an evil generation; it seeks a sign, but no sign will be given to it except the sign of Jonah."***

Jesus is the "sign" of God's will for men, but his contemporaries do not know how to welcome him and, therefore, they ask for other signs. Some pagans had recognized the presence of God in the signs of Solomon and Jonah. To his evil and eager generation of signs, only one will be offered: Himself, crucified and risen. And what signs do we seek to believe in Jesus?

*Prayer*

When we are distracted  
and superficial,

**Help us to recognize  
the signs of your faithful  
Love.**

When we shut ourselves  
in our selfishness,

**Help us to recognize  
the signs of your faithful  
Love.**

When we look for you,  
Lord,

**Help us to recognize  
the signs of your faithful  
Love.**

THURSDAY

5 MARCH

*Sign of the cross*

***The Gospel according to Matthew (7, 9)***

***Who among you, to the son who asks him for bread, will give a stone?***

When a child asks for a good thing such as bread or fish, a parent does not respond by giving a bad thing such as a stone or a snake. Normally, a parent gives the best he can for the child. All the more God, good Father, gives us the best thing he has: his Spirit. God responds not by taking away our problems, but by giving us the spiritual resources to face them.

***Prayer***

Because we can face the daily difficulties of life,	Because we live more serene,
<b>Give us your Spirit, Lord.</b>	<b>Give us your Spirit, Lord.</b>

Because we are more faithful,  
**Give us your Spirit, Lord.**

FRIDAY  
6 MARCH

### *Sign of the cross*

***From The Gospel according to Matthew (5, 20)***

***For I say to you, if your righteousness does not exceed that of the scribes and Pharisees, you will not enter the kingdom of heaven.***

We the disciples are asked to practise one new justice, is found not so much on rules to be respected, but on an interior attitude available to mercy and forgiveness of sins. The closeness of the Kingdom of Heaven that Jesus announces requires a radical change in the way we measure "justice" before God.

### *Preghiera*

Not to put the rules before people,

**We want to understand  
Your Mercy.**

Not to judge our brothers and sisters,

**We want to understand  
Your Mercy.**

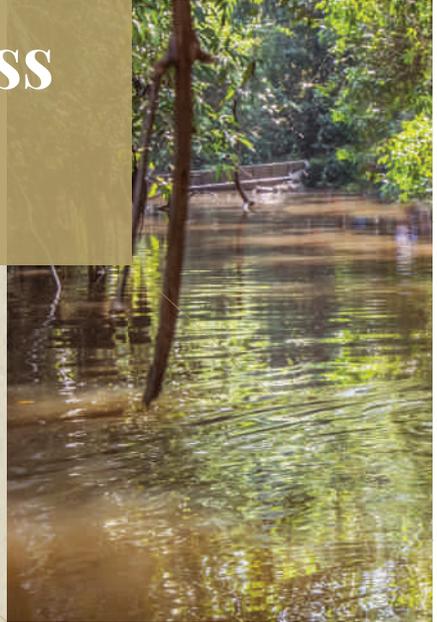
To recognize the good around us,

**We want to understand  
Your Mercy.**

# Faithfulness of water

The water, the blood of the forest, flows with generous fidelity alongside the arteries and capillaries surrounded by the sparkling green of trees and plants. Every drop of the nectar fluid of life, with invigorating dedication embraces everything it encounters, performing the same act that the sun applies to the shoots in spring; and as in an orchestra there are different elements that play in unison, in the Bolivian forest, alongside

with the transparent fluid, other industrious forces move with the tireless deference in which nature is the teacher. Water, sun, wind, plants, animals and insects, as



## *A voice from the Amazon*



*Fotografie e testi di Lorenzo Zelascchi*

a set of portentous perfectly synchronic instruments, pervaded by a collaborative force.

And that's how it happens: following the slight hints of the Creator,

the supreme conductor, with exact fidelity, a sound rich in multiple reflections is generated that pervades the entire universe from the dawn of time.

SATURDAY

7 MARCH

*Sign of the cross*

***From The Gospel according to Matthew (5, 44)***

***But I say to you: love your enemies and pray for those who persecute you.***

The words of Jesus rip the deepest truth of the law of God: love, which is spread by men from God, cannot have narrow boundaries or limits: it is true only when it reaches the enemy, the one who does not want or can't reciprocate it. The love lived by Jesus is radical and requires a heart as big as that of God: it is the love of the Son that communicates that of the Father.

*Prayer*

We struggle to understand it,  
**Your love is too great,  
Lord.**

It amazes us and confuses us,  
**Your love is too great,  
Lord.**

It fascinates us and touches us deeply,  
**Your love is too great,  
Lord.**

66

## *The voice of the synod*

99

*The life of the Amazonian communities not yet conditioned by the influence of Western civilization is reflected in the beliefs and rites on the action of the spirits of the divinity, called in innumerable ways, with and in the territory, with and in relation to nature (LS 16, 91, 117, 138, 240). We recognize that for thousands of years of those communities that have taken care of their land, their water and their forests, and have managed to preserve them until today so that humanity can enjoy the free gifts of God's creation. The new paths of evangelization must be built in dialogue with this fundamental knowledge in which the seeds of the Word manifest.*

*Final document Synod of the special assembly of the Synod of Bishops for the Amazon, n. 14*



“This is my Son,  
listen to him!”

The fresco is deteriorated but the scene is understandable: Jesus wears white robes and rays of light are spreading from his person: he is from God, he is truly the Son, as attested by the voice that will soon echo. While the three apostles are reduced to barely hinted shadows, Moses and Elijah, representatives of the Law and the Prophecy who converse with Jesus are clearly visible. Their hands guide us to the meaning of the conversation: the closest to Jesus seems to make the gesture of arguing, typical way of showing the search for the man who reflects and thinks; the other has his hands folded and with his index finger indicates Jesus. He holds three fingers up with his left hand as if to confirm what is about to be revealed: He is the Son, second person of the Most Holy Trinity. In the passage of the transfiguration nothing is said of the

presence of the Holy Spirit, but the words of the Father are almost the same as in the episode of the baptism in the Jordan. With the right hand Jesus holds the index finger upwards: perhaps it indicates his divine origin? Maybe it reminds us that *one of the Trinity* must suffer? That one is really him. Even his halo, crossed by a cross with arms red as the blood that will be shed, it sends us back to the mystery of pain and glory. Here such glory is anticipated. Moses and Elijah were the protagonists of very high moments of revelation of God: Moses met him at the Burning Bush but, even more significantly, on the mountain, when he could see his back (cf. Ex 3 and 33); Elijah on Horeb when he had the mysterious experience of a silent but no less alive and present God in history (1Ki19). It will be precisely in Jesus who goes to die for love and who will rise from the dead, that those moments of revelation from God will find fulfillment.

Giovanni Marinoni and bottega  
TRANSEFIGURATION  
Pagliaro (Alghua), church of *Corpus Domini*



**SUNDAY**  
**8 MARCH**

*Sign of the cross*

*From The Gospel according to Matthew*  
*(17, 1-9)*

*Six days later, Jesus took Peter, James and John his brother with him and led them aside, on a high mountain. And he was transfigured before them: his face shone like the sun and his clothes became as white as the light. And behold, Moses and Elijah appeared to them, conversing with him. Taking the floor, Peter said to Jesus: "Lord, it's nice to be here! If you want, I will make three huts here; one for you, one for Moses and one for Elijah." He was still talking when a bright cloud covered them with his shadow. And here is a voice from the cloud that said: "**This is my Son, the beloved: in him I have placed my complacency. Listen to him.**" Upon hearing this, the disciples fell on their faces and were greatly afraid. But Jesus approached them, touched them and said: "Stand up and do not be afraid". Looking up, they saw no one except Jesus alone. As they came down from the mountain, Jesus ordered them: "Do not speak to anyone about this vision, before the Son of man has risen from the dead".*





## *The Voice of the Parish Priest*

God the Father has only one Word that fully reveals him: the Son. He tells us to listen to him, because, by listening to him, we become like him, children. The transfiguration is a fundamental experience of the life of Jesus, it is an interior illumination so strong that it "transforms" his own body into sun and light. It is also important for the disciples to have seen him: when he is risen, they will be able to understand that the Risen One is the same Jesus

who was crucified.

The transfiguration of the Son also represents the anticipation of what we shall be. The seed of our divine glory is sown when we truly decide to "listen" to Him, to welcome, keep and put into practice His word.

