

APRIAMO L'ALETTA

PER SCOPRIRE

COME PREGARE

CON I BAMBINI



THEY RECOGNISED EVERYTHING

PRAYER
WITH THE FAMILY
Lent
and Easter
2024

EVERYDAY,
WE OPEN THE FLAP
TO FOLLOW
THE METHOD OF PRAYER

Before starting the journey of Lent

We choose a place in the house that is comfortable and quiet, where you can set up a simple prayer corner: a candle, the Bible and, if we wish, from week to week, the symbol chosen for children.



Every day, we pray like this...

Let's create **SILENCE** around us: let's not get distracted by anything, let's leave the cell phone and television aside to talk to the Lord, together.

Let's make the **SIGN OF THE CROSS** and we follow the different **TRACKS** that we find on the different pages of the booklet.

LET US BE PROVOKED by what we read and pray.

We can dedicate a more or less short time to **SHARING** what was born in us during prayer: an emotion, a word, a question or even a particular commitment to our life.



WE CONCLUDE with the Our Father, the Hail Mary, the Glory be to the Father and the sign of the cross



Jean Marie Pirot, aka Arcabas, was born in France (in Lorraine) in 1926 and died on August 23, 2018 at his home in Saint Pierre de Chartreuse. Artist eclectic, he used his extraordinary artistic streak to create paintings, sculptures, engravings, mosaics, stained glass.

His main work is the decoration of the church of Saint Hugues de Chartreuse, which he began to build in 1953. In 1984 the church became "Departmental Museum of Sacred Art" and contains a significant portion of his artistic production.

His works are found in France, Germany, Mexico, Italy, Canada, the United States United, in several European museums and multiple private collections.

**ARCABAS (JEAN MARIE PIROT),
AND THEY LEFT WITHOUT DELAY,
FROM THE CYCLE "THE PILGRIMS OF EMMAUS"
OIL ON CANVAS, CHURCH OF THE RESURRECTION,
TORRE DE' ROVERI - BERGAMO**

CARISSIMI BAMBINI,

inizia un tempo di preghiera molto particolare, la Quaresima, nella quale cercheremo di pregare un po' di più e che ci porterà a celebrare la Pasqua, la resurrezione del Signore.

In questo periodo siamo quindi **CHIAMATI A CAMMINARE INSIEME**, come i pellegrini di Emmaus, seguendo il Maestro passo dopo passo. Ci accompagneranno dei **SIMBOLI** che scopriremo di settimana in settimana e che ci aiuteranno a vivere alcune situazioni.

Ogni settimana ci saranno delle **PAGINE A VOI DEDICATE**: potrete scegliere in quali giorni soffermarvi di più sulla preghiera, senza esaurire tutto in un giorno soltanto.

Troverete un **IMPEGNO**, un **SIMBOLO** che potrete scegliere anche di colorare, una **PREGHIERA** e il **SALMO 50**, che ci accompagnerà per tutto il cammino.

Il Salmo e la preghiera che ogni settimana ci accompagneranno potrete decidere anche di **RECITARLI TUTTE LE SERE**, sarebbe proprio un grande impegno che vi prendete! Ciò che conta è **PREGARE CON COSTANZA**, in cammino anche con la famiglia quando è possibile...

Sono tante le cose da fare, quindi non perdiamoci in chiacchiere...
BUON CAMMINO DI QUARESIMA!



THEY RECOGNISED HIM

FAMILY PRAYER

Lent and Easter
2024

DEAR FAMILIES,

Jerusalem is now only a few kilometres away.
The Lent that we will live together, united in prayer, wants to prepare us for the events
in which our eyes will be provoked to recognize the Lord who saves,
in a man who dies on the cross, as a criminal.

Perhaps, the temptation could be to behave like the two disciples of Emmaus
who, disappointed and frightened, retrace their steps,
simply wishing to take refuge in the reassuring ordinary
which they had abandoned to follow that Jesus of Nazareth, a prophet powerful in word and deed.

The wish, for me and for each one of you, is to have the tenacity of Mary, and of women
who know how to stay in the darkest moments, clinging to that Love that changed their lives.
And to whom will be given the joy of being the first to be able to see the Risen One,
to acknowledge him as the one who broke bread at their daily meals.

*Have a good journey,
+ Vescovo Francesco*



Lent is a return journey to be made wholeheartedly, without postponing. It is a journey that involves our whole life, all of ourselves. It is the time to verify the paths we are traveling, to find the way back home, to rediscover the fundamental bond with God, on which everything depends. Lent is not a collection of little flowers; it is discerning where the heart is directed.

Papa Francesco

Provoked by the previous words and inspired by the Gospel of the disciples of Emmaus that is accompanying us in this pastoral year, we too set out on a journey. Our destination will be Jerusalem, the very city from which the two leave, disappointed and sad; however, let us preserve the fundamental dynamic: that is, steps shared with Jesus, who often risks being a stranger to us, because it is the only way to be able to recognize him as Master and Lord.

Through the daily prayer in the family that we can live, helped by the booklet we have in our hands, the desire is for the Word and the Bread to become the fundamental equipment of our journey, the nourishment of our



every step and of our hearts. Every day, we are offered words to pray and gestures to make together, only as adults but also with the little ones of the house, so that we can find the strength to stay even when all seems lost. To be able to recognize in that crucified man, the immeasurable Love, who never tires of giving himself to us who are "foolish and slow of heart", but loved by God, forgiven and reunited in communion with Him.

In order to be able to pray at our best, we are invited to open the two folded flaps inside the cover and to keep them visible at all times during family prayer:

- on the left, we can find a method that we can make our own and that can also accompany us in times other than Lent. It is the same suggested to pre-adolescents on the subsidy dedicated to them.
- On the right, we have left a message for all the children who will use this tool so that they can feel an active part of the prayer.

MISSIONARY PROJECTS

The journey of Lent leads us in time to recognize the Lord present in the world, in our needy brothers and sisters, in the sick, in the poor: the projects, linked as always to the Diocesan Missions, are intended to be a place of recognition and concretization of our journey of fasting, so that it may not be a sterile exercise of self-control, but may bear fruits of new life.



BOLIVIA

The city of S. Cruz, the economic capital of Bolivia, is marked by a significant growth in the population that flows there from the surrounding areas. The role of economic capital, exponentially increases its attractiveness. For several years now, some missionaries from Bergamo have been working in that diocese. Fr. Alessandro Manenti, parish priest of the Parish of Nuestra Señora de Fatima, on one of the main arteries of the city, sees the growth year after year of young pe-

ople and children who attend catechesis in preparation for the Sacraments. For this reason, it is necessary to enlarge the catechetical classrooms, which are now only three, to which a hall for common meetings is added.

Our help will support the formation and education in the faith of the community, helping young people to recognize the presence of the Lord on the streets of the world.





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NET **IVORY COAST** LENIMETOENATU **CUBA** EOMNIMOQUAECOREM

In the Diocese of Bondoukou, with which the Church of Bergamo has a beautiful relationship of cooperation (first some priests from Bergamo were sent as Fidei Donum, now some Ivorian priests are welcomed in Bergamo), Fr. Francesco Orsini, who was a tireless missionary there generously dedicated to the poorest, shortly before his death had started the project of building a new church for his community, in the village of Koutouba. Today, the work is proceeding rapidly, a sign of this exchange between the churches, a gift of mutual faith.

We therefore want to contribute to the roofing, furnishings and the finishings, so that the work can be completed, and the church put at the service of the community; the goal is to complete the work on the occasion of the approaching fiftieth anniversary of the presence of the priests of Bergamo in the Ivory Coast.

If it is true that it is not the bricks that build the church, our help will allow the community to find itself and recognize Jesus' present in the breaking of bread.

The social situation in Cuba, thanks also to the international events of recent years, could be compared to a ball irremediably started on an inclined plane, which, that is, slips lower and lower.

One of the many emergencies that we think requires great attention is the lack of medical equipment: medicines, yes, but also all the necessary devices, so that hospital patients can receive treatment, thus ensuring a minimum hygiene safety threshold (syringes, latex gloves, masks, alcohol, cotton, etc ...). Very often, it happens that patients in need of surgery for any reason, have to wait a very long time precisely because of the lack of these devices.

Our help will enable the missionaries in Cuba to be a sign of the Lord's care, recognizing him present in the sick and suffering.



TOGETHER IN SECRET

ASH WEEK

Arcabas (John Marie Pirot),
SUPPLICA
Oil on canvas,
private collection (Italy)



wednesday, 14 february

Today, the Season of Lent begins:

Participate in the community celebration in the parish.

The ash with which the head is sprinkled is a sign of our fragile condition before the Lord and a renewed heart that resumes its journey towards Him.

From the Gospel according to Matthew (6,1.6-6)

Jesus said to his disciples, "Take heed that you do not practice your righteousness before men in order to be admired by them, otherwise there is no reward for you with your Father who is in heaven. Therefore, when you pray, do not be like the hypocrites who, in the synagogues and on the corners of the squares, love to pray standing upright, to be seen by the people. Truly, I say to you, they have already received their reward. But when you pray, go into your room, shut the door, and pray to your Father, who is in secret; and your Father, who sees in secret, will reward you."

OPEN
THE FLAP!

wednesday, 14 february

OPEN
THE FLAP!

The Gospel that begins the season of Lent is taken from the “Sermon on the Mount” and is punctuated by this “refrain”: your Father, who sees in secret, will reward you. Jesus contrasts the “secret” that only the Father sees, with the “square” that the people see. The desire to be seen, admired, praised ends up distracting us from what really matters, that is, the Father’s gaze. The desire for recognition prevents us from recognizing the Lord present in the secret of hearts. May the season of Lent be an opportunity to turn off the spotlight on ourselves to turn on the inner light, recognizing that we are loved and precious in the eyes of God.

