

Novena in preparation for the Liturgical Feast of St John Calabria

Our Father, The Gospel in miniature

Father...

The prayer of the children

**Our Father,
Universal Breath of Prayer**

**Father who art in heaven hallowed be thy name
...with a grateful and humble heart**

**Father, Thy Kingdom come,
Fragility and poverty... God's privileged space**

**Father, thy will be done on earth as it is in heaven
Surrender yourself into God's hands**

**Father, give us this day our daily bread
Pampered by motherly Providence**

**Father, forgive us our trespasses, as we forgive those who trespass against us
Forgiveness, compassion, and reconciliation: it is possible!**

**Father, lead us not into temptation
The word: proximity and encouragement**

**Father, deliver us from evil
Winners!**

PRESENTATION

2024 has been proclaimed by Pope Francis as the Year of Prayer.

Pope Francis expressed the wish that this year, in preparation for the Jubilee, « *be a great 'symphony' of prayer, to recover the desire to be in the presence of the Lord, to listen to Him and to adore Him* ».

Driven by this intention, we propose that the novena in preparation for the liturgical feast of St John Calabria be about prayer.

The title we have chosen is **“Our Father ... the Gospel in miniature”**.

It was on the structure of the Our Father that this material was prepared, which we are now proposing to the entire Calabrian Family.

Some clarification about the material you will find in this subsidy:

- First, it is not a 'study' of the Our Father.
- It is not a school of prayer.
- Nor does it claim to be an exhaustive proposal on the prayer of our Founder.

- The purpose of this novena is 'to pray'.
- Pray by looking at Fr Calabria in his intimate relationship with God. He was a great man of prayer: he did nothing without praying first! He taught us the value and irreplaceable importance of prayer. How many times has he said and written: *“Leave everything but prayer!” “I commend to you the life of prayer and union with God; remember that all our strength comes from here, because we alone cannot even formulate a good thought”?* Even the Constitutions of our Congregations remind us that *“the first activity is prayer.”*
- This aid offers an outline for the novena on the structure of the *“Our Father.”*
- Each day we will highlight an aspect of St John Calabria's spirituality, centered on his style of prayer.
- This subsidy proposes some texts, prayers, signs, and ideas ... Everyone can adapt this material according to their reality and way of celebrating.
- It is important that whoever animates the celebration or whoever makes a spiritual commentary on the passages, highlights the figure of St John Calabria, according to the theme of each day.

We hope that this simple tool will help us as a Calabrian Family to walk a path of communion, letting ourselves be led by Saint John Calabria on the path of prayer.

Like the disciples, we ask Jesus: *“Master, teach us to pray!”* We ask this grace for the entire Calabrian family.

Calabrian Family Central Council

Verona, 16 September 2024

NOVENA
IN PREPARATION FOR THE
LITURGICAL FEAST OF SAINT JOHN CALABRIA

**Our Father,
the Gospel in miniature**

*The 'Our Father' is not just a prayer that we can recite,
but a compendium of truths that we must believe.
For me, the 'Our Father' is, so to speak, the holy Gospel in miniature.
(St. John Calabria)*

Intercessory Prayer to St. John Calabria

(to be done every day of the novena)

O God, our Father
we praise you for your Providence
with which you govern the universe and our lives.
We thank you for the gift of evangelical holiness that you granted to your
servant, St. John Calabria.
On his example, desirous only of the coming of your Kingdom, we
abandon to you all our worries.
Grant us your Spirit to make our hearts
simple and available to your will.
Enable us to love our brothers and sisters,
above all the poorest and most abandoned,
that one day, together with them, we may reach
the unending joy, where You await us
with your Son, our Lord Jesus Christ.
Through the intercession of St. John Calabria
grant us the grace we now ask you with confidence.

FATHER...

The prayer of the children

Suggested SIGN

A **lamp** and a **bunch of grass** can be brought to the altar or placed in the center of the assembly, while one person says:

*The **lamp** is a symbol of God's light and life that illuminates and warms every creature with fatherly love. Fr. John said: "To everything God comes, even more, and better than sunlight comes to the blade of grass, to the atom lost in space".*

*The **bunch of grass** represents each of the created things, down to the smallest and humblest, and us who are his beloved children: all touched by this vital flow.*

The hands bearing these signs recall the adventure of love of a Father who always gathers us in his tenderness.