Jesus, in His humanity, shows divinity: his disciples see His body shining with the Glory of the Son in which the Father is pleased, an anticipated ray of the resurrection



## *Prayer*

When we listen to your word,  
**Give us your grace, Lord.**

When we welcome our brothers,  
**Give us your grace, Lord.**

When we keep your friendship,  
**Give us your grace, Lord.**

When we try to put Your will into  
practice,  
**Give us your grace, Lord.**



## *Commitment of the week*

Listening requires the desire and willingness to put aside one's thoughts and words to make room for another. Offer time and attention to those who share affections and work, passions and efforts with you.

*Sign of the cross*

***The Gospel according to Luke (6, 36-37)***

***Be merciful, just as your Father is merciful. Do not judge and you will not be judged; do not condemn and you will not be condemned; forgive and you will be forgiven.***

Forgive and you will be forgiven: it is not the interested calculation of the advantage that pushes us to give in order to receive in return. Rather, it is the logic of giving what we have received from our Father. God's mercy is immense in offering himself to us, but the measure with which we are willing to receive it, giving it in turn, determines the "quantity" of mercy that the Father is able to pour into us.

*Prayer*

For every time we are given  
mercy,  
**We thank you, Lord.**

For every time we know  
how to show hospitality,  
**We thank you, Lord.**

For every time we welcome  
your forgiveness,  
**We thank you, Lord.**

TUESDAY

10 MARCH

*Sign of the cross*

***From The Gospel according to Matthew (23, 10-11)***

***And do not be called "guides", because only one is your Guide, the Christ. Whoever is great among you will be your servant.***

When one of us claims to be unique to others, even if he pretends to be a father, teacher and guide, he is actually a dictator. Yet Jesus does it! But the radical difference between us and him is that we enslave others to our power, while his power is to serve, in full freedom and in total love. He is the Master who teaches us this, the guide who leads us to this.

***Prayer***

When we want to have  
the first places,

**Show us the way of  
humility, Lord.**

When we don't recog-  
nize you as a servant  
and Lord,

**Show us the way of  
humility, Lord.**

When we think we are  
indispensable,

**Show us the way of  
humility, Lord.**

*Sign of the cross*

***From The Gospel according to Matthew (20, 20-21)***

***Then the mother of the sons of Zebedee approached him with his children and prostrated himself to ask him something. He said to her, "What do you want?" He replied, "Say that these two sons of mine sit one at your right and one at your left in your kingdom."***

Immediately after announcing His passion, Jesus is asked by the mother of two of his disciples who asks for their children a privileged place, a place of power next to Him. What would a mother not do for her children?! But the request is inadmissible: Jesus does not occupy or distribute arm-chairs. His power, as a good Son of the good Father, is to involve them in serving one another.

*Prayer*

Sometimes, Lord, we  
struggle to understand  
your designs,  
**We trust you, Lord.**

We would like everyone  
to believe like us,  
**We trust you, Lord.**

You teach us to serve,  
**We trust you, Lord.**

THURSDAY

12 MARCH

*Sign of the cross*

***From The Gospel according to Luke (16, 19-20)***

***There was a rich man, who wore purple and fine linen clothes, and went to lavish banquets every day. A poor man named Lazarus stood at his door, covered in sores.***

A simple door can separate two opposite conditions: on the one hand a brazen wealth, on the other a terrible misery. If you are in the shoes of the rich, you can close the door, not look at Lazarus, the poor man, and maybe lock the door to increase security. And when you open the door again, you can also get used to climbing over it. But since you meet him, can you pretend not to see him?

***Prayer***

Lord who looks at the  
poor with love,  
**Let us listen to Your  
Word, Lord.**

Lord, show us the way  
of life,  
**Let us listen to Your  
Word, Lord.**

Lord you want salvation  
for every man,  
**Let us listen to Your  
Word, Lord.**

*Sign of the cross*

***From The Gospel according to Matthew (21, 34-35)***

***When the time came to reap the rewards, he sent his servants to the peasants to collect the harvest. But the peasants took the servants and beat one, another killed him, another stoned him.***

God, like a good master, plants his Word in the hearts of men and asks for its fruits. His prophets are not listened to, but made out; he will send his Son and be killed. Making ourselves masters of the life that we must guard and cultivate, but not possess, is temptation that easily takes our hand. What use are we making of the gifts that God continually offers us?

*Prayer*

When we make ourselves masters of life,  
**Have mercy on us,  
Lord.**

When envy obscures our gaze,  
**Have mercy on us,  
Lord.**

When we don't keep and take care of the gifts received,  
**Have mercy on us,  
Lord.**

# Listen to the night of nature

Wherever nature speaks around us, all we have to do is listen; all that exists is singing a song that started with us in the morning of the world. Listen. The air, flowing on the wings of a bird, emits notes that will add to the music created by the particles of water vapor forming the clouds. Listen. Any grain of sand, fragment of star or nebula smoke can tell you the story of the entire Universe, and it might surprise you to know that you were there too when everything that ever exi-

sted occurred. If you want to know and know yourself, listen. Nature would only want to love us, Earth would only want to care for us. Listen. If you had to go into a forest, remember that



## *A voice from the Amazon*



Photografie: *Arvesti di Lorenzo Zelascchi*

every leaf, blade of grass or tuft of moss know your name and know who you are and, quoting an excerpt from the splendid poetry of Max Ehrmann, Desiderata, "... you are a son of the

Universe no less than trees and stars, and you have full right to exist; and convinced or not convinced that you are, there is no doubt that the Universe is evolving properly." Listen...

SATURDAY

14 MARCH

*Sign of the cross*

***From The Gospel according to Luke (15, 31-32)***

***The father replied: "Son, you are always with me and all that is mine is yours; but it was necessary to celebrate and rejoice, because this brother of yours had died and returned to life, was lost and was found again".***

The life of the son is worth more than all the gold in the world for this father who can rejoice because he has found his son. And invites the other child, outraged by so much celebration, to participate in his joy. "Everything that is mine is yours," says the father. This "everything" includes not so much the entire patrimony, but above all the priceless good that are the children.

***Prayer***

In tiring situations,  
**Make us to be joyful  
believers, Lord.**

In everyday life,  
**Make us to be joyful  
believers, Lord.**

In meeting with our  
brothers and sisters  
**Make us to be joyful  
believers, Lord.**

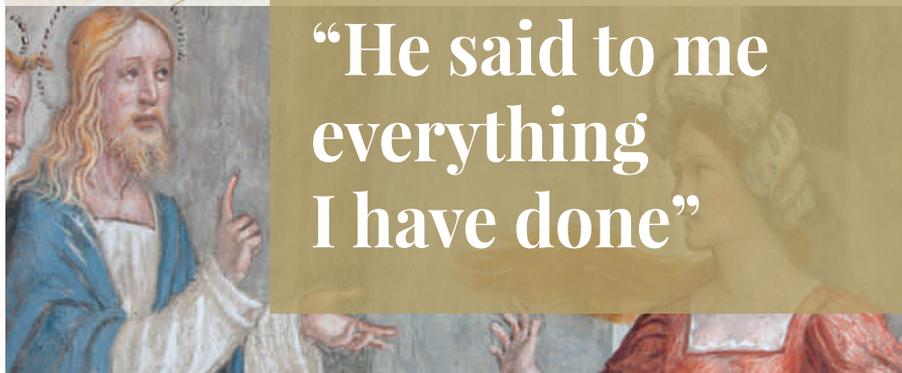
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## *The voice of the synod*

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*The search for abundant life of the Amazonian indigenous people is concretized in what they call "good living", and which is fully realized in the Beatitudes. It is a matter of living in harmony with ourselves, with nature, with human beings and with the supreme being, since there is intercommunication between the whole cosmos, where there are neither excluding nor excluded, and where we can forge a project of full life for all. This understanding of life is characterized by the connection and harmony of the relationships between water, territory and nature, community life and culture, God and the various spiritual forces. For them, "good living" means understanding the centrality of the transcendent relational character of the human being and creation, and implies "doing well".*

*Final document Synod of the special assembly of the  
Synod of Bishops for the Amazon, n. 9*



Above the painting, in its original position, there is a detail that does not appear in the photograph and that makes you smile: on a white strip runs a writing in which Jesus commands his disciples to make a *stroll*. The chapter IV of John, in fact, begins with the note that it was necessary for Jesus to pass through Samaria to go to Judea (cf. Jn 4: 4). In reality we know that it was not really necessary to cross Samaria to go down to the south of the land of Israel. The necessity we are talking about is a type of necessity induced by the breadth of love and God's plan of salvation. No, it is not a walk, the journey of Jesus towards that well of Samaria, to meet that woman. In reality, she becomes the representative of all humanity; of me and of you, of every sinner, of every person who recognizes that he deeply

needs a word that opens it to a new meaning to give to life, of a full experience that removes forever the restlessness from the excessive desire, of a meeting that quenches the deep thirst of the heart. Jesus turns to the woman with great freedom: she looks at him, listens to him and feels deeply interpreted. Once again, the hands of Jesus speak: they say that she is welcomed, rather that He needs her - here is the left hand - and they speak to her of the God to be worshiped in spirit and truth, what it means to do the truth about oneself and finally be free. The woman with her left hand still seems to be holding the rope that brings the amphora to the surface, but the other hand and her gaze denounce a wonder that will induce her to abandon that amphora to bear witness to the Messiah, that Jesus who had not disdained to speak to her gently and firmly, with amiability and sincerity.