Let us pray together, saying: **Father, help us to recognize you.**

We wish to meet you,
But too often we have our eyes focused only on ourselves. **Rit.**

We often want to be admired and praised, to be someone, and that distracts us from looking for you. **Rit.**

It is in the secret of our hearts that we can meet you,
but it’s not always easy to inhabit. **Rit.**

WEEK
DES
ASH

Thursday, 15 february

OPEN
THE FLAP!

Place an empty plate in the centre of the table,
We take each other by the hand and one prays
for all with the words that follow.

We thank You, Lord, for the food you give us.
We placed an empty plate as an expression of desire
to be able to welcome you to our table.
We realize that in order to recognize you in our lives,
we have to remove from our hearts many things that weigh them down.
At the same time, we want to fill this plate with gestures of sharing
with the brothers and sisters that you give us,
and in whom you are present.
Help us on this Lenten journey and grant that we may truly meet you.
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

If there are children, we share the proposed task on p. 17.



TOGETHER
IN
SECRET

We end our day by gathering together for a goodnight prayer.

Let us pray together, saying: **Father, who sees in secret, hear us.**

Lord, your Word helps us to understand how much more attentive we are to the "square"; to what people say, than to the silence in which we can hear your voice. Help us to convert our attentions. **Rit.**

Even in prayer and fasting, to which we are invited, we run the risk of being more attentive to appearances than to the depths of the heart. Help us choose discretion. **Rit.**

Lord, you love us and give us what is necessary. Give us a heart capable of welcoming the essentials of life, of seeing you, and of understanding how precious we are in your eyes. **Rit.**

Lord, help us to meet and make our own your gaze on the brothers and sisters you place beside us, in the family and in life, so that we may recognize and love you in them. **Rit.**

Let's read the commentary on the work chosen to accompany the Ash Week.

Two hands intertwined, or joined, as we usually say when we talk about prayer. We don't know who is praying, whether a man or a woman, a young or an old person. We can only see his hands. They are intertwined and turned upwards, as if the one praying had his arms resting on his elbows.

Arcabas calls this image a "supplication." And yet, these hands have joined, but not in a spasmodic, contracted, desperate way. They seem to draw a light interweaving of fingers that seem to be in motion, that express an attitude of trust, of a confident hope. These hands seem to speak to the Lord. I'm praying, Lord, to talk to you.

You know what's in my heart, you know what I'd like to ask you, what I'm asking you. Why, Lord, is it so hard to say, "Thy will be done" when the pain is great and fear clenches the heart. That is why I do not speak, I simply clasp my hands and stand here, in front of you, in silence, in secret, listening. Because I trust you, Lord. I always trust in you.

Jesus told us many times that, up there, we have a Father, or rather, a father, who is loving and attentive. That is why we know that the gesture of these hands (and all the prayer gestures of our hands) has reached the heart of God. That listens, envelops, loves (like the gold that embraces these hands). And then he answers.

Now let's look at the image and let ourselves be provoked by what it says to each of us.



If you haven't already done so, go to the back of the booklet and open the map to find out how to pray with the little ones in the house. At the end of each week, there will be a page entirely dedicated to praying with them!



At the end of the week, colour the symbol with crayons to mark the stages of the journey!



We are like ashes, Lord: fragile in front of you.

We want to make an important commitment this Lent: to change our wrong behaviours and pray to you every day. Help us on this journey!



Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against you, and you alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Seigneur, toucher les ash,
c'est comme ne rien toucher.
Juste un souffle et il s'envole.
La cendre nous rappelle
que nous sommes en Carême,
pour changer ce qui ne
va pas dans nos vies,
pour chasser le mal et te trouver,
toi, Jésus.
Accompagne-nous dans
ce cheminement. Amen.



During the blessing of the meal

We are here, in front of the laden table... During these forty days, the Church asks us to fast: to give up even some food, especially if it is gluttony or superfluous, to show that we are trying to renounce sin. So, in this week, fast from sweets and don't eat just for gluttony.



TOGETHER IN TEMPTATION

FIRST WEEK

Arcabas (John Marie Pirot),
TEMPTATION OF JESUS IN THE DESERT,
Oil on canvas, church of Saint Hugues
de Chartreuse – Isère.



sunday, 18 february

From the Gospel according to Mark (1, 12-15)

At that time, the Spirit drove Jesus into the wilderness, and he remained in the wilderness forty days, tempted by Satan. He was with the wild beasts, and the angels ministered to him.

After John was arrested, Jesus went to Galilee, proclaiming the gospel of God, and said, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel."

Let us pray together, saying: **Lord, help us in temptation.**

You went into the wilderness and experienced temptation.
The way you approach it shows us the way forward. **Rit.**

We too often feel attracted to what looks fabulous,
But it doesn't really make us happy. **Rit.**

Accompany us in the silence of the desert, where we can choose what makes
our lives the masterpiece for which you created us. **Rit.**

OPEN
THE FLAP!

Let us read the commentary on the festive Gospel.

The Spirit, who descended on Jesus in Baptism, now drives him into the desert so that in trial he may experience that he is a beloved Son. Acknowledging Jesus' sonship in temptation is not so immediate and requires the ability to consider the desert as a place of encounter with God. The first week of Lent is an invitation to enter the desert with the sole certainty of being beloved children: this is the condition for recognizing in trial, in temptation, an opportunity to grow in trusting abandonment into God's hands.

Let us pray together, saying: **Lord, deliver us from all evil.**

The Spirit takes Jesus into the desert where he confronts evil. We too often experience this. **Rit.**

Jesus taught us that temptations are not avoided but crossed. Join us in this struggle. **Rit.**

Temptation is the place of choice. Help us to choose you, who are the way. **Rit.**

We read the literary text and its commentary as a further provocation on temptation.

They had half-way reached when the fox, stopping out of the blue, said to the puppet, 'Will you double your gold coins?' 'That is?' 'Do you want to make a hundred, a thousand, two thousand of five miserable sequins?' 'Maybe! And the manner?' 'It's very easy. Instead of going home, you should come with us. (...) You have to know that in the land of the Barn Owls there is a field called by everyone the Field of Miracles. You make a small hole in this field and put a gold sequin in it, for example. Then you cover the hole with a little

soil, water it with two buckets of fountain water, put a pinch of salt on it and go to bed quietly in the evening. Meanwhile, during the night the sequin sprouts and blooms and the next morning, when you get up, returning to the field, what do you find? You find a beautiful tree laden with gold sequins (...)' ' Oh, what a beautiful thing!' cried Pinocchio, dancing with joy

(Carlo Collodi,
The Adventures of Pinocchio)

The idea is simple: to avoid commitment, repetition, the often-boring everyday life made up of relationships in the family, school, work and many other tasks. A snap of the fingers and our dreams come true: maximum performance, minimum effort. Jesus, however, does not give in to the flattery of the devil because he knows that man's life is fulfilled in the toil of every day. And He chose to save us by sharing our existence. Without looking for easy success. **And what do we choose?**

wednesday, 21 february

We end our day by gathering together for a goodnight prayer.

*Nada te turbe, nada te espante.
Quien a Dios tiene nada le falta.
Nada te turbe, nada te espante.
Sòlo Dios basta.*

Nulla ti turbi, nulla ti spaventi.
Chi ha Dio non manca di nulla.
Dio solo basta.



Enter QR-CODE to listen to it

Nous We end our day by gathering together for a goodnight prayer.

Temptation is a word that sounds distant or tiring to us: evil always finds the most attractive ways to inhabit the world and be chosen by us men. Help us expose it. **Rit.**

Our sin is to do things we like, an idol, almost a new god. But there is no room in our hearts for everything: either you are there or the idols are there. Help us to choose you. **Rit.**

The idol seems close to us, possible and satisfies all our desires, but this is only apparent serenity, almost like an anaesthesia that keeps us away from reality. Help us to stay in restlessness. **Rit.**

You, Lord, appear distant, silent and without special effects because you draw near to those who seek you with a sincere heart. Take us with you into the silence of the desert so that we can recognize your voice. **Rit.**

Place a candle in the centre of the table,
We take each other by the hand
and one prays for all with the words that follow.

We thank you Lord for this food. In this journey of Lent, which began with the sign of ashes and which will lead us to meet you Risen at Easter, help us to rise from our ashes, from defeats, from bewilderment, towards a good life, as good as the food you give us. Give us the strength to overcome every temptation. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

If there are children, we share the proposed task on p. 27.

Thursday, 22 february



OPEN THE FLAP!

FIRST WEEK

TOGETHER IN TEMPTATION

SUDAN

Nak'fa

Keren

Akurdet Massawa
ASMARA

Mar Rosso

ERITREA

Kulul Tio

ETHIOPIA

Assab

Let us listen to the testimony of Sr. Mahlet, an Eritrean Nun of the Ursuline Sisters of Gandino

Jesus "driven into the desert" overcomes temptation because the Father is with him; The Eritrean people, with a great tradition of faith and a troubled history, live with resignation, thanks to great faith in God and much prayer. They entrust themselves to God the Father by living with faith, in tribulation. The temptation to flee to the "promised land" is always very great in the face of the immense poverty, hunger, thirst and drama of the families whose children are taken away to send them to war; If the parents do not hand over their children, the house is expropriated and the family has nothing left. The religious are at the side of their people, with prayer and share the 'little' that each one has, entrusting, with so much hope, to Providence.

Let us conclude with a Hail Mary to entrust to her all the families who find themselves in situations of suffering.

Let us read the commentary on the work chosen to accompany the first week of Lent.

Jesus begins his mission by turning away. He moves away from his home, from the village, from the people he knows. He goes away on his own, and the Spirit leads him into the wilderness. The Gospel of Mark does not dwell on the long period lived by Jesus in the desert.

