

***Listening to the
Word of God
to be Minor Sisters
United in Diversity***



LECTIO DIVINA
2026

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**LISTENING TO THE WORD OF GOD
TO BE MINOR SISTERS
UNITED IN DIVERSITY**

*«Your word, O Lord,
is a lamp for our feet,
a light for our path»
(cfr Ps 119,105)*

Dearest Sisters,

Aware that the Word of God is the source of light that illuminates our path as believing women and shapes the style of our Christian and communal life, this year too we prepare to engage in it and to let ourselves be guided in our commitment to grow in our identity as Minor Sisters, **united in diversity**.

Verse 105 of Psalm 119 becomes part of us, an expression of the soul silently carried in our hearts in our intimate relationship with the Lord and recited in unison in the liturgy. It is the aspiration of those who, together, make the pilgrimage of life following the path of the Word of God, our Father.

This year, the practical exercise of Lectio Divina, shared as a community, will lead us **"to listen to the Word of God to be Minor Sisters, united in diversity."**

Each path is characterized by:

- a passage from the New Testament, which illuminates our steps,

- a passage from the Encyclical Fratelli Tutti or from the Testament of Saint Francis, which puts us in harmony with the Church and the Franciscan Family,
- a proactive commitment drawn from the Document of the XXI General Chapter (Chapter IV) that guides us on the path of communion with the Congregation.

Dearest Sisters, may the holy exercise of Lectio Divina be for each of us an effective encounter with the Word of God and with one another, to build authentic relationships of communion in Christ and be a prophetic sign in a time when humanity suffers markedly from loneliness and existential disorientation.

The Word of God, listened to, prayed, celebrated, and lived constantly together, helps us always to find its sure motivations!

Faternally

The Sisters of the General Council

*Rome, December 8, 2025
Solemnity of the Immaculate Conception
of the Blessed Virgin Mary*

1. FMSC: ACCORDING TO THE FORM OF THE HOLY GOSPEL

Listening to the Word

From the Gospel of St. Luke (LK 9, 22-26)

“He said, The Son of man is destined to suffer grievously, to be rejected by the elders and chief priests and scribes and to be put to death, and to be raised up on the third day”. Then, speaking to all, He said, “If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. Anyone who wants to save his life will lose it; but anyone who loses his life for my sake, will save it. What benefit is it to anyone to win the whole world and forfeit or lose his very self? For if anyone is ashamed of me and of my words, of him the Son of man will be ashamed when he comes in His own glory and in the glory of the Father and the holy angels.

The Word of the Lord.

Journeying with the Church and the Franciscan Family

When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel. I had this written

down briefly and simply and his holiness the Pope confirmed it for me.

(Testament of Saint Francis, FF 116)

Commitment

It is important to walk all together listening to the Word of God and listening to one another.

(Doc. XXI. Cap. Gen., p. 29, 1)

2. FMSC: BELIEVERS AND MISSIONARIES

Listening to the Word

From the gospel of St. Mathew (Mt 10, 5-16)

These twelve Jesus sent out, instructing them as follows: “Do not make your way to gentile territory, and do not enter any Samaritan town; go instead to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of Heaven is close at hand. Cure the sick, raise the dead, cleanse those suffering from virulent skin-diseases, drive out devils. You received without charge, give without charge. Provide yourselves with no gold or silver, not even with coppers for your purses, with no haversack for the journey or spare tunic or footwear or a staff, for the labourer deserves his keep. Whatever town or village you go into, seek out someone worthy and stay with him until you leave. As you enter his house, salute it, and if the house deserves it, may your peace come upon it; if it does not, may your peace come back to you. And if anyone does not welcome you or listen to what you have to say, as you walk out of the house or town shake the dust from your feet. In truth I tell you, on the day of Judgement it will be more bearable for Sodom and Gomorrah than for that town. Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves.

The Word of the Lord.