*Pittore lombardo del XVI secolo,  
GESU E LA SAMARITANA  
Almenno san Salvatore, chiesa di Santa Maria del Castello*



**SUNDAY**  
**15 MARCH**

*Sign of the cross*

***From The Gospel according to John***

***(4, 5-7.16-19.39-40)***

*Jesus came to a city in Samaria called Sicar, close to the ground that Jacob had given his son Joseph: here there was a well of Jacob. Jesus therefore, fatigued for the journey, sat by the well. It was around noon. A Samaritan woman came to draw water. Jesus says to her: "Give me a drink." [...]*

*Jesus says to the Samaritan woman: "Go and call your husband and come back here". The woman replies: "I have no husband." Jesus says to her: "You said well: I have no husband. In fact, you had five husbands and what you have now is not your husband; in this you have told the truth". The woman replies to him: "Lord, I see that you are a prophet! [...] Many Samaritans of that city believed in him for the word of the woman, who testified: **"He told me everything I did"**. And when the Samaritans came to him, they asked him to stay with them and he stayed there two days.*





## *The voice of the Parish Priest*

When this Samaritan woman asks Jesus where God is to be worshiped, he does not indicate to her a place to find him, but reveals to her what God does to find man. God is more thirsty than how man is thirsty for God.

To meet her, God walked in the sun for several hours and, very hot, he asked her to be able to drink from his bucket and his heart. God is there in front of her in the thirsty Jesus, who speaks to her of their thirst, of her

husbands and of the Father.

This woman came to the well with her failures in love, her thirst for love, her questions. There he found waiting for her a man thirsty for the eternal expectation that God has for every man. And from there it started again, carrying within itself a source of living water that spurts for eternal life; a source ready to quench those who meet it. From the well she left thirsty to quench her thirst.



## *Prayer*

When we are disappointed,  
**Quench our heart, Lord.**

When we are alone,  
**Quench our heart, Lord.**

When we don't feel understood,  
**Quench our heart, Lord.**

When we need forgiveness,  
**Quench our heart, Lord.**



## *Commitment of the week*

Choose to respect nature with concrete gestures, such as not leaving leftovers on the plate, consuming expiring foods first, making the choice of km0, not wasting water, recycling, decreasing plastic consumption ... and much more to restore harmony to our living creation.

MONDAY  
16 MARCH

### *Sign of the cross*

#### ***The Gospel according to Luke (4, 24)***

***Then he added: "Truly I tell you: no prophet is welcomed in his homeland."***

After announcing in the synagogue of Nazareth that Jesus is the salvation promised by God to Israel, Jesus is rejected by his followers who, incredulously, continue to ask for signs. He will share the fate of the prophets Elijah and Elisha, welcomed into a foreign land, but rejected at home. His countrymen not only drive him out of the city but try to get him out, to eliminate him.

### *Prayer*

To hear who speaks in  
your name,  
**Make us welcoming,  
Lord.**

In order not to distance  
anyone who is different  
from us,  
**Make us welcoming,  
Lord.**

In order not to lock our-  
selves in our safety,  
**Make us welcoming,  
Lord.**

TUESDAY

17 MARCH

*Sign of the cross*

***From The Gospel according to Matthew (18, 33)***

***Didn't you also have to have pity on your partner, just as I had pity on you?***

Peter asks Jesus how many times he will have to forgive. Jesus answers "always" and narrates the parable of the master who forgives all his debts and his ruthless servant who is not equally generous with those who are indebted to him. God cannot stand the wickedness of those who receive the amnesty of ten thousand talents and does not condone a hundred denarii, the shameful selfishness of those who, after having had much, do not offer even a little.

***Prayer***

If we don't know how to  
put ourselves in others'  
shoes,  
**Teach us your compas-  
sion, Lord.**

If we only think about  
our interest,  
**Teach us your compas-  
sion, Lord.**

If we want to under-  
stand our brothers,  
**Teach us your compas-  
sion, Lord.**

*Sign of the cross*

***From The Gospel according to Matthew (5, 17)***

***Do not believe that I have come to abolish the Law or the Prophets; I have come not to abolish, but to give full fulfillment.***

God revealed himself to his people through the Law and the work, preaching and testimony of the Prophets. This is why Jesus claims to have come to do it, not to abolish it: in his kingdom, those who love the will of God are great to the point of observing even the smallest precept. Love for God and neighbor passes through small, humble and hidden gestures.

*Prayer*

Help us in daily love,  
**You also appreciate  
the little things, Lord.**

Give us a good look,  
**You also appreciate  
the little things, Lord.**

Let us rediscover the  
silent good,  
**You also appreciate  
the little things, Lord.**

THURSDAY 19 MARCH  
SOLEMNITY OF ST. JOSEPH

*Sign of the cross*

***The Gospel according to Luke (2, 49-50)***

***And he replied [to Mary and Joseph]: “Why were you looking for me? Didn't you know that I have to take care of the things of my Father? “. But they did not understand what he had told them.***

Mary also speaks very little in the Gospel, but Joseph is completely silent. Even when they find their son Jesus, who remained in the temple in Jerusalem, it is she who interrogates him also on behalf of Joseph. The silence of Joseph is not absence and passivity, mutism and resignation. It is attentive and docile listening, it is willingness to act without making noise. It is a faithful and discreet presence.

***Prayer***

The silent presence,  
**We want to learn from  
Joseph, Lord.**

Generous availability,  
**We want to learn from  
Joseph, Lord.**

Listening attentively,  
**We want to learn from  
Joseph, Lord.**

*Sign of the cross*

***The Gospel according to Mark (12, 33)***

***Loving him with all your heart, with all your intelligence and with all your strength and loving your neighbour as yourself is worth more than all the burnt offerings and sacrifices.***

Love is worth more than all burnt offerings and sacrifices, because sacrifice is to give something of what we have to get something else, it is to give to have. To love, however, is to give without waiting for anything in return, to give for the sake of giving, it is to give freely. The gratuity is worth more than the benefit; love cannot be bought and paid, but is received and offered.

***Prayer***

Let us learn gratuity,  
**What matters is love,  
Lord.**

Let us learn the service,  
**What matters is love,  
Lord.**

Let us learn patience,  
**What matters is love,  
Lord.**

# Created from mud



To reconcile ourselves with the Earth, it can help us to remember that we were all created from the mud that makes up its body, and we are connected to it with an inseparable

bond. When we spend time contemplating a tree, we discover that in him at some level it is possible to review ourselves, and as man possesses the ability to look up, to turn to God

## *A voice from the Amazon*



*Fotografie e testi di Lorenzo Zelascchi*

with a form of silent adoration, so the tree extends its branches in the direction of that atmospheric dimension to which we have given the name of Heaven. Chlorophyll, photosyn-

thesis, this is the way that the tree follows to give its contribution to creation, in the eternal dance where each of us is called to express their most harmonious steps.

SATURDAY

21 MARCH

*Sign of the cross*

*The Gospel according to Luke (18, 11)*

*The Pharisee, standing, prayed to himself: "O God, I thank you because I am not like other men, thieves, unjust, adulterers, and not even as this publican".*

To thank is to appreciate and recognize the gift, the grace of what we are and what we have, of who and what surrounds us. This Pharisee thanks in words, but in truth he does the opposite: he does not appreciate, but despises and judges others mercilessly. And of his works, of which he boasts so much, he makes a merit. In words he thanks God, in fact incenses and idolizes himself.