Arcabas shows us the temptation of power and depicts the devil at the height of his power: a dark, human face with a prominent nose, an animalistic crest but decidedly human hands, soft, almost light, ready to bend, to indicate, to underline persuasive words and gestures. Jesus' face is a little blurred, his eyes almost empty, as if he were looking within himself - and therefore within the very nature of God, within the Word, within the Scriptures - the exact words to respond to the temptations of the enemy. His face is as serene and calm as the devil's, it is tense and intent.

Now let's look at the image and let ourselves be provoked by what it says to each of us.

Instead of carrying Jesus up and showing him all the kingdoms of the earth, the devil holds a globe with a light hand and on it indicates the countries of the world that he could "give" to him.

And in the meantime, he speaks, and speaks and speaks, to convince Jesus, to make him give in, to prevent that mission which, if accomplished, would make his dream of conquering the world with evil much more difficult. And his words are like a swarm of sheets, crabs, cockroaches... creatures that man generally associates with something negative, evil, something that is disgusting, but also to be feared.

Jesus' hands, which, like his body, like his own face, seem to be made of the sand of the desert in which he lived his "Lent" before revealing himself, are united in a gesture of prayer, because only in it will he find the strength to resist.

TOGETHER
IN
TEMPTATION

At the end of the week, colour the symbol with crayons to mark the stages of the journey!



OPEN
THE FLAP!

So many temptations in our lives: to get distracted when they talk to us, not to do our homework, to think only of ourselves... These are the dangers that turn us away from you, Lord; help us to follow your Word, your teachings, to be faithful to you.

Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against thee, and thee alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Lord
So many dangers around us.
We are attracted to so many things,
often useless, and from many vices.
Help us to stay away from temptations,
Not to always make the same mistakes.
May your Spirit help us to stay away
from every evil temptation. Amen.



During the blessing of the meal



We are here, in front of the laden table... At the table, we are often tempted by what we like best.

This week I'm committed to giving up everything that isn't necessary, without throwing tantrums to get what I want.

TOGETHER IN LISTENING

SECOND
WEEK

Arcabas (John Marie Pirot),
RESURRECTION,
detail from *La petite suite in black and gold*
Oil on canvas, Arcabas private collection (France)



From the Gospel according to Mark (9,2-7)

At that time, Jesus took Peter, James, and John with him and led them to a high mountain, by themselves, alone. He was transfigured before them, and his garments became shining, very white: no washerman on earth could make them so white. And Elijah appeared to them with Moses, and they were conversing with Jesus. Peter spoke to Jesus, "Rabbi, it is good for us to be here; we will make three booths, one for you, one for Moses, and one for Elijah." He didn't know what to say, because they were afraid. A cloud came and overshadowed them, and out of the cloud came a voice: "This is my Son, the beloved: listen to him!"

Let us pray together, saying: **Father, help us to listen to your Son.**

In the hectic everyday life we live, our gaze is low and preoccupied with things to do, but how much we would need words that wonder. **Rit.**

Listening to your Word in the midst of the thousands that reach our ears every day requires time and silence, which are hard to find. **Rit.**

We do not want to give up on carving out moments to climb the high mountain where we can meet you and discover that we too are beloved children. **Rit.**

OPEN
THE FLAP!

Let us read the commentary on the festive Gospel.

Jesus' transfiguration involves the disciples in a very profound way: their eyes are dazzled; their hearts are amazed. But it is above all, listening that the Father recommends, so that Jesus may be recognized as the beloved Son. Without listening, nothing of what is seen or perceived is internalized: everything passes and, in the end, does not affect. Lent is the liturgical season that more than any other recalls the primacy of listening and therefore of silence and interiority. Without listening, it is not possible to be a disciple of Jesus.

Let us pray together, saying: **Lord, sustain us with your Word.**

Sometimes we are given special moments that make us say, like Peter, "It's good for us to be here; Let's make three huts." **Rit.**

Reality calls us to come down from the mountain to bring into daily life what we have experienced. **Rit.**

It illuminates our path, with all its questions and uncertainties, helping us to preserve the beauty and goodness that we experience. **Rit.**

We read the literary text and its commentary as a further provocation on listening.

What little Momo did better than anyone else was listen. Very few people really know how to listen. And how Momo knew how to listen, was a totally unique way. Momo knew how to listen in such a way that very intelligent ideas suddenly came to mind. Not because he said or asked for something that would lead others to these ideas, no; She just stood there and listened with great attention and keen interest.

(Michael Ende, Momo)

A book for children (and not only) Momo deals with the problem of time, stolen by the "grey men" who in this way take away men's identity. Against their plots, however, there is a weapon that feeds on time: listening. It allows you to go deeper, to resist fragmentation, not to have your existence stolen. Especially if, following the counsel of the Gospel, one accepts a word capable of nourishing and opening to life, to others and to one's own mystery. **What are the words that nourish us and make us feel loved?**

wednesday, 28 february

We end our day by gathering together for a goodnight prayer.

*De noche iremos, de noche,
que para encontrar la fuente,
sòlo la sed nos alumbra,
solo la sed nos alumbra!*

At night, we'll go
To meet the spring.
Only thirst guides us,
only thirst guides us.



Enter QR-CODE
to listen to it

We end our day by gathering together for a goodnight prayer.

Jesus, you are the Father's beloved, the last and definitive word of God addressed to man. In you is salvation for each one of us. **Rit.**

Jesus, you are the face of man, the full reality of what God created us for, and continues to love us for, despite our countless and continuous falls. **Rit.**

Just as with Peter, James and John, the glow of the transfiguration was followed by the mysterious silence of the cloud, which allowed them to hear the voice of the Father, so may our contemplation give way to listening. **Rit.**

May listening to your Word enter into our lives and transform it into a reflection of your light, so that all seeing us, may understand that your Word is what gives life. **Rit.**

Thursday, 29 february

Place a lit candle in the centre of the table and the Bible,
We take each other by the hand
and one prays for all with the words that follow.

Thank you, Lord, for the food and the Word you give us.
The table of bread and the table of your Word
are the two tables that you make available to us
for our nourishment. Make us aware of their importance,
of how much they are a gift
for every man and woman,
so that his life may be transfigured by love.
Love to be shared with all our brothers and sisters,
in particular, with those who find it more difficult to welcome it.
Support us in this work of fraternity.
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

If there are children, we share the proposed task on p. 37.



OPEN
THE FLAP!

SECOND
WEEK

TOGETHER
IN
LISTENING

friday, 1 march

OPEN
THE FLAP!



Let's listen to the testimony of Walter,
a Fidei Donum layman in Côte d'Ivoire

Listening, to be true, must go straight to the heart and shake your peace of mind: it must unsettle you and allows you make the effort to put yourself in the other person's shoes. In my experience on mission, one of the most significant stories is that of Ramatoulai, 15 years old: at the age of 9 she acquired, due to illness, a profound deafness. We meet her, we discover her hidden talents, we take her back to school; We are looking for a way to give her back tomorrow. After research, examinations, evaluations, the long-awaited news: it is possible to operate. The flight to Italy for the cochlear implant reopens hope. Ramatoulai hears again, it's beautiful! From the age of 9 to 15, Ramatoulai was totally silent in her eyes and heart. The radiance of her silence overcame, because she taught us the true meaning of knowing how to listen.

We conclude with
a Hail Mary to entrust
all the children and their
dreams to her.

Saturday, 2 march

OPEN
THE FLAP!

Let us read the commentary on the work chosen to accompany the second week of Lent.

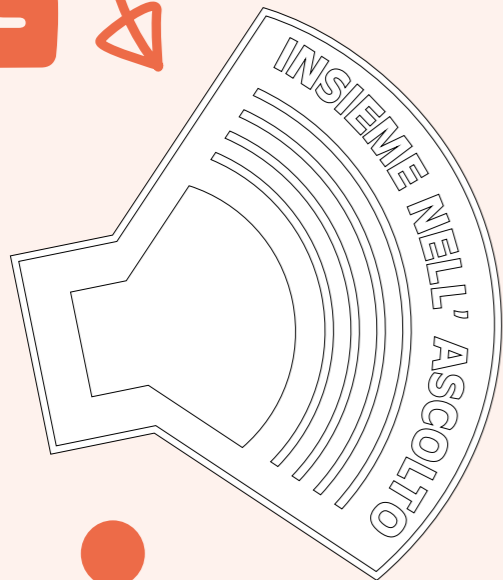
Thus, after three days, Jesus is resurrected. Alone, once again. No one is present (only the soldiers, but they are fast asleep), because no one could bear to look at the glory of God. Arcabas shows us Jesus coming out of the tomb, alive and glorious. The inverted lid is only a slight stretch behind him, evidently too fragile to withstand the force of this event. A foot (still corporeal, still human) resting on the ground, arms pointing upwards, Jesus looks us in the eye, and his eyes are made of light, eyes that reveal the immense light that is behind him, that is within him. Jesus is returning to the Father. But it is not only with the spirit that he returns to the Father: he also does so with his body, made of bones of flesh and blood; made of the joys and hardships of every man's life. Because then, at the end of time, we too will reach him, with our bodies

Now let's look at the image and let ourselves be provoked
by what it says to each of us.

and our souls. And so, the history of salvation was fulfilled. It is offered to each one of us, as long as we want to be saved, as long as we accept to be saved. Arcabas has told us a beautiful story that is ours, which is that of the whole of humanity. It is our past, our present and our future. In the lower right corner, the artist tells us, on a small theatre made of red and gold, the fulfilment of this story. Because this one, like all stories, has a conclusion, perhaps. Jesus died, then rose again and returned home. On the curtain that has just fallen, the cross which is Jesus, is enclosed in an embrace: the Father and the Spirit embrace and welcome the Son who has returned; soon, very soon, God's form will be whole again. That form which is God in his completeness, in his Trinity.

TOGETHER
IN
LISTENING

At the end of the week, colour the symbol with crayons to mark the stages of the journey!



OPEN THE FLAP!