Journeying with the Church and the Franciscan Family

For Christians, the words of Jesus have an even deeper meaning. They compel us to recognize Christ himself in each of our abandoned or excluded brothers and sisters (cf. Mt 25:40.45). Faith has untold power to inspire and sustain our respect for others, for believers come to know that God loves every man and woman with infinite love and “thereby confers infinite dignity” upon all humanity. [61] We likewise believe that Christ shed his blood for each of us and that no one is beyond the scope of his universal love. If we go to the ultimate source of that love which is the very life of the triune God, we encounter in the community of the three divine Persons the origin and perfect model of all life in society.

(Fratelli Tutti, n. 85)

Commitment

Internationality/interculturality is a richness that makes us grow integrally as believers and missionaries, capable of welcoming cultural differences.

(Doc. XXI. Cap. Gen., p. 27-28, 2)

3. FMSC: IN COMMUNION THROUGH CHRIST, WITH CHRIST, IN CHRIST

Listening to the Word

From the letter of St. Paul to the Galatians (Gal 3, 26-29)

For all of you are the children of God, through faith, in Christ Jesus, since every one of you that has been baptized has been clothed in Christ. There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female -- for you are all one in Christ Jesus. And simply by being Christ's, you are that progeny of Abraham, the heirs named in the promise.

The Word of God.

Journeying with the Church and the Franciscan Family

And the Lord gave me such faith in churches that I would pray with simplicity in this way and say...

"We adore you, Lord Jesus Christ, in all your churches throughout the whole world and we bless you because by your holy cross you have redeemed the world."

(Testament of Saint Francis, FF 111)

Commitment

Listening to the Word

From the first letter of St. Paul to the Colossians (Col 3, 9-15)

You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its Creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised and uncircumcised, or between barbarian and Scythian, slave and free. There is only Christ: He is everything and He is in everything. As the chosen of God, then, the holy people whom he loves, you are to be clothed in heartfelt compassion, in generosity and humility, gentleness and patience. Bear with one another; forgive each other if one of you has a complaint against another. The Lord has forgiven you; now you must do the same. Over all these clothes, put on love, the perfect bond. And may the peace of Christ reign in your hearts, because it is for this that you were called together in one body. Always be thankful.

The Word of God.

Journeying with the Church and the Franciscan Family

The word “culture” points to something deeply embedded within a people, its most cherished convictions and its way of life. A people’s “culture” is more than an abstract idea. It has to do with their desires, their interests and ultimately the way they live their lives. To speak of a “culture of encounter” means that we, as a people, should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone. This becomes an aspiration and a style of life.

(Fratelli Tutti, n. 216)

Commitment

Our charismatic identity is guarded with positive relationships among the sisters united by the religious profession as FMSC. It is strengthened and revitalized by accepting the different cultures and customs that enrich us with the knowledge and with the love of God.

(Doc. XXI. Cap. Gen., p. 27, 1)

5. *FMSC: THE LORD GAVE US SISTERS*

Listening to the Word

From the gospel of St. Mathew (Mt 12,46-50)

He was still speaking to the crowds when suddenly his mother and his brothers were standing outside and were anxious to have a word with him. But to the man who told him this Jesus replied, 'Who is my mother? Who are my brothers?' And stretching out his hand towards his disciples he said, "Here are my mother and my brothers. Anyone who does the will of my Father in heaven is my brother and sister and mother".

The Word of the Lord.

Journeying with the Church and the Franciscan Family

Called to take root in every place, the Church has been present for centuries throughout the world, for that is what it means to be "catholic". She can thus understand, from her own experience of grace and sin, the beauty of the invitation to universal love. Indeed, "all things human are our concern... wherever the councils of nations come together to establish the rights and duties of man, we are honoured to be permitted to take our place among them". For many Christians, this journey of fraternity also has a Mother, whose name is Mary. Having received this universal

motherhood at the foot of the cross (cf. Jn 19:26), she cares not only for Jesus but also for “the rest of her children” (cf. Rev 12:17). In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent.

(Fratelli Tutti, n. 278)

Commitment

Welcome the other (sister) as a person given by God.