*Prayer*

When we are unable to  
see our flaws,  
**Free us from pride,  
Lord.**

When he won't let us  
meet you,  
**Free us from pride,  
Lord.**

When we feel superior  
to others,  
**Free us from pride,  
Lord.**

66

## *The voice of the synod*

99

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*The Social Doctrine of the Church, which has been dealing with the ecological question for some time, is now enriched with a more complete vision that includes the relationship between the Amazonian people and their territories, always in dialogue with their ancestral wisdom and wisdom. For example, recognizing the way in which indigenous people relate and protect their territories as an indispensable reference for our conversion to an integral ecology.*

*Final document Synod of the special assembly of the Synod of Bishops for the Amazon, n. 79*

*We propose to define ecological sin as an action or omission against God, against one's neighbor, against the community and the environment. It is a sin against future generations and manifests itself in acts and habits of pollution and destruction of the harmony of the environment, transgressions against the principles of interdependence and rupture of the networks of solidarity between creatures (see Catechism of the Catholic Church, 340- 344) and against the virtue of justice.*

*Final document Synod of the special assembly of the Synod of Bishops for the Amazon, n. 82*

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“He has opened  
my eyes”

The image we see does not represent the Gospel passage from this Sunday, but it can still help us understand its message. It is more coherent to refer this fresco to two passages by Matthew: the first is in chap. 15 where we are told of a mother who asks for the release of her daughter from an evil spirit and the second is in chap. 7 where we read that, *when evening came, they brought him many possessed and he chased away the spirits with the word and healed all the sick.* Behind the young woman embraced by her mother and accompanied by another woman with her hands in prayer, we see a crowd of small and poor, sick and unfortunate people who approach the Lord. Truly Jesus welcomes everyone, truly He is the merciful God. The evangelist John does not tell many miracles but helps

us understand the meaning of these gestures of power: he calls them signs. Rather than highlighting the extraordinary nature, we want to refer to the meaning that never concerns only the body dimension of the person, but a much deeper healing. In the crowd, our painter wanted to paint a blind man; so terribly affected by blindness to have empty orbits! In this character we can see the man born blind who from the sight of the eyes will pass to the sight of faith; that faith that so many of the Jews will not be willing to have. Behind Jesus are Peter and John: they, with the other apostles, in this Sunday's Gospel passage, had asked a terrible question to their teacher who had started everything that happened afterwards. Now, seeing the signs that Jesus does, they are taken aback. Perhaps they begin to believe that Jesus is not only a prodigious thaumaturgy but also the Messiah Saviour: that this is also true for us!

*Giovanni Marinoni e bottega  
LIBERAZIONE DELL'INDEMONIATA  
Pagliaro (Algha), chiesa del Corpus Domini*



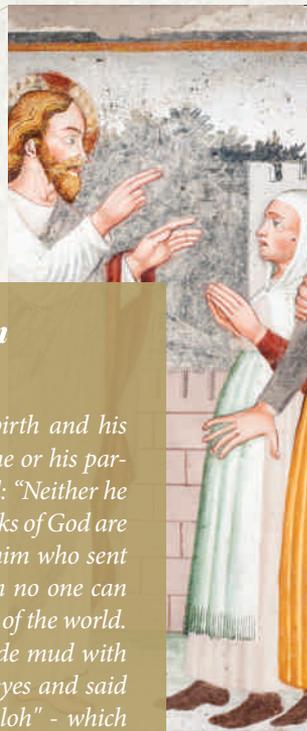
**SUNDAY**  
**22 MARCH**

### *Sign of the cross*

#### ***From The Gospel according to John***

**(9, 1-7. 24-30)**

As he passed, Jesus saw a man blind from birth and his disciples asked him: "Rabbi, who has sinned, he or his parents, because he was born blind?". Jesus replied: "Neither he sinned nor his parents, but it is because the works of God are manifested in him. We must do the works of him who sent me until it is day; then comes the night, when no one can act. As long as I am in the world, I am the light of the world. "Having said that, he spat on the ground, made mud with saliva, smeared the mud on the blind man's eyes and said to him, "Go wash yourself at the pools of Shiloh" - which means Sent. He went, washed and came back to see us. [...] [The Pharisees] called again what had been blind and said to him: "Give glory to God! We know that this man is a sinner. " That replied: "If I am a sinner, I don't know. One thing I know: I was blind and now I can see again." Then they said to him, "What has he done to you? How did he open your eyes?" He replied to them: "I have already told you and you have not listened; why do you want to hear it again? Do you want to become his disciples too?". They insulted him and said, "You are his disciple! We are disciples of Moses! We know that God spoke to Moses; but he does not know where he is from: "That man replied to them:" This is exactly surprising: that you do not know where he is from, yet he opened my eyes ".





## *The voice of the Parish Priest*

Much of our life is entrusted to the adventure of the eyes. Through the eyes we go to the world and the colors and images of the world enter us.

In the Gospel story, the eyes of Jesus meet the wide-eyed eyes of a blind man who has never seen the light. Jesus kneads a little soil with saliva and, making the gesture of the Creator, gives him the sight. Now that man's eyes can see the light of Jesus' eyes.

Our eyes see well not when they don't need glasses, but when we humbly accept other points of view to improve, and eventually correct, our vision of things, when we don't turn the other way pretending not to see what there is uncomfortable; when we try to see the needs and sufferings of the brothers, when we see their strengths at least as much as the defects.



## *Prayer*

When fear holds us back,  
**Give us your grace, Lord.**

When selfishness blinds us,  
**Give us your grace, Lord.**

When sin takes us away from you,  
**Give us your grace, Lord.**

When indifference closes us in ourselves  
**Give us your grace, Lord.**



## *Commitment of the week*

"If you run alone you go faster,  
if you run together you go further."

Put this African proverb into practice, opening your eyes and realizing the needs of those around you, helping and letting you help (prepare dinner, meet a deadline at work, ...) to go far, not fast.

### *Sign of the cross*

#### ***The Gospel according to John (4, 48)***

***Jesus said [to the king's official]: "If you don't see signs and wonders, you don't believe."***

In Cana, where he had already performed the prodigy of the water changed into wine, Jesus heals the son of the king's official. It is another sign of his power to give joy and give back life to those who believe in him and in his word. The signs must however be overcome in their "amazing" dimension to lead to total faith in the person of Jesus.

### *Prayer*

In everyday life,  
**Make us joyful  
witnesses, Lord.**

In the family, with col-  
leagues, with friends,  
**Make us joyful  
witnesses, Lord.**

Next to those who find it  
hard to believe,  
**Make us joyful  
witnesses, Lord.**

TUESDAY

24 MARCH

*Sign of the cross*

***The Gospel according to John (5, 8-9)***

***Jesus said [to the sick]: "Get up, take your stretcher and walk." And instantly that man recovered: he took his stretcher and started walking.***

Before raising him from his stretcher by putting his legs back in motion, Jesus awakened in this man the thirst to live and to get out of the resignation, solitude and climate of cruel competition that puts the poor against the poor. After having raised him and put him on the road, Jesus too sets off on his way to go up and put many others on the way.

***Prayer***

In the time of the test,  
**Support our path,  
Lord.**

In moments of despair,  
**Support our path,  
Lord.**

On lonely days,  
**Support our path,  
Lord.**

WEDNESDAY 25 MARCH  
SOLEMNITY OF THE ANNUNCIATION OF THE LORD

*Sign of the cross*

***The Gospel according to Luke (1, 38)***

***Then Mary said, "Behold the handmaid of the Lord: let it be done for me according to your word." And the angel turned away from her.***

After listening to the angel's announcement, after asking herself the meaning of her greeting and after questioning him, Mary pronounces her "Here I am", declares her availability as a servant of that Lord who loves her humility. Mary is humble not because she does not feel up to the divine motherhood, but because she lets the Lord do great things for her and in her.

*Prayer*

Like Mary we want to  
place ourselves,  
**Listening to Your  
Word, Lord.**

Like Mary, we welcome  
your design,  
**Listening to Your  
Word, Lord.**

Like Mary we want to  
say our "Here I am",  
**Listening to Your  
Word, Lord.**

THURSDAY

26 MARCH

*Sign of the cross*

*From the Gospel according to John (5, 43-44)*

*I have come in the name of my Father and you do not welcome me; if another came in his name, you would welcome him. And how can you believe, that you receive glory from each other, and do not seek the glory that comes from the only God?*

Receiving glory from each other means living slaves of the image we make of each other, slaves of the eye of others, in an attempt to please them for pleasure, slaves of vainglory. Instead, the glory that comes to us from the one God is our identity as children, infinitely loved by the Father, even when we are not pleasant and lovable.