Every day we hear a thousand voices, a thousand sounds, but we don't really listen to those who love us and care about us. And above all, we don't always listen to your voice, Lord! Let us listen to the Word of God in order to be ready to walk with you.

Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against thee, and thee alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Lord Jesus,
this Lent
We are called to listen to you more.
It is the Gospel that we must hear,
not the things that distract us from you.
Help us to make your Word resound,
to listen to her, especially at catechesis
and at Mass,
and to let it enter our hearts. Amen.



During the blessing of the meal



We are here, in front of the laden table... In this Sunday's Gospel, God's voice tells us to listen to Jesus. Try to say a phrase from the Gospel that you remember and to say why it struck you, above all: what does this phrase tell you about God? And invite those who eat with you to do the same.

TOGETHER IN INDIGNATION

THIRD
WEEK

Arcabas (John Marie Pirot),
*EXPULSION
OF THE MERCHANTS
FROM THE TEMPLE,*
Oil on canvas,
church of Saint Hugues
de Chartreuse - Isère



38

sunday, 3 march

From the Gospel according to John (2,13-17)

The Passover of the Jews was approaching, and Jesus went up to Jerusalem. He found people in the temple selling oxen, sheep, and doves, and sitting there the money-changers. Then he made a whip of cords, and drove them all out of the temple, with the sheep and the oxen; He threw the money of the money-changers on the ground and overturned their stalls, and said to the dove sellers, "Take these things out of here, and do not make my Father's house a market." His disciples remembered that it is written, "Zeal for your house will devour me."

OPEN
THE FLAP!

Let us pray together, saying: **Lord, convert our hearts.**

For all the times our prayer functions as a buying and selling, rather than as an authentic encounter with you. **Rit.**

For all the times that, in our liturgies, we risk leaving you in the background, more concerned with our words and outward gestures. **Rit.**

For all the times when our hearts are so full of everyday things, that we can't recognize you as the most precious treasure. **Rit.**

39

Let us read the commentary on the festive Gospel.

Jesus makes a prophetic gesture in the temple of Jerusalem. The Evangelist John refers to it at the beginning of his Gospel, thus wanting to show that it is also a “programmatic” gesture. Jesus did not come to “leave us alone” in a sort of quiet life where everything loses its relevance. Jesus’ outrage is “good news”, it is the Gospel itself because love, when it is authentic, demands truth. To recognize Jesus in outrage means to open our eyes to the many injustices and abuses that ruin relationships between men and women and therefore with God himself.

Let us pray together, saying: **Lord, teach us how to be outraged.**

Just as you have driven the merchants out of the temple, so you also ask us to reject all that is unrighteous. **Rit.**

After an hour, the vendors may have resumed their activities in the temple as if nothing had happened. Let it not be so in us. **Rit.**

Reawaken our faith, revive our freedom, strengthen our hope in you, even when the world tries to distance us from your plan of good. **Rit.**

We read the literary text and its commentary as a further provocation on listening.

You are still a man of the sling and of the stone,
man of my time. You were in the cockpit,
with the malignant wings, the dials of death,
I saw you – in the chariot of fire, on the gallows,
at the breaking wheel. I saw you: it was you,
with your exact science wooing slaughter,
without love, without Christ. You killed again,
as always, as your fathers killed, as those animals
that saw you for the first time killed. (...)

(dalla poesia Uomo del mio tempo di Salvatore Quasimodo)

Published after the Second World War, this poem, of which we quote some verses, bitterly notes that, despite progress, man still has within him the brutality and ferocity of ancient times, as the latest war scenarios in Ukraine and Gaza have shown. May the outrage of the poet who repeats twice “I saw you” in an accusatory tone also join ours, every time we see beauty, honesty and life crushed by arrogance and violence.

What situations have already been a source of outrage in our lives? What triggers this feeling in us?

wednesday, 6 march

We end our day by gathering together for a goodnight prayer.

*Bless the Lord, my soul,
and bless his holy name.
Bless the Lord, my soul,
He rescues me from death.*

Bless the Lord, O my soul,
and bless his holy name.
Bless the Lord, O my soul,
He delivers me from death.



Enter QR-CODE
to listen to it

THIRD
WEEK

We end our day by gathering together for a goodnight prayer.

Rest your gaze in the most secret corners of our hearts, where we hide our gravest worries and the most painful sorrows, those that take away our serenity and peace, those that make us falter in faith and distance us from you. **Rit.**

Shed light and discern, purify and free our hearts from what we find difficult to leave, but which nevertheless oppresses us and does not allow us to meet you in fullness. **Rit.**

May our hearts be a house of praise and song. May it be full of light, open to listening, rich only in you. May our joy in you be contagious, so that others may meet you. **Rit.**

Visit our community. Nip in the bud any root of envy, rivalry, contention. May your presence bring meekness, humility, compassion, the ability to give of ourselves to one another. **Rit.**

Thursday, 7 march

We place a lit candle and an image of Jesus in the centre of the table,
We take each other by the hand
and one prays for all with the words that follow.

Lord, we want to thank you for the food you give us.
The Gospel passage in which you drive the merchants out of the temple struck us very much.
It must have been very bad what they did!
In fact, they took great care to sacrifice for you, but they forgot about you...
Today we don't want to do as they did, but put you at the centre of our table and of our lives, today and always.
Support us in this regard.
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

If there are children, we share the proposed task on p. 47.



OPEN
THE FLAP!

TOGETHER
IN
INDIGNATION

BRASILE

PERÙ

Oceano Pacifico

CHILE

ARGENTINA

PARAGUAY

•Cobija

BOLIVIA

Lago Titicaca

●LA PAZ

•Trinidad

•Cochabamba

•Oruro

•Sucre

•Potosi

•Tarija

•Santa Cruz

Let's listen to the testimony of Mons. Eugenio,
Bishop of Pando in Bolivia

The Amazon jungle is a home where populations have always lived: some were born there, others arrived there. It is their home; but they know full well that "it's not theirs"! Only their habitat is "received" by God. Even the forest then is the "house of God", the temple of his glory!

And therefore they cannot understand those who are making a market out of it by selling and destroying, without limits and with contempt for nature, animals and people. It is enough to remember the deaths among the defenders of the forest from Chico Méndez to Sister Doroty Stang. With the indifference of politicians and the harassment of economists, in the last 10 years, 1,700 defenders of that common home that is the forest have been killed. How not to be indignant?

**We conclude with a Hail Mary
to entrust to her the guardianship
of the common house
and all the causes of indignation
that stir our consciences
and our hearts.**

Let's read the commentary on the work chosen to accompany the third week of Lent.

Arcabas takes us with him into the Temple at the very moment in which Jesus unleashes his rebellion against a disrespectful and incorrect management of the sacred space. And it seems to us that we are really there, that we hear the voice of Jesus raised loudly against those who are desecrating the Temple, that we hear the hiss of the rope whip with which He overturns, one after the other, the stalls of the merchants and money changers. We see desks and chairs fall, we see the money container wobble, while many coins are falling to the ground. We see Jesus' rope whip and we also see, right at his feet, a snake slithering away, before being struck. The serpent - evil - which has found its place even within the space reserved for the Lord and his faithful. Who tried to replace God with the god of money... and was succeeding, before the arrival of Jesus. We also seem to hear the sounds: the dull sound of furniture falling and the tinkling

Now let's look at the image and let ourselves be provoked by what it says to each of us.

sound of money sliding to the floor from overturned desks; but also the bellowing and bleating of the animals that have been chased away and that the owners certainly try to recover to take them out as quickly as possible. And then there are the doves, which were traditionally offered by poor people. Three of them flew out of their overturned and open cages and one of the three, the uppermost one, has a bloody wing. It is precisely her that Jesus looks at with his intense and slightly frightened human eye, while the other eye, that of Jesus-God, expresses awareness. In the end, Jesus leaves. And we seem to see the merchants repositioning the stalls, leading the animals back to their places, putting the money changers back into operation. Everything will be back to normal in a short time. Because the priests and the people, the merchants and the people, Jerusalem and the whole world are not ready yet.

At the end of the week, colour the symbol with crayons to mark the stages of the journey!



OPEN THE FLAP!

What an ugly object you used, Lord..you must have been really angry with those merchants and those who were in the temple with them. But above all disappointed, outraged by their behavior. Even I sometimes don't behave correctly in Church... Forgive me for all the times I don't commit as I should.

Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against you, and you alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Lord Jesus,
in the temple, the house of God your Father,
no one was busy praying.
And you chased everyone away with a whip.
Help me to be faithful to you in prayer
on this journey of Lent,
without preferring things
that take me away from you. Amen.



During the blessing of the meal



We are here, in front of the set table... This Sunday's Gospel tells us that Jesus got angry at how men behaved in the house of God. We too sometimes don't behave well: today at the table everyone asks each other for forgiveness for when he got angry with him.

TOGETHER IN THE TRUTH

FOURTH
WEEK

Arcabas (John Marie Pirot),
CRUCIFIXION ON THE VILLAGE,
detail from *La petite suite in black and gold*
Oil on canvas, Arcabas private collection (France)



From the Gospel according to John (3,14-18)

At that time, Jesus said to Nicodème: «Just as Moses raised the serpent in the desert, so the Son of Man must be raised, so that whoever believes in him may have eternal life. In fact, God loved the world so much that he gave his only begotten Son so that whoever believes in him will not be lost but have eternal life. In fact, God did not send the Son into the world to condemn the world, but so that the world might be saved through him. Whoever believes in him is not condemned; whoever does the truth comes towards the light, so that it may clearly appear that his works were done in God.»

Let us pray together, saying: **Lord, make us choose the light.**

You call us to the light to show us the truth, but by putting us in the light our shadows also appear. Help us to trust you. **Rit.**

Knowing the truth means recognizing the many masks we choose to wear for convenience. Give us the courage to remove them. **Rit.**

Your light will drive away the darkness, your truth will set us free and freedom will make us happy. **Rit.**

OPEN
THE FLAP!