(Doc XXI Cap. Gen. p. 28, 4)

6. FMSC: IN THE FRAGILITY IS OUR WEALTH

Listening to the Word

From the gospel of St. Luke (LK 10, 30-37)

In answer Jesus said, 'a man was once on his way down from Jerusalem to Jericho and fell into the hands of bandits; they stripped him, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveler who came on him was moved with compassion when he saw him. He went up to him and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount and took him to an inn and looked after him. Next day, he took out two denari and handed them to the innkeeper and said, "Look after him, and on my way back I will make good any extra expense you have". Which of these three, do you think, proved himself a neighbour to the man who fell into the bandits' hands?' He replied, 'The one who showed pity towards him.' Jesus said to him, 'Go, and do the same yourself.'

The Word of the Lord.

Journeying with the Church and the Franciscan Family

Solidarity finds concrete expression in service, which can take a variety of forms in an effort to care for others. And service in great part means “caring for vulnerability, for the vulnerable members of our families, our society, our people”. In offering such service, individuals learn to “set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable... Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, ‘suffers’ that closeness and tries to help them. Service is never ideological, for we do not serve ideas, we serve people”.

(Fratelli Tutti, n. 115)

Commitment

Our charismatic identity is guarded with positive relationships among the sisters united by the religious profession as FMSC.

(Doc XXI Cap. Gen. p. 27, 1)

7. FMSC: AN INTERNATIONAL FAMILY

Listening to the Word

From the Acts of Apostles (Act 2,1-11)

When Pentecost day came round, they had all met together, when suddenly there came from heaven a sound as of a violent wind which filled the entire house in which they were sitting; and there appeared to them tongues as of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak different languages as the Spirit gave them power to express themselves. Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, and each one was bewildered to hear these men speaking his own language. They were amazed and astonished. 'Surely,' they said, 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language? Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; residents of Rome-- Jews and proselytes alike -- Cretans and Arabs, we hear them preaching in our own language about the marvels of God.'

The Word of God.

Journeying with the Church and the Franciscan Family

There is an episode in the life of Saint Francis that shows his openness of heart, which knew no bounds and transcended differences of origin, nationality, colour or religion. It was his visit to Sultan Malik-el-Kamil, in Egypt, which entailed considerable hardship, given Francis' poverty, his scarce resources, the great distances to be traveled and their differences of language, culture and religion. That journey, undertaken at the time of the Crusades, further demonstrated the breadth and grandeur of his love, which sought to embrace everyone. Francis' fidelity to his Lord was commensurate with his love for his brothers and sisters. Unconcerned for the hardships and dangers involved, Francis went to meet the Sultan with the same attitude that he instilled in his disciples: if they found themselves "among the Saracens and other nonbelievers", without renouncing their own identity they were not to "engage in arguments or disputes, but to be subject to every human creature for God's sake". [3] In the context of the times, this was an extraordinary recommendation. We are impressed that some eight hundred years ago Saint Francis urged that all forms of hostility or conflict be avoided and that a humble and fraternal "subjection" be shown to those who did not share his faith.

(Fratelli Tutti, n. 3)

Commitment

8. FMSC: MAKING THE GOSPEL OUR UNIFYING CULTURE

Listening to the Word

From the first letter of St. Paul to the Corinthians (1Cor 9,16-23)

In fact, preaching the gospel gives me nothing to boast of, for I am under compulsion and I should be in trouble if I failed to do it. If I did it on my own initiative I would deserve a reward; but if I do it under compulsion I am simply accepting a task entrusted to me. What reward do I have, then? That in my preaching I offer the gospel free of charge to avoid using the rights which the gospel allows me. So though I was not a slave to any human being, I put myself in slavery to all people, to win as many as I could. To the Jews I made myself as a Jew, to win the Jews; to those under the Law as one under the Law (though I am not), in order to win those under the Law to those outside the Law as one outside the Law, though I am not outside the Law but under Christ's law, to win those outside the Law. To the weak, I made myself weak, to win the weak. I accommodated myself to people in all kinds of different situations, so that by all possible means I might bring some to salvation. All this I do for the sake of the gospel, that I may share its benefits with others.