*Prayer*

When we live faith  
intensely,  
**We give thanks to the  
Lord.**

When we experience  
Your mercy,  
**We give thanks to the  
Lord.**

When we recognize the  
gifts of others,  
**We give thanks to the  
Lord.**

*Sign of the cross*

***The Gospel according to John (7, 28)***

***Then Jesus, while teaching in the temple, exclaimed: "Of course, you know me and you know where I am from. Yet I did not come to myself, but who sent me is truthful, and you do not know him."***

Knowing where a person was born and scheduling their identity card data does not really mean knowing them. Each person is a greater and deeper mystery than the portrait we make of it. There is always a lot to know even about the people we know best. All the more so for Jesus: you never stop knowing him, to learn from him to know the Father.

***Prayer***

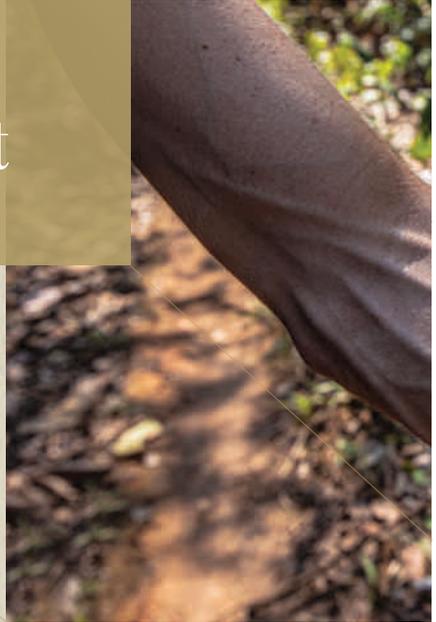
In the search for Truth, In walking the Way,  
Let us know you, Let us know you,  
Lord. Lord.

In promoting Life,  
Let us know you,  
Lord.

## Related to the Spirit

Our body we believe belongs to us, but it is formed from the ashes of our fathers. A forest consists of a set of plants, but their intertwining roots form a single underground plot. The ocean might seem like a single entity, and yet what is it if not a multitude of drops? The Earth - an amazing macro-organism circling in outer space, like a graceful round-headed dancer - is the mother

of everything that grows and walks on it, but if observed from the immensity of the Universe it resembles only a blue being indivisible.



## *A voice from the Amazon*



*Fotografie e testi di Lorenzo Zelaschi*

There is an extraordinary connection that pervades everything that exists, in which the illusion of separation disappears, leaving the

mystical embrace in which we are all secretly immersed; this awareness comes from the connection with the Spirit. It's love.

SATURDAY

28 MARCH

*Sign of the cross*

*The Gospel according to John (7, 51-52)*

*"Does our law judge a man before he has listened to him and knows what he is doing?" They said to him, "Are you also from Galilee? Study, and you will see that a prophet does not arise from Galilee!"*

Judge before listening, condemn without knowing: it happens very often! We are easily ready to issue sentences without appeal and we are, on the other hand, very resistant to change judgment, once we have made up our mind and image of someone or something. It is difficult to admit that we can be wrong in our partial and superficial evaluations.

*Prayer*

In those who have put  
us next,  
**We seek you in  
freedom, Lord.**

In our projects,  
**We seek you in  
freedom, Lord.**

In our history,  
**We seek you in  
freedom, Lord.**

66

## *The voice of the synod*

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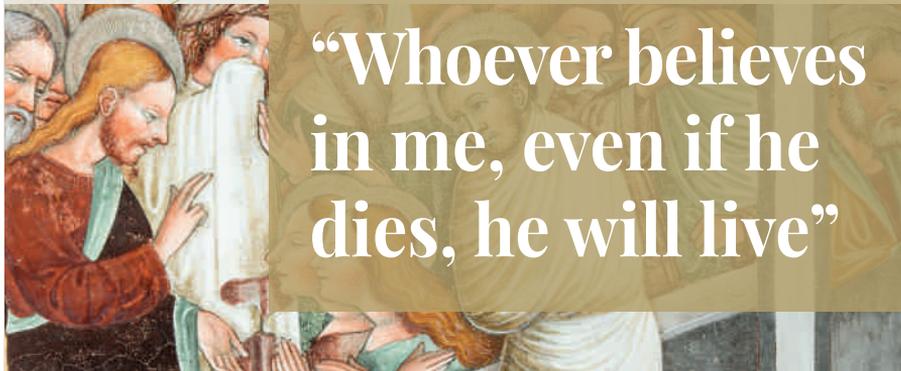
*Listening to the cry of the earth and the cry of the poor and the people of the Amazon with whom we walk calls for a true integral conversion, with a simple and sober life, all fueled by a mystical spirituality in the style of St. Francis of Assisi, example of integral conversion lived with Christian joy and joy (LS 20-12). A prayerful reading of the Word of God*

*will help us to deepen and discover the groans of the Spirit and will encourage us in our commitment to take care of the "common home".*

*Final document Synod of the special assembly of the  
Synod of Bishops for the Amazon, n. 17*

*A personal and community conversion that commits us to relate harmoniously with the creative work of God, which is the "common home"; a conversion that promotes the creation of structures in harmony with the care of creation; a pastoral conversion based on synodality, which recognizes the interaction of all that is created. Conversion that will lead us to be an outgoing Church that enters the heart of all Amazonian peoples.*

*Final document Synod of the special assembly of the  
Synod of Bishops for the Amazon, n. 18*



“Whoever believes  
in me, even if he  
dies, he will live”

It is so difficult to believe that Jesus is the One who overcomes death! Yet Jesus calls in a loud voice his friend Lazarus and he comes out of the sepulcher! The scene that the fresco presents to us briefly but effectively reports the Gospel narrative: those who assist, friends of women and onlookers, get their noses blocked precisely because, after opening the tomb, the stench of corpse expands. And here are also the two sisters, now finally surrendered to the word of Jesus that calls Lazarus back to life, with their hands they communicate the trust now regained in Jesus and their mouths open to a smile. Behind Jesus are the apostles who look once again amazed: the last of the signs that Jesus performs according to the Gospel of John has just unfolded before their eyes and is the sign that refers to Him as Life, the giver of life,

the Risen One! Who knows if we today, enlightened by what happened after the resurrection of Lazarus, know how to recognize that sign also in our existence. But at the center of everything, are Jesus and Lazarus: Jesus' eyes had wept for their friend and now they look at him and together they look at the sisters because they believe; the hands of Jesus bless and show what God is capable of accomplishing. What about Lazarus? In his silence, he is the only one to show that he believes; he is the only one to enter the grave without contesting and he is the only one to obey the word that Jesus addresses to him. Really Lazarus, painted with his head slightly reclined, his big eyes focused on Jesus and the serene expression shows us the way to go: that of unconditional trust in Him.

*Giacomo Buscà, detto il Borlone,  
RISURREZIONE DI LAZZARO  
Clusone, oratorio dei disciplini*



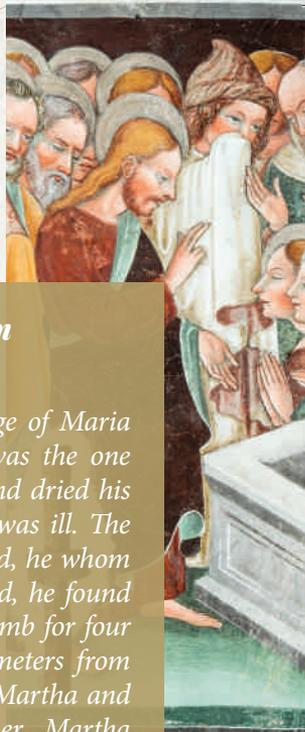
SUNDAY  
29 MARCH

*Sign of the cross*

*From The Gospel according to John*

*(11, 1-3.17-27)*

*A certain Lazarus of Bethany, the village of Maria and Martha his sister, was ill. Mary was the one who sprinkled the Lord with perfume and dried his feet with her hair; his brother Lazarus was ill. The sisters then sent him to say: "Lord, behold, he whom you love is sick." [...] When Jesus arrived, he found Lazarus who had already been in the tomb for four days. Bethany was less than three kilometers from Jerusalem and many Jews had come to Martha and Mary to console them for their brother. Martha therefore, as she heard that Jesus was coming, went to meet him; Mary, however, was sitting in the house. Martha said to Jesus: "Lord, if you had been here, my brother would not have died! But even now I know that whatever you ask God, he will grant you." Jesus said to her, "Your brother will rise again." Martha replied, "I know he will rise again on the resurrection of the last day." Jesus said to her: "I am the resurrection and the life; **whoever believes in me, even if he dies, will live**; anyone who lives and believes in me will not die forever. Do you believe this? ". He replied: "Yes, Lord, I believe you are the Christ, the Son of God, the one who comes into the world!"*





## *The voice of the Parish Priest*

Jesus does not say: "I am the elixir of long life, the antidote for dodging the grave". Rather he says: "I am the resurrection and the life". The relationship between this earthly life and eternal life is comparable to the relationship between the seed and the flower. Lazarus recalled from the sepulcher is like a seed removed from the earth, before its flowering. Therefore his coming back to life is not so much a gift for him, as a "sign" for us.