Let us read the commentary on the festive Gospel.

From the very first lines, the Gospel of John states that Jesus is the true light which, coming into the world, illuminates every man. The light must deal with the darkness and comes into conflict with them: the light, by illuminating, "brings to light" and "makes truth". And this is not always so pleasant to accept! Recognizing Jesus in the truth means choosing to remove the many masks we wear to truly hide who we are. But only the truth makes you free and only freedom makes you happy. Lent is a propitious, favorable time to make truth within ourselves, to illuminate our darkness, to discover Jesus as the true light.

Let us pray together, saying: **Lord, enlighten us with your love.**

You invite us to raise our gaze to the Son of man raised on the cross to have the life that does not die. **Rit.**

You ask us not so much to look at the crucifixes hanging on the wall, but to recognize a God with His arms wide open. **Rit.**

Help us to let ourselves be welcomed and loved by you, because we too live exalted, overflowing with your love. **Rit.**

We read the literary text and its commentary as a further provocation on listening.

I remember the professor who, three months after giving birth, behind his desk in his office, revealed the truth to us, that is, what he thought. He had thought for a long time before answering in a dim light full of anguish. He hadn't resorted to a crystal ball. More knowledgeable about medicine and men than many of his colleagues, he told us in a calm voice, looking into our eyes: "I cannot

predict what your son will become. I can make some reasonable hypotheses (...). These children are born twice. They must learn to move in a world that the first birth made more difficult. The second depends on you. On what you are able to give (...). Thank you. Thirty years later

(from Born Twice by Giuseppe Pontiggia)

A beautiful book, published in 2000, which tells of the difficult relationship of a father with his son, seriously disabled due to problems that arose during childbirth. The book, since it is rooted in the author's experience, exudes truth from every page and shuns any sappy rhetoric, just as Jesus does speaking to Nicodemus. Even the truth is a difficult birth that calls us to deal with what can truly give meaning to life: the love of God.

And where are we on this journey of truth?

wednesday, 13 march

We end our day by gathering together for a goodnight prayer.

*Ce soir n'est plus la nuit devant Toi:
L'obscurité brille comme la lumière.*



Enter QR-CODE
to listen to it

We end our day by gathering together for a goodnight prayer.

A certain rhetoric of the world invites us to have fun, to pleasure, to satisfaction in money. And you want to steal all this from us by calling us to the way of the cross. Why? Enlighten us. **Rit.**

How easy it is to deceive us. The darkness dazzles and seems like light, but then the mask falls and we find ourselves with a bitter taste in our mouths. Help us unmask the great deception of evil. **Rit.**

You Lord have not come to steal anything from us. You have come so that every man, believing in you, may not be lost, but may have eternal life. **Rit.**

Contemplating the cross we want to elevate our lives, nourish ourselves with your love to testify to everyone how beautiful it is to live life as a gift received and shared. **Rit.**

Thursday, 14 march

We place a lit candle in the center of the table, we hold hands and one prays for everyone with the words that follow.

We thank you, Lord, for this food, which is your gift to sustain our life. This candle reminds us that you are light, the true light that illuminates our existence. Let us see in your light the truth about ourselves, about our family, about our community, about everyone we meet. And the truth that you show us is that of the cross, that is, of the one who loved us so much as to give us his Son, because we are not lost but find happiness in you. Light up our lives!
In the name of the Father, of the Son and of the Holy Spirit.
Amen.

If there are children, we share the proposed task on p. 57.



OPEN
THE FLAP!

Let's listen to the testimony of Don Efrem, Fidei Donum priest in Cuba

"Everything here is lying" is one of the refrains that I hear more and more often on the lips of people in Cuba. "It's all a big lie here": the news programs that praise the Revolu*ción* every day (for more than 60 years), the economic plans always effective (while people "inexplicably" suffer from hunger), an ideology where criticism or alternative opinions are not allowed, people who are therefore accustomed to "being careful how they speak", to "saying only what they have to say" and to "do what you are told to do"... or at least pretend to do it! Many decide to escape from this lie by trying to emigrate... and the others? I think that the mission of the Church in Cuba is to help these people not to be afraid of the truth, to discover Jesus who helps us to free ourselves from hypocrisies, to live as authentic and reconciled people.

OPEN
THE FLAP!



**We conclude with a Hail Mary
to entrust to her the search for truth
of every man and woman.**

Let's read the commentary on the work chosen to accompany the fourth week of Lent.

In the image, Jesus, the crucified one, is dead. He was slapped, tortured, flagellated, insulted, mocked, nailed and crucified outside the city, which closed behind him, rejecting him once again. After unprecedented suffering, after a long agony, Jesus died. And his body, tormented, contracted, forced into immense pain to be able to breathe a little longer, releases itself, abandons itself. So it seems that evil, hatred and the wolf (the one that appears next to the crucifix in the original work) have won. That everything was useless. But something happens: the golden embrace of the Father - that Father who had never abandoned him, especially in times of pain - invests him, envelops him, warms him with his love for him. And here Jesus' arms rise again, his hands stretch upwards

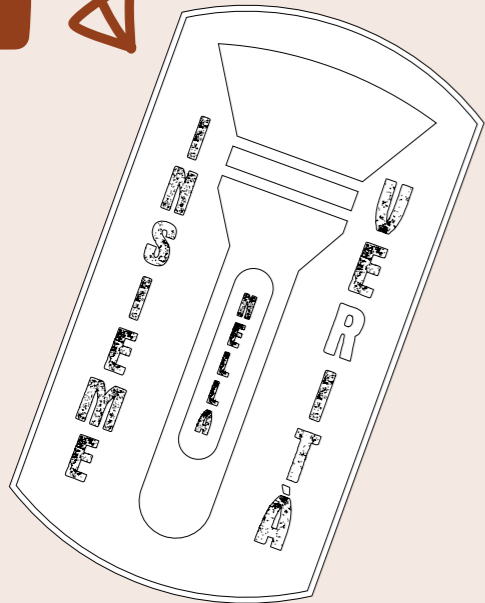
and are no longer wounded. They are intact, they are new arms and hands, made of the gold of divinity, of the color and substance of God. Jesus has accomplished his immense mission and is now taking his place again. And with joy and emotion we know that it is not the strength, the malice, the immense hatred of the wolf that he has won, but the calmness, the sweetness, the innocence and the infinite love of the victim, the lamb (the 'another animal depicted on the right). He won for himself and for all of us. And soon he will descend into the place of absence, into the place of suffering, to give salvation even to those who lived before his birth. Before his death.

**Now let's look at the image and let ourselves be provoked
by what it says to each of us.**

OPEN
THE FLAP!

TOGETHER
IN THE
TRUTH

At the end of the week, colour the symbol with crayons to mark the stages of the journey!



OPEN
THE FLAP!

How important light is in our lives! Without it we don't know how to move, we don't know where to go. It would be nice to be able to move even in the dark without risking injury. But to do this you need safe, true, reliable guidance. You are our guide, Lord!

Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against you, and you alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Lord Jesus,
you are a light for man:
tell us where to go, how to do it.
We are often confused,
we don't know exactly what to choose.
Your light, your gestures and your words,
they illuminate our path.
Help us follow the path you show us.
Amen.



OPEN
THE FLAP!

During the blessing of the meal

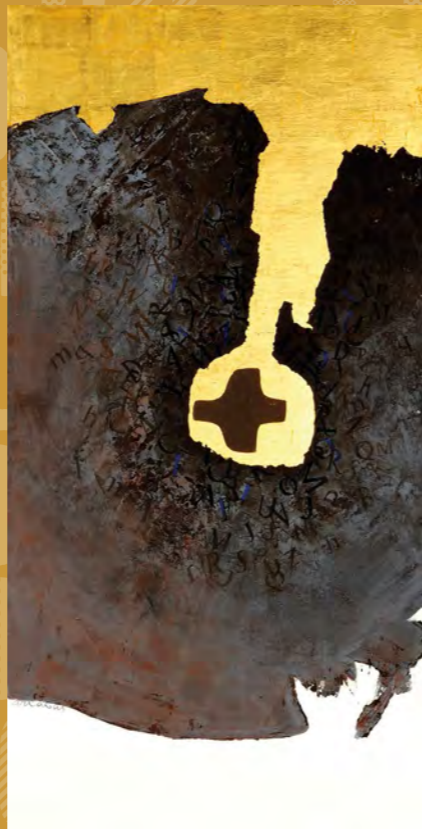


We are here, in front of the laid table... This Sunday's Gospel tells us that Jesus is the true light that illuminates our lives. Today place a candle in the center of the table and light it during the meal. It is a small sign to say that Jesus is always the light in our lives.

TOGETHER IN THE GIFT

FIFTH
WEEK

Arcabas (John Marie Pirot),
HE OPENED THE SCRIPTURES TO THEM
from the cycle "The pilgrims of Emmaus"
Oil on canvas, church of the Resurrection,
Torre de' Roveri - Bergamo



From the Gospel according to John (12,20-26)

Now there were some Greeks among those who had come up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be.

Let us pray together, saying: **Thank you, Lord!**

To those who wanted to see you to get to know you, you proposed the parable of the grain of wheat, asking you to recognize yourself in dying for love. **Rit.**

Just as the grain of wheat must die to bear fruit, so you, passing through the way of the cross, gave your life to us. **Rit.**

This is your deepest identity: not only do you give yourself to us, but you are the gift that gives life to us! **Rit.**

OPEN
THE FLAP!

Jesus proposes the image of the grain of wheat that dies and produces fruit, "answering" to those Greeks who wished to see it. It is a sort of fulfillment of what was announced on Ash Wednesday: the Lord does not seek human visibility, but chooses to hide in the bowels of the earth, to die for love, to give himself with authenticity. The logic of the gift, so often "flaunted", is in reality extremely difficult to follow for each of us: often in giving ourselves we are looking for nothing other than ourselves. It is as if we wanted to bear fruit without dying, without going through the path of the Cross, without Easter. Recognizing Jesus in the mystery of the grain of wheat means accessing his deepest identity: he not only gives himself but becomes a gift himself!