The Word of God.

Journeying with the Church and the Franciscan Family

The Church esteems the ways in which God works in other religions, and “rejects nothing of what is true and holy in these religions. She has a high regard for their manner of life and conduct, their precepts and doctrines which... often reflect a ray of that truth which enlightens all men and women”. Yet we Christians are very much aware that “if the music of the Gospel ceases to resonate in our very being, we will lose the joy born of compassion, the tender love born of trust, the capacity for reconciliation that has its source in our knowledge that we have been forgiven and sent forth. If the music of the Gospel ceases to sound in our homes, our public squares, our workplaces, our political and financial life, then we will no longer hear the strains that challenge us to defend the dignity of every man and woman”. Others drink from other sources. For us the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ. From it, there arises, “for Christian thought and for the action of the Church, the primacy given to relationship, to the encounter with the sacred mystery of the other, to universal communion with the entire human family, as a vocation of all”.

(Fratelli Tutti, n. 277)

9. FMSC: WITNESSES OF FRATERNITY

Listening to the Word

From the first letter of St. Peter (1 Pt 3, 8-9)

Finally, you should all agree among yourselves and be sympathetic; love the brothers, have compassion and be self-effacing. Never repay one wrong with another, or one abusive word with another; instead, repay with a blessing. That is what you are called to do, so that you inherit a blessing.

The Word of God.

Journeying with the Church and the Franciscan Family

Those who embraced this life gave everything they had to the poor. They were satisfied with one habit which was patched inside and outside, and a cord, and trousers. We refused to have anything more.

(Testament of Saint Francis, 117)

Commitment

10. FMSC: ALL ARE SISTERS

Listening to the Word

From the gospel of St. Mathew (Mt 23, 8-10)

You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ.

The Word of the Lord.

Journeying with the Church and the Franciscan Family

In this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Fraternity between all men and women. “Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure. No one can face life in isolation [...] We need a community that supports and helps us, in which we can help one another to keep looking ahead. How important it is to dream together [...] By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together”. Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as

children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.

(Fratelli Tutti, n. 8)

Commitment

We encourage formation to interculturality with constant participation in missionary challenges to build a stronger sense of belongingness and communion.

(Doc. XXI Cap. Gen., p. 30, 2)

11. FMSC: MISSIONARIE, PRONTE AD OGNI INVIO

Listening to the Word

From the gospel of St. Mathew (Mt 28,18-20)

Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time.

The Word of the Lord.

Journeying with the Church and the Franciscan Family

I am determined to obey the Minister General of the Order and the guardian whom he sees fit to give me. I want to be a captive in his hands so that I cannot travel about or do anything against his command or desire, because he is my superior.

(Testament of Saint Francis, 124)

Commitment

Listening to the Word

From the first letter of St. Paul to the Corinthians (1Cor 12,4-13)

There are many different gifts, but it is always the same Spirit; there are many different ways of serving, but it is always the same Lord. There are many different forms of activity, but in everybody it is the same God who is at work in them all. The particular manifestation of the Spirit granted to each one is to be used for the general good. To one is given from the Spirit the gift of utterance expressing wisdom; to another the gift of utterance expressing knowledge, in accordance with the same Spirit; to another, faith, from the same Spirit; and to another, the gifts of healing, through this one Spirit; to another, the working of miracles; to another, prophecy; to another, the power of distinguishing spirits; to one, the gift of different tongues and to another, the interpretation of tongues. But at work in all these is one and the same Spirit, distributing them at will to each individual. For as with the human body which is a unity although it has many parts -- all the parts of the body, though many, still making up one single body -- so it is with Christ. We were baptized into one body in a single Spirit, Jews as well as Greeks, slaves as well as freemen, and we were all given the same Spirit to drink.

The Word of God.