Faith in Jesus does not free "from" death, but "in" death; he does not avoid dying, but remains enslaved by the sepulcher; he does not physically eliminate death: he frees us from the fear of death, which makes us slaves for life. Just as Lazarus came out of the tomb and is freed from the bandages that bind his hands and feet, so faith in Jesus frees us from the fear of losing life, from the fear that pushes us to hold it back, not to offer it, not to deliver it.



## *Prayer*

Because  
you are by our side,  
**Free us from the fear of death,  
Lord.**

Because  
You have overcome death,  
**Free us from the fear of death,  
Lord.**

Because  
every day you call us to life,  
**Free us from the fear of death,  
Lord.**



## *Commitment of the week*

Choose to always look at the half-full glass, even in times when fatigue and anguish dominate. At the end of each day, identify the opening shoots of the future seen, experienced, acted, from which to start again the next morning. Create a chain of hope that binds your days.

*Sign of the cross*

***The Gospel according to John (8, 10)***

***Then Jesus got up and said to her, "Woman, where are they? Has no one condemned you?"***

The accusers of this woman disappear when Jesus forces them to take on their responsibilities, to compromise themselves publicly, to deal with their conscience. They are now the prosecutors. And, one at a time, they retire, starting with the older ones! We are all sinners, we would all be stoned, we can all subsist only through the mercy of God.

*Prayer*

When we judge others,  
**Have mercy on us,  
Lord.**

When we are unable to  
forgive,  
**Have mercy on us,  
Lord.**

When we don't recog-  
nize our sins,  
**Have mercy on us,  
Lord.**

TUESDAY

31 MARCH

*Sign of the cross*

***The Gospel according to John (8, 29)***

***The one who sent me is with me: he has not left me alone, because I always do the things he likes.***

It is bad to feel sent and then abandoned, sent to the edge, sent by someone who leaves us alone when the mission becomes tough and dangerous. But Jesus, sent as a lamb in the midst of wolves, does not feel abandoned by the Father: communion with him makes him do the things that are pleasing to God. God likes to be a father, to be a parent, to be generous, to be a generator.

***Prayer***

Like Jesus,  
in all his life,  
**We rely on you,  
Father.**

Like brothers  
who walk together,  
**We rely on you,  
Father.**

Like beloved  
children,  
**We rely on you,  
Father.**

*Sign of the cross****The Gospel according to John (8, 31-32)***

***Then Jesus said to those Jews who believed him:  
"If you remain in my word, you are truly my disciples;  
you will know the truth and the truth will set you free."***

Jesus tells the Jews that if they accept his truth, it will set them free. But they already feel free. The Romans who also occupy their country are certainly not their masters. Feeling already free, because they have never been slaves to anyone, they prevent themselves from understanding what freedom Jesus calls them to: freedom from sin and death.

*Prayer*

To become your  
disciples,  
**Help us to remain in  
you, Lord.**

To be truly free,  
**Help us to remain in  
you, Lord.**

To know the truth,  
**Help us to remain in  
you, Lord.**

THURSDAY

2 APRIL

*Sign of the cross*

***The Gospel according to John (8, 51)***

***Verily, verily, I say to you, if anyone observes my word, he will not see death forever.***

Whoever observes, listens and puts into practice the word of Jesus, even if he dies, will live, because he has the power to give his life. We cannot prove whether, after dying, we will live; but we can testify that the encounter with Jesus restores life, dignity, strength and hope to those who are "killed" even before they die, when they are trampled on, excluded, used, discarded ...

***Prayer***

To regain strength,  
**We want to hear your  
Word, Lord.**

To renew hope,  
**We want to hear your  
Word, Lord.**

To believe in life even  
after death,  
**We want to hear your  
Word, Lord.**

*Sign of the cross*

***From the Gospel according to John (10, 31-32)***  
***Again the Jews collected stones to stone him. Jesus said to them: "I have shown you many good works by the Father: for which of them do you want to stone me?"***

To Jesus, who asks for what work they want to stone him, his accusers reply that it is not for what he has done, but for what he does of himself, making himself God. But Jesus is not the man who makes himself God, but the God who becomes man. His works are not megalomaniacs, they are not those of a man in delirium of omnipotence; they are the works of the good, humble and tender God.

*Prayer*

When we harden our hearts,  
**Give us your tenderness, Lord.**

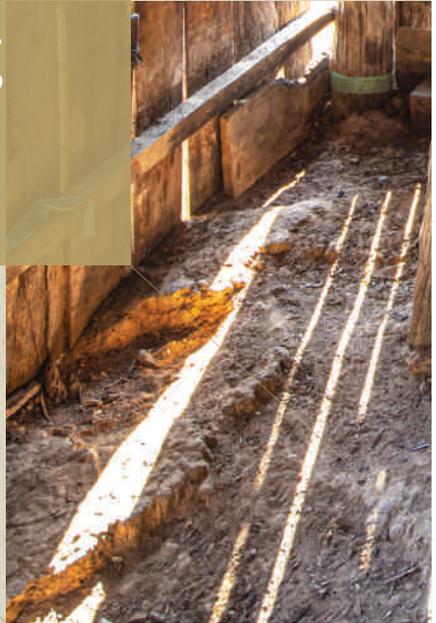
When we don't recognize you as our God,  
**Give us your tenderness, Lord.**

When we also throw stones at others,  
**Give us your tenderness, Lord.**

# Flourishing each day

Can the world awaken to a new light after hosting the darkness? If we scrutinize nature, the answer seems clear: the rising sun dissolves shadows and renews the example of re-blooming from darkness every day; after winter, spring always comes, and a new life comes on from the tribulation of childbirth.

Since loving is an act of faith, the path to follow to experience this miraculous alchemy wi-



thin us requires having hope for what awaits us, trust that will be all right and that, in one way or another, exist - and they will always exist - benevolent forces that, despite

## *A voice from the Amazon*



*Fotografie e testi di Lorenzo Zelaschi*

all adversities and broken dreams, always support us, helping us to walk the road to happiness and fulfillment.

Knowing how to look at life and its happenin-

gs with the right kind of eyes, problems are God's caresses to grow that, like the most capable of parents, spurs us on when we need it most on the path of our evolution.

SATURDAY

4 APRIL

*Sign of the cross*

***The Gospel according to John (11, 45)***

***Many of the Jews who had come to Mary, at the sight of what he had accomplished, believed in him.***

The resurrection of Lazarus is the supreme sign that designates Jesus as the one who can give eternal life, as the winner of death. The story of Lazarus, which takes up an earthly existence that remains destined for death, appears and announces the resurrection of Jesus. This sign raises the faith of some, but for religious authorities it becomes a further reason, even political, to condemn him to death .