Let us pray together, saying: **Lord, we desire to learn from you.**

Loving as you love us is not an emotion, a feeling, but an action: giving. **Rit.**

What is the size of the gift? With the parable of the grain of wheat you tell us that it is life, nothing less than life. **Rit.**

And you continue saying: «If anyone wants to serve me, let him follow me, and where I am, there my servant will also be». **Rit.**

Let us read the commentary on the festive Gospel.

We read the literary text and its commentary as a further provocation on listening.

Here he interrupted the conversation himself, as if surprised by a thought. He stayed a moment; then he put together a plate of the food that was on the table, and added some bread to it, placed the plate in a napkin, and taking this by the four corners, said to his eldest little girl: "Take this." He gave her a flask of wine in his other hand, and

added: "Go here to the widowed Mary; leave this stuff with her, and tell her it's to have a little fun with her children. But with good manners, yes; that it doesn't seem like you give her alms. And don't say anything if you meet anyone, and be careful not to offend!"

(Alessandro Manzoni, The Betrothed)

A simple family, composed of a tailor, his wife and numerous children, returns home on Sunday after listening to the homily of the famous Cardinal Federigo Borromeo. At the table, with enthusiasm, the master of the house repeats the beautiful words he has heard until, while he is speaking, he interrupts himself to give substance to what he is saying: he instructs his daughter to bring food to the poor neighbor. More than the fact, however, what is striking is the indication: "with good manners", a sign not only of a generous gift, but of the sensitivity, delicacy and discretion that must accompany it. A daily style of being a small seed that dies.

What are our daily and concrete gestures of giving "in good manners"?

We end our day by gathering together for a goodnight prayer.

Bonum est confidere in Domino bonum sperare in Domino.

It is good to trust in God, it is good to hope in God.



Enter QR-CODE to listen to it

We end our day by gathering together for a goodnight prayer.

They asked Philip: "We want to see Jesus." We say timidly, we would like to see Jesus. Increase our faith to be able to truly meet you. **Rit.**

To meet him, Jesus showed us the path of the parable of the grain of wheat: the path of the cross and the path of the heart; the way of the broken heart for love. **Rit.**

What are you hiding, Lord, beneath this boundless passion of yours for man, to the point of reaching the Passion of the Cross? Your uncontainable need to love, to love us. **Rit.**

And we trust this love of yours. And just as you gave your life for us, now we will try to give our lives for our brothers. **Rit.**

We place a lit candle and a piece of bread in the center of the table, we hold hands and one prays for everyone with the words that follow.

Thank you Lord for the food you give us today. This bread that you place on our table reminds us of the parable of the grain of wheat: if the grain of wheat, fallen to the ground, does not die, it remains alone; but if it dies, it produces much fruit. You are the gift that has borne fruit for us and who asks us to become fruit for others. Help us to die our selfishness and to give to others the love we have received from you. May your food give us the necessary strength and faith. In the name of the Father, of the Son and of the Holy Spirit. Amen

If there are children, we share the proposed task on p. 67.



OPEN THE FLAP!

friday, 22 march

OPEN
THE FLAP!

REP. DEM.
DEL CONGO



Let's listen to the testimony of Consuelo, a lay missionary in Rwanda

I am Consuelo, a lay missionary in Rwanda since 2007 and I manage a day center that welcomes children, young people and adults with a disability. Upon my arrival in Rwanda I struggled to let myself "die" like that grain of wheat in the gospel in order to be reborn with the gift of the fruit. In Rwanda I had the grace of being, but above all of receiving many gifts like the time when I was so angry at the injustices that I saw that I walked at a fast pace to try to vent my anger; outside a health center I met a little girl who had been ill (there was a mark from the IV drip on her hand) and she came to meet me simply taking my hand to walk together. It was as if with her slow walk and her smile she made me understand that the anger I was carrying with me would disappear. This gift was very great for me.

**We conclude with a Hail Mary
entrusting to her all the gifts
that we have received
in our lives and that we have been able
to be and to give to others.**

Saturday, 23 march

OPEN
THE FLAP!

Let's read the commentary on the work chosen to accompany the fifth week of Lent.

I believe that this image is the synthesis of our faith. With an image that is only apparently simple, Arcabas depicts the Earth, a fertile land, rich in humus, dark, which recalls freshly plowed fields, opens, splits, becomes a womb to welcome the son of God made man, who we recognize from the small cross that depicts him. It is not, as always in the images of this artist when he wants to tell us the presence of Jesus, a golden cross. This time it is the same color as the earth, to tell us that the Son of God is a true man, a man like one of us.

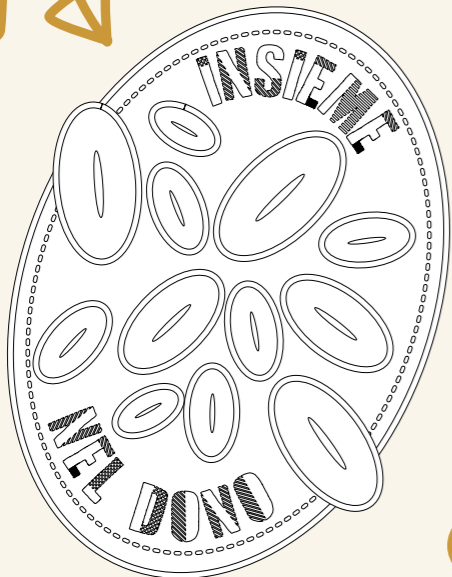
The gold is present and tells us (shows us) the love and tenderness of a God who envelops and embraces His Son, to accompany him in his new life, to entrust him to a girl full of love. The Son of God is among us. The Light is among us. The Word is among us and expands in the Earth, drawing, sculpting, engraving infinite letters

of different alphabets and languages, because every language spoken by men must be able to understand the Word. The letters written in that circle of earth are the words that Jesus spoke so that they could reach us. And they are words of love, of forgiveness, which speak of a God who is a father for each one. A father full of love for us, all of his children.

The man Jesus lived his earthly life until the end, until his passion and death. Then he rose again. That little earth-colored cross has returned home, transformed into the gold that belongs to Jesus/God. But he did not leave us alone: he left us every gesture and every choice of his earthly life, to be an example and guide. He left us his love within every single letter of his words. He left us himself, body and blood, in the broken bread and the shared wine.

Now let's look at the image and let ourselves be provoked by what he says to each of us.

At the end of the week, colour the symbol with crayons to mark the stages of the journey!



OPEN
THE FLAP!

From a small seed a large plant is born; but it takes time, passion, care... A change that we would like to happen to our life: to get closer to you, Lord, step by step, abandoning ourselves to you, letting ourselves be guided by your Word.

Psalm 50

Have mercy on me, O God, in your great love;
In your mercy blot out my error.
Wash me from all my guilt,
cleanse me from my sin.
I'm guilty and I admit it,
My sin is always before me.
Against you, and you alone, I have sinned;
I have acted against your will.
When you condemn, you are righteous,
Your sentences are clear.
Create in me, O God, a pure heart;
Give me a renewed and steadfast spirit.



Pray in your heart...

Lord Jesus,
teach us that every grain bears fruit
must die in the earth:
only in this way can a plant, a flower, be borne and grow.
Lord you did the same with your life:
you died for us, you were like a grain
thrown into the field that bore fruit.
Help us too to give of ourselves, to do something for
others,
to think not only of ourselves but of the good of all.
Amen.



OPEN
THE FLAP!

During the blessing of the meal



We are here, in front of the laid table... In this Sunday's Gospel Jesus spoke about the grain of wheat. Bread is the fruit of many grains which, when ground, form flour, from which bread is made. Today take a piece of bread and break it into as many pieces as there are people at the table. Everyone takes a piece and eats it.

TOGETHER IN THE PASSION

HOLY
WEEK

Arcabas (John Marie Pirot),
OUTRAGE TO CHRIST THE KING,
Oil on canvas, church of Saint
Hugues de Chartreuse - Isère



Palm Sunday

sunday, 24 march

From the Gospel according to Mark (15,33-39)

When it was noon, it became dark over the whole land until three in the afternoon. At three o'clock, Jesus cried out in a loud voice: "My God, my God, why have you forsaken me?" Hearing this, some of those present said: "Behold, call Elijah!". One ran to soak a sponge in vinegar, fixed it on a reed and gave him to drink, saying: "Wait, let's see if Elijah comes to make him come down." But Jesus, giving a loud cry, expired.

The veil of the temple was torn in two, from top to bottom. The centurion, who was in front of him, having seen him expire in that way, said: "Truly this man was the Son of God!".

Let us pray together, saying: **Lord, help us to recognize you as Son of God.**

Sometimes it seems absurd to think that the pagan centurion was the only one to recognize you as the Son of God in that absurd death. **Rit.**

We too, at times, struggle to recognize you as the crucifix that saves: we often only say it in words, but believing it is more difficult. **Rit.**

We want to come before you with an open heart to discover who you really are for us. **Rit.**

OPEN
THE FLAP!

monday, 25 march

OPEN
THE FLAP!

Let us read the commentary on the festive Gospel.

The Passion of the Lord that we hear at the beginning of Holy Week and that we will listen to again - in John's version - on Good Friday occupies an abundant space in the Gospels. It is narrated in detail, dissects the feelings of the protagonists and reveals how each one places himself before the mystery of the Crucifix. There is an ambivalence of feelings: who is Jesus really? How to recognize him as a beloved Son at the hour of death? It is surprising that it is a centurion, a pagan, who recognizes in him the Son of God. Each of us is invited, at the beginning of Holy Week, to make this man's words our own, standing at the foot of the Crucifix.