Journeying with the Church and the Franciscan Family

Ci sono narcisismi localistici che non esprimono un sano amore per il proprio popolo e la propria cultura. Nascondono uno spirito chiuso che, per una certa insicurezza e un certo timore verso l'altro, preferisce creare mura difensive per preservare sé stesso. Ma non è possibile essere locali in maniera sana senza una sincera e cordiale apertura all'universale, senza lasciarsi interpellare da ciò che succede altrove, senza lasciarsi arricchire da altre culture e senza solidarizzare con i drammi degli altri popoli. Tale localismo si rinchiude ossessivamente tra poche idee, usanze e sicurezze, incapace di ammirazione davanti alle molteplici possibilità e bellezze che il mondo intero offre e privo di una solidarietà autentica e generosa. Così, la vita locale non è più veramente recettiva, non si lascia più completare dall'altro; pertanto, si limita nelle proprie possibilità di sviluppo, diventa statica e si ammala. Perché, in realtà, ogni cultura sana è per natura aperta e accogliente, così che «una cultura senza valori universali non è una vera cultura».

(Fratelli Tutti, n. 146)

Commitment



Prayers of Invocation before Lectio Divina

1. Lord, we thank you for having gathered us in your presence to hear your Word: in it you reveal your love to us and make known your will. Silence every voice within us that is not yours. Send your Holy Spirit to open our minds and heal our hearts. Only in this way will

our encounter with your word be a renewal of the covenant and communion with you and the Son and the Holy Spirit, God blessed forever and ever. Amen.

2. Give us a heart capable of listening

Our God,
Father of lights,
you sent your word into the world
through the law, the prophets, and the psalms,
and in these last times
you willed that your Son himself,
the eternal Word with you,
should make you, the only true God, known to us:
send now upon us the Holy Spirit,
that he may give us a heart capable of listening,
remove the veil from our eyes
and lead us to all truth.

We ask this through Christ, our Lord,
blessed forever and ever. Amen.

3. Holy Spirit, you are the strength of our life; you are; faithful to what you promised; you enabled Mary of Nazareth to welcome and bear within her the Word made flesh. We pray to you: teach us to live steadfast in faith, and grant us to always cherish in our hearts and lives the Word you give us. Grant us to cling to it with all our strength, with all our heart, soul, and mind, so that, entrusted only to its power, we may experience in our daily lives the fruit that only your Word generates and may follow in the footsteps of the Son of God. Amen.

4. Most High and glorious God,
enlighten my heart,
give me true faith, sure hope,
perfect charity.
Give me profound humility,
give me wisdom and knowledge,
that I may always serve
your commandments with joy.

5. Prayer to the Holy Spirit
Spirit who hovers over the waters,
calm within us the dissonances,
the restless waves, the noise of words,
the whirlwinds of vanity,
and cause the Word that recreates us to arise in the
silence.
Spirit who in a sigh whispers
the Name of the Father to our spirit,
come to gather all our desires,

Let them grow into a beam of light
that may be a response to your light,
the Word of the new Day.
Spirit of God, sap of love of the immense tree upon
which you graft us, may all our brothers
appear to us as a gift in the great Body in which the
Word of communion matures.

Brother Pierre-Yves of Taizé

6. Father, send your Spirit

O God, who promised to establish your dwelling
in those who hear your word and put it into practice,
send your Spirit, that he may recall to our hearts
all that Christ did and taught, and enable us to love one
another as he loved us.

7. Give me a docile heart

Spirit of God, give me a heart docile to listen.
Remove from my breast the heart of stone
and give me a heart of flesh
that I may receive the word of the Lord
and put it into practice (Ezekiel 11:19-20).
I want to hear what the Lord says (Psalm 83:9).
Let your Fatherly face
shine upon me, and I will be saved (Psalm 80:4).
Show me your way, that I may walk in your truth;
give me a simple heart
that fears your name (Psalm 86:11).