***Prayer***

Already in our daily life, In difficulty and fear,  
**You call us to the Resurrection, Lord.**      **You call us to the Resurrection, Lord.**

In moments of suffering  
and pain,  
**You call us to the Resurrection, Lord.**

66

## *The voice of the synod*

99

*The protagonism of young people clearly appears from the documents of the Synod for young people (160, 46), in the papal exhortation *Christus vivit* (170) and in the Encyclical *Laudato si'* (209). Young people want to be protagonists and the Amazonian*

*Church wants to recognize their space. She wants to be a companion in listening, recognizing young people as a theological place, as "prophets of hope", engaged in dialogue, ecologically sensitive and attentive to the "common home". A Church that welcomes and walks with young people, especially in the suburbs. Faced with this, three urgencies arise: promoting new forms of evangelization through social media; help indigenous young people to achieve healthy interculturality; help them face the value crisis that destroys their self-esteem and makes them lose their identity.*

*Final document Synod of the special assembly of the Synod of Bishops for the Amazon, n. 33*

HOLY WEEK  
PALMS



“Here comes  
your king”

Jesus is the image of peace: he serenely rides a donkey who decisively puts his paw forward towards the gate of Jerusalem. Just outside the city gate, a young man spreads a surcoat to act as a carpet at the entrance of Jesus. Just behind him is a man who is about to remove his headdress as a sign of respect and smiles at the Lord. Among the branches of the trees, almost hidden, there are young people who are still tearing branches and branches so that the welcome is truly regal and joyful. An ancient Gregorian antiphon evokes the presence of children of the people of Israel. Perhaps the artist had heard her sing and had heard the explanation: *Pueri Hebraeorum portantes ramos olivarum abiviaverunt Domino* and that is: *Young Jews went to meet the Lord carrying olive branches*. Despite

the essentiality of the representation, the author conveys the joyful atmosphere of sincere welcome by the Holy City. Jesus is truly recognized as King of peace and is welcomed with the *Hosanna*, jubilant cry. Behind the donkey are his disciples: looking at them in the face, they would not seem so involved in the joy expressed by everyone. Maybe they understood how it will end? Perhaps the painter wanted to show the ambivalence of that day which will be followed by very different days for Jesus? Perhaps the painting really wants us to meditate on this dramatic welcome that we men often give to the Lord and thus lead us to ask forgiveness and together strength to be able to accompany him to the end of his journey, to the cross and the sepulcher?

Giacomo Buscà, detto il Borlone,  
INGRESSO DI GESÙ IN GERUSALEMME  
Clusone, oratorio dei discepoli



**SUNDAY**

**5 APRIL**

### *Sign of the cross*

#### *Gospel according to Matthew*

*(21, 1-9)*

*When they were near Jerusalem and arrived near Bethfage, towards the Mount of Olives, Jesus sent two disciples, saying to them: «Go into the village in front of you and immediately you will find a donkey, tied up, and with it a foal. Untie them and bring them to me. And if someone says something to you, answer: "The Lord needs it, but he will send them back immediately"». Now this happened because what was said by the prophet was fulfilled:*

*Tell the daughter of Zion:*

*Behold, your king comes to you,*

*mild, sitting on a donkey*

*and on a colt, the son of a pack animal.*

*The disciples went and did what Jesus had ordered them: they led the donkey and the foal; put their cloaks on them and he sat down on it. The crowd, very numerous, spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowd that preceded him and the one that followed him shouted:*

*"Hosanna to the son of David!*

*Blessed is he who comes in the name of the Lord!*

*Hosanna in the highest heaven! "*





## *The voice of the Parish Priest*

The Passion of the Lord is crammed with multiple and acute physical and moral sufferings: Jesus is beaten, mocked, abandoned, disowned, sold at the price of a slave, betrayed. But immersed in the torture he is forced to undergo, Jesus is fully Lord, fully King. He does not suffer with inexorable resignation: within what he undergoes, he acts with the unshakable force of meekness.

The different actors, who weave the plot of the Passion, appear as the protagonists who freely decide on the fate of Jesus; but, in reality, they are slaves of religious fanaticism, of vile economic interests, of political convenience, of fears that push them to save their skin.

While Jesus suffers with every millimeter of his body and even in the abyss of the soul, his Love acts, to the end and to the end. Everything in him testifies to it: the incisiveness of his words and the eloquence of his silences. Even his peaceful delivery.

## *Prayer*

We are walking  
towards Easter,  
**Accompanying  
your path, Lord.**

In joy we glimpse t  
he pain,  
**Accompanying  
your path, Lord.**

We experience your effort,  
**Accompanying  
your path, Lord.**

We await the Resurrection,  
**Accompanying  
your path, Lord.**



*Sign of the cross*

***The Gospel according to John (12, 3)***

***Then Mary took three hundred grams of perfume of pure spikenard, very precious, sprinkled Jesus' feet on them, then dried them with her hair, and the whole house was filled with the aroma of that perfume.***

After the death of her brother Lazarus, Mary threw herself into tears at the feet of Jesus and with that gesture she transmitted all his anguish and affection to him, and he was deeply moved. Now he is back at his feet to sprinkle them with a perfume that fills the heart of Jesus and the whole house with the aroma of gratitude and joy. At her feet she puts all of herself, her pain and her love.

*Prayer*

In the dark  
and hopeless days,  
**We want to be  
at Your feet, Lord.**

In the time of the test,  
**We want to be  
at Your feet, Lord.**

When  
we recognize you  
as our King,  
**We want to be  
at Your feet, Lord.**

HOLY TUESDAY

7 APRIL

*Sign of the cross*

*The Gospel according to John (13, 37-38)*

*Peter said, "Lord, why can't I follow you now? I will lay down my life for you." Jesus replied: "Will you lay down your life for me? Truly, truly, I say to you: the cock will not crow before you have denied me three times."*

Peter is right: he will give his life for the Lord, he will die a martyr. But first he will deny it. For fear he will say he does not know Jesus and the rooster will sing in the ear of his conscience the weakness of his love, the presumption of his faithfulness. The courage, which he now lacks, will then come to him, going through the tears of repentance and the consolation of the Spirit who will wipe away his tears.

*Prayer*

In answering  
the daily call,  
**Increase our faith,  
Lord.**

In the desire  
to follow you,  
**Increase our faith,  
Lord.**

In our living  
relationships,  
**Increase our faith,  
Lord.**

*Sign of the cross*

***The Gospel according to Matthew (26, 14-15)***

***Then one of the Twelve, called Judas Iscariot, went to the chief priests and said: "How much do you want to give me so that I will deliver him to you?" And they stared at him thirty silver coins. From that moment on, he was looking for the right opportunity to deliver him to them.***

For thirty coins Judas "kills" Jesus. For the insatiable thirst for money, those like Judas sell people as if they were miserable goods, kill their dignity and trample on their rights, squeeze them and discard them. Any form of exploitation is a way of selling brothers, to make money on their skin. We are careful because a pinch of Judas is always lurking inside us.

***Prayer***

Let us understand our mistakes,	Let us experience Your mercy,
<b>In Your faithfulness help us, Lord.</b>	<b>In Your faithfulness help us, Lord.</b>

Let us not be fooled by the search for success,  
**In Your faithfulness help us, Lord.**

## HOLY THURSDAY



“I give you  
an example”

At the gesture of Jesus to wash the feet of his own, the one who more than any other had distanced himself was Peter: he could not accept a messiah who made himself a servant. Instead this is precisely the mystery of the profound identity of Jesus and of the revelation of God that he came to bring: God is at the service of life and has come to purify and forgive man. The fresco recalls Jesus' invitation to let his feet be washed, to serve, to forgive and to love by showing us Jesus who looks up at Peter and tends his index finger as if to better explain, perhaps even to indicate heaven, to say that it is really the will of God to show itself thus. Pietro who is sitting is now with his feet in the basin. On the apostle's legs is the towel with which Jesus will conclude his gesture. Peter, signaled by the artist by the sign of the keys of

the Kingdom resting on his right arm, puts his arms folded to his chest and slightly lowers his head as if to say that he accepts this gesture so different from what can be expected from the Messiah. The way of the cross will be a way of service to human life, a way of lowering. It will be a way of glory insofar as it will be a way of humility. Even the gestures and faces of the other apostles who have already received the gesture express amazement and together communicate the seriousness of the event. It seems that most of all it is John, the youngest, who has understood the meaning of what has happened and will happen: his open hands and his face communicate it decisively and simply at the same time.