Let us pray together, saying: **May your love save us, Lord!**

Your passion baffles us. One moment the crowds praise you and the next moment they shout "Crucify him". Forgive our fragility. **Rit.**

Pietro betrays you. Pilate questions you. But you don't answer anything anymore. You surrender yourself to the Father completely. **Rit.**

Hanging from the wood, suspended between heaven and earth, silence becomes words and communicates life beyond death. **Rit.**

HOLY
WEEK

70

tuesday 26 march

We read the literary text and its commentary as a further provocation on listening.

Saint Paul said to himself that Christianity launched a truth into the world that nothing would stop, because even before it was in the depths of conscience and because man immediately recognized himself in it. This: God saved each of us and each of us is worth the blood of God.

(George Bernanos, Diary of a Country Priest)

We are at the final moment, the showdown. Jesus chooses to love completely, faithful to the Father, faithful to each of his brothers. By virtue of this fidelity, love conquers death and opens the path to life for each of us.

What does this mean for each of us?

OPEN
THE FLAP!

TOGETHER
IN THE
PASSION

71

Let's read the commentary on the work chosen to accompany Holy Week.

OPEN THE FLAP!

The man that Arcabas shows us has suffered everything: scourged, devastated, destroyed. Yet on that face there is no trace of the scourges, nor of the wounds caused by the thorns of that terrible crown. The face of Jesus is aware, intense, determined and at the same time painfully tense, intact.

The hands of Jesus, which only a few hours ago broke some bread and poured some wine, are tied together, abandoned; they have lost sensitivity, those hands, and now they almost look like doves' wings with no more strength, no more life. Tied, like the legs of sacrificial lambs, which must not be able to escape. But this lamb would never escape, it just sits there, helpless, defenseless, insulted and tortured. For love.

The red coat is marked by spots and engraved in several places. There are stains from the executioners' spittle; there are blood red stains that have also transferred from Jesus' tortured body to the fabric. And then there are the tears, clear, decisive, impressive and precise like the blows that produced them, which were able to forcefully affect the fabric as well as the flesh. One of the spits seems to stop the upper

edge of the cloak from the lower one, so that it does not open: a kind of dramatic pin, prickly and made of hatred and contempt. A terrible ornament, just as terrible is everything that surrounds this man, like the patches of spittle directed at the same man who until a few hours earlier had walked the streets of the city, soothing anguish, healing illnesses, giving hope and life. Ecce homo. And next to his face appears a luminous cross of gold, of the gold of God who is here, next to his son, next to the man who is his son; a cross that shows, also through the crumpled materiality of the gold leaf, the anguish of a Father in front of the immense suffering of his son, which is still at the beginning.

Thus on the cross which is God, which is the Father, Arcabas casts a stain of blood, the blood of this son and that of the Father's bleeding heart. The black background, given with strong, dense, decisive, interrupted brushstrokes, is the darkness that has descended into the hearts of many, in the Jerusalem of his time and still today.

Now let's look at the image and let ourselves be provoked by what it says to each of us.

At the end of these first days of Holy Week, colour in the symbol with coloured pencils to mark the stages of the journey!



Jesus enters Jerusalem acclaimed by people waving palm branches. We have waved olive branches, Lord, to acclaim you. We want to shout with joy as you pass by, Jesus, and remain faithful to you always, not just in happy moments.



Pray in your heart...

Tout le monde t'acclame et crie « Hosanna ! » Ils t'accueillent comme un roi, Ils secouent les rameaux et les branches d'olivier. Nous te célébrons trop souvent, Nous sommes heureux, Mais d'autres fois, nous oublions de te prier Et nous t'abandonnons. Aide-nous-en cette Week Holy À être fidèles dans la prière et de t'accompagner sur le chemin de croix. Amen.



OPEN THE FLAP!

We end our day by gathering together for a goodnight prayer.

Laudate, omnes gentes, laudate Dominum. Laudate, omnes gentes, laudate Dominum.

You, all people, praise the Lord. You, all people, praise the Lord.



Enter QR-code to listen:

TOGETHER IN THE EXAMPLE

HOLY THURSDAY

Arcabas (John Marie Pirot),
WASHING OF THE FEET,
from the "Passion-Résurrection" cycle
oil on canvas, Montaigu - Belgium



Let's read the commentary on the work chosen to accompany Holy Thursday.

No face can be seen. And not even a full figure. Yet, this image is incredibly powerful.

It tells of a man who went to dinner with his friends, knowing full well that it will be the last chance to be with them; and that, seeing that the master of the house did not bother to assign a servant to wash the guests' feet, as was always done, he makes an absurd decision. He asks for a cloth that he ties at the waist to avoid getting wet, his tunic, a basin and some water and invites his friends to come closer so he can wash their feet. Jesus becomes a servant, he becomes humble, he worries, he takes care.

But Peter protests, Peter rebels: "No, you will never wash my feet!", he says to Jesus, shocked to see him acting in the place of the servants. Jesus' words of response, however, are decisive, they leave no escape. "If you don't let me wash your feet, you won't be my friend anymore." And Pietro lowers his head and nods.

Arcabas dresses Jesus in a tunic the color of the blood that he will soon shed and shows him to us, kneeling on the ground, at the moment in which he lifts Peter's foot from the basin towards himself, still with the water dripping from it. With one hand he holds the foot raised and with the other he begins to dry it while the water from a clean foot drips into the basin, which seems to move outwards the dust that until recently dirty that foot like those of all travellers.

The delicate and attentive hands of Jesus take care of Peter's foot. Almost as if Jesus, knowing that his friend will soon betray him, already wanted to tell him: I erase your sin, I take care of you, because you are dear to me.

Pietro will certainly remember that gesture, in a few hours, in the courtyard. But, full of fear, he will deny knowing Jesus of Nazareth. Until a rooster throws on him a pain and a sense of guilt that will never leave him.

Now let's look at the image and let ourselves be provoked by what it says to each of us.

From the Gospel according to John (13, 4--5.12-15)

During dinner, he got up from the table, took off his clothes, took a towel and tied it around his waist. Then he poured some water into the basin and began to wash the disciples' feet and dry them with the towel he was wearing. When he had washed their feet, he took on his clothes, sat down again and said to them: «Do you understand what I have done for you? You call me the Master and the Lord, and you are right, because I am. If therefore I, the Lord and Master, have washed your feet, you also ought to wash one another's feet. In fact, I have given you an example, so that you too should do as I did to you.»

Let us pray together, saying: **Thank you Jesus: your example is our way.**

Your last supper, a profound experience of friendship, confidence and the offering of life, is renewed today with us. **Rit.**

After washing the disciples' feet you said: "I have given you an example, so that you too do as I have done to you" **Rit.**

With you we want to learn to celebrate the Eucharist in life, to serve each other with humility, to give life to our brother. **Rit.**



At the end of these first days of Holy Week, colour in the symbol with coloured pencils to mark the stages of the journey!



Pray in your heart...

Lord you put yourself at the service of your friends washing their feet. These are the things you teach us: helping others, forgive, smile, share, be friends. Help us to serve those around us, to give everything, like you did with your life and your body. Amen.



We end our day by gathering together for a goodnight prayer.

Oh... adoramus Te, Domine. (bis)

Oh.. we adore you, Lord.



Enter QR Code to listen:

OPEN THE FLAP!

TOGETHER IN THE DEATH

HOLY
FRIDAY

Arcabas (John Marie Pirot),
THE MAN OF SORROWS
Oil on canvas, Arcabas private
collection (France)



Let's read the commentary on the work chosen to accompany Good Friday.

No one can remain indifferent to this figure... in the face of so much torment, only silence remains. And prayer. The man before us has suffered a lot; his body was tortured and humiliated, they were fierce against him, who did not rebel, did not curse, did not defend himself. This man was crucified: we cannot take our eyes off the horrendous wounds that the nails left in his wrists and ankles, from the purple bruises that surround them, from the blood that still continues to flow from them. We cannot take our eyes off the crown of thorns that was placed on his head, to torture him more but also to mock him. We cannot take our eyes off his torso marked by the blows of the scourge, which were often so violent as to cause the condemned man to die, thus avoiding crucifixion, a death deemed unworthy, "just" only for people disliked by God ("Cursed be he who hangs from the tree", Dt 21, 23).

Now let's look at the image and let ourselves be provoked by what it says to each of us.

This man is no longer on the cross, of which he bears the marks on his body. He is not on the cross, so he should be dead. But his devastated face is still alive and his swollen eyes are absorbed, still full of pain. No trace of condemnation, judgment, reproach. Those eyes still lost in suffering, but which have already overcome and conquered death, once again express love for us, for each of us.

God the Father, who suffers for the suffering of the Son, sent the mourning angels who, little by little, so as not to add pain to pain, stand next to the face of Jesus and hold suspended on his head the crown of the King that He is, the crown which is born in some way from that terrible thorn, which will soon disappear. The suffering Servant, says Augustine, became a winner because he was a victim.

From the Gospel according to John (19, 25-30)

His mother, his mother's sister, Mary mother of Cleopas and Mary Magdalene were standing near the cross of Jesus. Jesus then, seeing his mother and the disciple whom he loved next to her, said to his mother: "Woman, here is your son!". Then he said to the disciple: "Behold your mother!".

After this, Jesus, knowing that everything was now accomplished, so that the Scripture might be fulfilled, said: "I am thirsty." There was there a jar full of vinegar; they therefore placed a sponge, soaked in vinegar, on the top of a reed and held it to his mouth. After taking the vinegar, Jesus said: "It is finished!". And, bowing his head, he handed over the spirit.