Carlo Maria Martini

8. Donami un cuore docile all'ascolto, Spirito di Dio.

May I learn the watchful silence of Nazareth
to preserve, like Mary, the Word within me.
To allow myself to be found by God, who ceaselessly seeks me.
May I allow the Word to penetrate me
"to comprehend with all the saints
what is the breadth and length and height and depth, and to
know the love of Christ" (Eph 3:18-19). May I experience in my
life the loving presence of my God,
who "has engraved me on the palms of his hands"
(Is 49:16).
May I place no obstacles to the Word
that will come from the mouth of God.
May this Word not return to him
without having accomplished in me what he desires
and without having accomplished what you sent it for. (Is
55:11)

Carlo Maria Martini

PRAYERS TO CONCLUDE LECTIO DIVINA

1. **Grant me your wisdom**
Come, O Holy Spirit,
within me, into my heart
and my understanding.
Grant me your
understanding, so that I
may know the Father by



meditating on the word of the Gospel. Grant me your love, so that even today, urged by your word, I may seek you in the events and people I have encountered.

Grant me your wisdom, so that I may relive and judge, in the light of your word, what I have experienced today. Grant me perseverance, so that I may patiently penetrate the message of God, the Gospel.

St. Thomas Aquinas

2. O Holy Spirit

Spirito Santo, riempi i cuori dei tuoi fedeli e accendi in noi quello stesso fuoco che ardeva nel Cuore di Gesù, mentre Egli parlava del regno di Dio.

Fa' che questo fuoco si comunichi a noi, così come si comunicò ai discepoli di Emmaus.

Fa' che non ci lasciamo soverchiare o turbare dalla moltitudine delle parole ma che dietro di esse cerchiamo quel fuoco che si comunica

e infiamma i nostri cuori. Tu solo, Spirito Santo, puoi accenderlo

e a te dunque rivolgiamo

la nostra debolezza,

la nostra povertà,

il nostro cuore spento, perché tu lo riaccenda

del calore della santità della vita, della forza del Regno.

Carlo Maria Martini

3. Come, Holy Spirit, strengthen our inner self,

make us pass from fear to trust, so that the praise of your glory may well up within us. Be the light that comes to fill the hearts of men and give them the courage to seek you unceasingly.

John Paul II

4. Come, Spirit of God,

You, Spirit of truth, lead each of us into the fullness of truth so that we may firmly proclaim the mystery of the living God who acts in our history. Enlighten us with the ultimate meaning of history.

Remove from us the infidelities that separate us from you, remove from us resentment and division, and foster within us a spirit of brotherhood and unity so that we may know how to build the city of men in the peace and solidarity that comes from God.

John Paul II

5. . Holy Spirit,

you are the living force that moves history.

Through the aspirations and expectations of humanity, through suffering and commitment, through the sacraments of the Church, the voice of the prophets and the lives of the saints, through the fragile shoots of love, justice, and peace, grant each of us the grace to "see" the "signs" of the slow growth of the Kingdom and the presence of the One who comes.

6. Spirit of God,

Initiative of Love, wonder of living, ineffable silence in which life and love merge: you come to trouble us, wind of the Spirit, you are the other within us. You are the breath that animates and always disappears. You are the fire that burns to illuminate.

Through the centuries and the multitudes, you run like a smile to make the pretensions of men pale.

For you are the invisible witness of tomorrow, of all tomorrows. You are poor like Love: for this reason you love to gather in order to create, O breeze and storm of God.

D. M. Turolto

7. Come, O Holy Spirit,

you our interior Memory, help us to read
the "signs of the times," to measure the depth of every moment;
make us remember, understand, love, and live today the words
and gestures of Jesus Christ.

8. Prayer to the Creator

Lord and Father of humanity,
who created all human beings with equal dignity, instill in our
hearts a fraternal spirit.

Inspire in us the dream of a new encounter, of dialogue, of
justice, and of peace. Encourage us to create healthier societies
and a more dignified world, without hunger, without poverty,
without violence, without war.

May our hearts open
to all the peoples and nations of the earth,
to recognize the goodness and beauty
you have sown in each of them,
to forge bonds of unity, of common projects,
of shared hopes. Amen.