*Giovanni Marinoni e bottega  
LAVANDA DEI PIEDI  
Pegliaro (Aigua), chiesa del Corpus Domini*

THURSDAY

9 APRIL

### *Sign of the cross*

#### *From The Gospel according to John*

(13, 12-17)

*When he had washed their feet, he took up his clothes again, sat down again and said to them: "Do you understand what I have done for you? You call me Master and Lord, and it sounds well, because that is what I am. So if I, the Lord and Master, have washed your feet, you also have to wash one another's feet. **I have given you an example**, in fact, because you also do as I have done to you. In truth, in truth I tell you : A servant is not greater than his master, nor is an envoy greater than the one who sent him. Knowing these things, you are blessed if you put them into practice.*

### *The voice of the Parish Priest*

The evening before dying, Jesus washes the apostles' feet. He is about to be captured and his parents do not defend him, he goes away betrayed and not understood. But, before leaving, washing the feet of the apostles, he tells them that he forgives them and that they are worthy of being served unconditionally. He draws





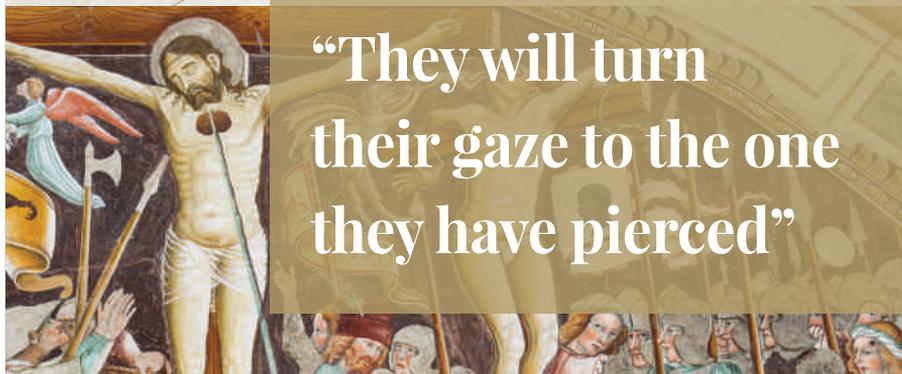
this gesture from the living experience of the unspeakable tenderness of love received from the Father. As the Father loves him, so he loves us, because we too can love one another. This is the gesture that saves us: by washing the feet of the cowardly man, Jesus completely communicates the love of God. This caress, more powerful than death and worth more than life, is Truth and Salvation. And this gesture changes everything: only those who know they can rely on a love stronger than death, can fully spend their lives. And he can let Jesus wash his feet.

### *Prayer*

By placing ourselves at  
our brothers' disposal,  
**We want to serve You,  
Lord.**

By listening to others,  
**We want to serve You,  
Lord.**

Overcoming our mis-  
trust,  
**We want to serve You,  
Lord.**



“They will turn  
their gaze to the one  
they have pierced”

The scene is crowded and conveys a sense of agitation. There are soldiers, present to obey the almost indifferent commands that carry their spears. Among them there is one who is struck by what happens after having pierced the ribs of Jesus with his spear (Jn 19:34): it is Longinus - at least this is how an ancient tradition gives its name - who, on horseback, stretches out arms and hands as a sign of imploration; lower down and with your feet on the ground there is the one who hands the sponge full of vinegar (Mt 27:48) to the mouth of the Lord. More than any other we note the centurion who raises his arm and forefinger towards the Crucifix and with conviction proclaims him the Son of God (Mt 27:54). Further down, on the right, there is a group of men in luxurious robes looking at Jesus' tunic and other soldiers with disturbing faces who are playing dice: they have turned their backs on Jesus. There are, however, some who show that they remain tied to him: the beloved disciple with

folded hands and raised arms and Mary of Magdala with long blond hair who stands at the foot of the cross: her hands are close to the feet of Jesus, who has washed with his tears, kissed and perfumed (Lk 7). On the other hand, at the bottom left, we see the fainting of the Virgin, supported by a group of women: perhaps the painter thought of the women of Jerusalem who follow Jesus on his way to Calvary (Lc 23,27-31). And now there is He, the Lord: his body is strangely not marked by blood and wounds. It is a beautiful body because it is the body of the Lord; his eyes are closed and his head is reclined; he completed his mission and already handed over the spirit (Jn 19,30). On the sides of the cross are the gallows of the two thieves (Jn 19.31-32 and Lc, 23.39-43). Souls came out of their mouths: one is taken by an angel, the other is prey to the devil. In a very simple and immediate way, the artist refers us to the judicial sense of the scene. The cross is the criterion for measuring true love.

*Giacomo Buscà, detto il Borlone,  
CROCFISSIONE  
Clusone, oratorio dei disciplini*



FRIDAY  
10 APRIL

### *Sign of the cross*

#### *The Gospel according to John*

(19, 32-37)

*So the soldiers came and broke the legs of one and the other who had been crucified with him. However, when they came to Jesus, seeing that he was already dead, they did not break his legs, but one of the soldiers with a spear hit his side, and immediately blood and water came out. Whoever has seen bears witness to it and his testimony is true; he knows he is telling the truth, so that you too may believe. This indeed happened because Scripture was completed: No bones will be broken. And another passage of the Scripture still says: They will turn their gaze to the one they have pierced.*

#### *The voice of the Parish Priest*

The story of the Passion that is always read on Good Friday is that from the Gospel according to John. This evangelist recounts the torture and death of Jesus as a manifestation of his glory. The cross, an infamous gallows, becomes the throne of God. The end appears as a glorious fulfillment. The crown of thorns is a royal





crown. The "expiration" is a delivery of love and the affirmation of a communion. "Bowing one's head" is the testament of Jesus' tenderness towards the community of disciples and towards the world. The glory of God is not in dominating or affirming himself, but in giving life for others. In the free, humble surrender to cruel refusal, in the body given out of love to those who do not understand, in the unconditional dedication to those who do not deserve it and that God makes "his" totally free, are the power and glory of Jesus.

### *Prayer*

In the man pierced  
on the cross,  
**We recognize you as  
the Father's Gift.**

In the poor mocked  
and insulted,  
**We recognize you as  
the Father's Gift.**

In the foreigner put  
on the sidelines,  
**We recognize you as  
the Father's Gift.**

## EASTER OF THE RESURRECTION



This beautiful fresco depicts the meeting between Mary of Magdala and the Risen Jesus. The background is a rich decoration without any landscape. For this reason it becomes important to look at the two protagonists of the scene. Mary has just recognized the Lord who called her by name and is about to throw herself at his feet and embrace him. But Jesus stops her: he is not holding himself close to himself - as he had done with the cross during the passion, remember? - who can live the right relationship with him. The true relationship with Jesus is of gratuitousness and freedom, not of possession. Jesus is not of Mary, but wants to live in Mary and in every man: thus she asks her to bring the announcement of new life given as a possibility to all. Magdalene accepts Jesus' invitation while reaching out to her still injured feet. Jesus takes her away from that taking pos-

session and blesses her with her right hand. He lived the Easter, transition from death to life: a death taken for love and obedience and a life accepted by the Father to be given to everyone. The wounds of the cross on Jesus' hands and side, the crucified halo tells us that the cross was the seal of an existence lived in love for men. In the left hand, Jesus holds a scroll: we could interpret it as that document of which Saint Paul speaks in the Letter to the Colossians 2, 13-14. Or, we could look at it as the new scroll of the law, the Law of Christ which does not annul the Ancient one but which brings it to completion (Mt 5: 17-20): whoever lives on Jesus knows a new law which is a life full of humanity and mercy. Contemplating this image, we could truly exchange what St. Paul wrote to the Corinthians as a wish: *if one is in Christ, he is a new creature; old things are gone; behold, new ones are born* (2 Cor 5:17).

Pittore lombardo del XIII secolo,  
GESU RISORTO APPARE A MARIA DI MAGDALA  
Alinemo San Bartolomeo, chiesa di San Giorgio



SUNDAY  
12 APRIL

### *Sign of the cross*

#### *From The Gospel according to John*

(20, 11-18)

*Maria was outside, near the sepulcher, and was crying. As she wept, she leaned towards the sepulcher and saw two angels in white robes, seated one on the side of the head and the other of the feet, where the body of Jesus had been placed. And they said to her: "Woman, why are you crying? ". She replied, "They took my Lord away and I don't know where they placed him." Having said this, she turned back and saw Jesus standing; but she did not know it was Jesus. Jesus said to her: "Woman, why are you crying? Who are you looking for? "She, thinking he was the keeper of the garden, said to him: " Lord, if you are the one who took him away, tell me where you placed him and I will go and get him. "Jesus said to her: " Mary!" She turned and said to him in Hebrew: "Rabbuni!" - which means: "Master!". Jesus said to her: "Do not hold me back, because I have not yet gone up to the Father; but **go to my brothers and say to them:** "I am going up to my Father and your Father, my God and your God". "Mary of Magdala went to announce to the disciples: " I have seen the Lord! "and what he had said to her.*