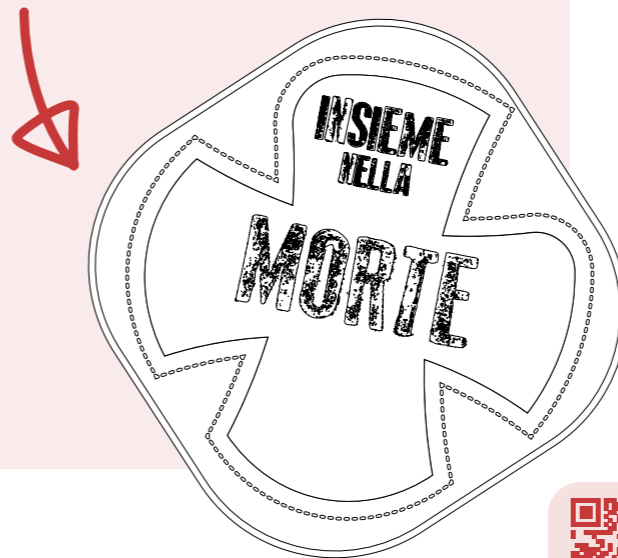
Let us pray together, saying: **Thank you Jesus: your death gives us life.**

By stretching out your hands on the cross, you filled the world with the Father's tenderness. **Rit.**

By letting yourself hang on the cross you gave all of us the light of forgiveness. **Rit.**

The offering of your life makes us capable of feeling your passion and your death within us, and then sharing your resurrection. **Rit.**

- At the end of these first days of Holy Week, colour in the symbol with coloured pencils to mark the stages of the journey!



Pray in your heart...

Jesus you carried the cross for me, he has burdened you with evil and my sins. Let me always remember your sacrifice, forgive my sins, help me to live fulfilling what the Gospel says. Amen.



We end our day by gathering together for a goodnight prayer.

Crucem tuam adoramus Domine resurrectionem tuam, laudamus Domine. Laudamus et glorificamus, resurrectionem tuam, laudamus Domine.

We adore your cross, Lord, we praise your resurrection, Lord. We praise and glorify, your resurrection, we praise Lord.



Enter QR Code to listen:

OPEN THE FLAP!

OPEN THE FLAP!

TOGETHER

AT THE

TABLE

EASTER
OF RESURRECTION

Arcabas (John Marie Pirot),
WHEN HE WAS AT TABLE WITH THEM,
from the cycle "The pilgrims of Emmaus"
oil on canvas, church of the Resurrection, Torre de' Roveri - Bergamo



Let's read the commentary on the work chosen to accompany Easter.

The traveler accepted the invitation and stopped at the inn with the two who shared the journey with him to Emmaus. They crossed the threshold and sat at a table which was immediately set in a simple but accurate way. A strange table, which seems to have no legs, which seems to be suspended and supported only by the knees of the three guests. The one on the right sits on an equally strange, very light chair, of which we only see three legs, too thin to be able to support the man's weight. The one on the left is sitting with his legs crossed, but we don't understand where he is leaning, exactly as happens with the central character.

The table is set: there are plates, glasses, a basket with bread, a tureen with a lid, to keep the contents warm. There is also a three-branched candelabra, whose candles draw little black flames.

The man on the right, perhaps Cleopas, is pouring himself some wine, but does not take his eyes off the guest, looking at him with deep interest and great attention; the other man, who remains in the shadow, supports his face with one hand while holding the

glass with the other. He too looks at the man sitting between them, but he does so with a somewhat distracted, somewhat superficial expression.

The man in the center has an intense expression, his eyes closed, his face serene and intent. He has just opened his hands and in a moment he will bless the bread and the wine. Our attention falls to the contents of his plate: the bread he has just broken has a red-stained crust, like the one in the basket.

It will be precisely the gesture of the blessing that will allow the disciples to recognize their Master, Jesus, in their traveling companion. We already know that it is Jesus, yet we look at his face with emotion; we can only imagine what the disciples will feel when they understand that they have their Lord there, at their own table, the one whose death they have been mourning for a few days.

Jesus wants to make his people understand, once again, that he will always remain next to them, that he will never leave them. May that bread and wine always be for them, like his love that will never fail.

Now let's look at the image and let ourselves be provoked by what it says to each of us.

From the Gospel according to Luke (24,28-34)

When they neared the village where they were headed, he acted as if he were going further away. But they insisted: "Stay with us, because it is evening and the day is now at its end." He entered to stay with them. When he was at the table with them, he took the bread, recited the blessing, broke it and gave it to them. Then their eyes were opened and they recognized him. But he disappeared from their sight. They left without delay and returned to Jerusalem, where they found the Eleven and the others who were with them gathered together, saying: "Truly the Lord has risen and has appeared to Simon!"

Let us pray together, saying:

Help us to recognize you to enjoy your presence.

When we are sad and disheartened, you approach us like a traveler on our path. Lord, open our eyes! **Rit.**

When you break bread for us, you offer us communion with you. Lord, make us aware! **Rit.**

Listening to your Word and the Eucharist at the center of our life are the two tables that make us meet you and recognize you as our traveling companion. Thank you sir! **Rit.**

OPEN
THE FLAP!

EASTER
RESURRECTION

OPEN
THE FLAP!



At the end of the day,
colour in the symbol with
coloured pencils
to mark the stages of the journey!



Pray in your heart...

Lord Jesus, we too come to look for you:
behold, the tomb is empty!
The Lord of life could not die,
his love could not end.
Thank you Jesus because you are risen!
You teach me that life is stronger,
that love conquers death.
On this Easter day
we too come to look for you:
give us joy, hope and faith. Amen.



Enter the QR Code
to listen

We end our day by gathering together
for a goodnight prayer.

*Surrexit Dominus vere. Alleluia, alleluia.
Surrexit Christus hodie. Alleluia, alleluia.*

The Lord is truly risen. Hallelujah, hallelujah.

OPEN
THE FLAP!

TOGETHER

TESTIMONY

PENTECOST
OF THE LORD

Arcabas (John Marie Piro),
ANASTASIS,
from the "Passion-Résurrection" cycle
oil on canvas, Montaigu - Belgium



Let's read the commentary on the work chosen to accompany Pentecost.

OPEN
THE FLAP!

The cross that is Jesus comes down again from heaven where it has just returned. He goes down to the place where his friends are gathered in prayer to remember him. To remember his words, every single gesture, every single moment lived together. To remember and not "lose" anything of what Jesus has given them.

It is in one of these moments together that a strong wind makes room for the forms that burst in: Jesus brings with him the Spirit of God which in the form of fire embraces all those present, transforming them forever.

The strength of the Spirit extends over them and floods them, giving them that courage that the

incredible and ignominious death of Jesus had erased. Now they feel stronger, in their hearts the joy of having been friends of Jesus, of having seen and listened to him for so long. They feel the need to share their knowledge of Jesus with everyone and decide to leave those walls, among which they were hiding, and go into the world.

The Spirit gives them another gift: that of understanding everyone's languages and being understood by everyone. So that the Word can reach and enter the heart of each one. The Apostles, the disciples, the friends of Jesus separate: each will follow a different path, all with the same objective.

Now let's look at the image and let ourselves be provoked by what it says to each of us.

PENTECOST
OF THE
LORD

From the Gospel according to John (15,26-27. 16,12-15)

At that time, Jesus said to his disciples:

«When the Paraclete comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness about me; and you also bear witness, because you have been with me from the beginning.

I still have many things to tell you, but for the moment you are not capable of carrying the burden. When he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak on his own, but he will speak everything that he hears, and he will declare to you the things to come.»

OPEN
THE FLAP!

Let us pray together, saying: **Lord, make us your witnesses.**

With the gift of the Spirit, your love pours out across the earth and descends into the depths of every heart. **Rit.**

Flooded with life, the disciples feel the desire to bring the good news of the Gospel to everyone burning in their hearts. **Rit.**

Give us too a love capable of inhabiting reality and of bearing witness in everyday life to the joy of being your children. **Rit.**

TOGETHER
IN
TESTIMONY

SULLA STRADA

Enter the QR code
listen to
and learn
the chorus.



We offer this song, which accompanied us during the summer of 2016, as another prayer tool on our Lenten journey, to accompany us in our Marche towards the Lord.

Osservo l'orizzonte argento dentro al blu
e la luna che si viene a specchiare,
diventa grande la paura, sempre più,
come il mare che dovrò attraversare
Socchiudo gli occhi e chiedo che sarà di me?
Che domani troverò ad aspettarmi?
Quante certezze ancora dovrò perdere,
per trovare un posto dove fermarmi?

**Sulla strada, dovunque vada,
so che mi vedrai passare
Sulla strada, comunque vada,
sento che T'incontrerò.**

Lo schermo è spento e si attutisce anche il ronzio
di milioni di noiose parole,
asciutte come pietre al sole, mentre io
cerco l'acqua che mi può dissetare.

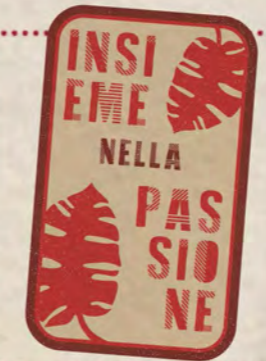
**Sulla strada, dovunque vada,
so che mi verrai a cercare
Sulla strada, comunque vada,
sento che T'incontrerò.**

Guardando l'alba vedo il mondo intorno a me
ed il sole che accarezza il sentiero.
Riprendo il viaggio, forse oggi arriverò
a una casa che sia casa davvero
a una casa che sia casa davvero.

**Sulla strada, dovunque vada,
so che mi vedrai passare
Sulla strada, comunque vada,
sento che T'incontrerò.
Sulla strada, dovunque vada,
so che mi verrai a cercare
Sulla strada, comunque vada,
sento che T'incontrerò
So che T'incontrerò.**

Cosa vuoi che veda? Dove vuoi che vada?
Cosa devo fare per trovare la mia strada?

SULLA
STRADA
SO CHE
T'INCONTRERO'



THANK
YOU FOR
WALKING
TOGETHER

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