INTRODUCTION

Today we begin the novena in preparation for the liturgical feast of our Founder, Saint John Calabria. We want to live these days in harmony with the universal Church, which, by the will of Pope Francis, has dedicated this year to Prayer, in preparation for the Jubilee of Hope in 2025.

The **Our Father** prayer will lead us during these days of the novena to enter the intimacy of the filial relationship that St John Calabria had with God the Father and that he wanted for each of us.

Pope Francis addressing us, the Calabrian Family, after the XII General Chapters, reminded us of the beauty of our Charism and mission to proclaim the Fatherhood of God:

'According to your charism, you are called to revive in the world faith in God the Father and filial abandonment to his providence. This is great! When we contemplate Jesus in his public life, in his preaching, and even in his conversations with his disciples, we see that in his heart there was this desire in the first place: to make the Father known, to make his goodness felt. This is how Jesus lived, fully immersed in the will of the Father, and his entire mission was aimed at bringing us into this filial relationship, which has, as its essential trait, trust in Providence: that the Father knows us better than we know ourselves and what we need. Well, you have been 'fascinated' by this essential dimension of the mystery of Christ. In the footsteps of Saint John Calabria, you have chosen to make it your own and bear witness to it, and you want to do so, especially in the company of the poorest, the marginalized, the discarded of society, who are your 'pearls', as he, your Founder, called them''

THE GOSPEL OF THE LORD

From the holy Gospel according to Luke (Lk 11:1-11)

Now it happened that he was in a certain place praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray, as John taught his disciples.'

He said to them, 'When you pray, this is what to say: Father, may your name be held holy, your kingdom come; give us each day our daily bread and forgive us our sins, for we forgive each one who is in debt to us. And do not put us to the test.'

Or Rm 8:12-17

... All who are guided by the Spirit of God are sons of God;

for what you received was not the spirit of slavery to bring you back into fear; you received the Spirit of adoption, enabling us to cry out, 'Abba, Father!' The Spirit himself joins with our spirit to bear witness that we are children of God.

PSALM

Psalm 139 – Yahweh, you examine me and know me

Yahweh, you examine me and know me,
you know when I sit, when I rise, you understand my thoughts from afar.

You watch when I walk or lie down,
you know every detail of my conduct.
A word is not yet on my tongue before you, Yahweh, know all about it.

You fence me in, behind, and in front, you have laid your hand upon me.
Such amazing knowledge is beyond me, a height to which I cannot attain.

Where shall I go to escape your spirit?
Where shall I flee from your presence?
If I scale the heavens, you are there,
if I lie flat in Sheol, there you are.

If I speed away on the wings of the dawn,
if I dwell beyond the ocean,
even there your hand will be guiding me, your right hand holding me fast.

I will say, 'Let the darkness cover me, and the night wrap itself around me,'
even darkness to you is not dark,
and night is as clear as the day.

FROM THE WRITINGS OF ST. CALABRIA

Fr. Calabria wrote these words to people who were going through times of trial and difficulty, inviting them to confide their concerns in God the Father. Today he addresses them to each one of us:

Dear Madam, may the grace of the Lord Jesus be with you always. As much as I know and can, I **commend you to keep yourself united to the Lord with great filial trust**, knowing by faith that **He is Father, and good Father**, who, if He visits His creatures, does so with a design of wisdom and goodness, for their spiritual profit and their eternal happiness.

Let us take advantage of these visits and fears to grow in holy confidence in God and his divine love. After all, **let us trust in Providence** for our future, we are passing through, always willing and ready for the great call. **Let us love the Lord** and anxieties will be changed into sweet comfort and occasion of merit for time and eternity.

*(Lett. to ALBERTINI JOLANDA * 1166/A 17-10-1944)*

I recommend peace, serenity, **and great trust in God our Father** who loves us so much and who always arranges everything for our good. Always **have peaceful trust** in God our Father who is in heaven and sees all things. Take courage; **hope much and have faith in God our Father who loves us so much**; offer Him your pains and trials and the Lord will comfort you.

How much I need prayers! Remember me in prayer to the good Lord that I may do the divine will in all things and always.

Always live in filial abandonment in the loving arms of divine Providence and continue to see things and events as we will see them one day, in the eternal day, in the light of God.

FROM THE CATECHESIS OF POPE FRANCIS

When we pray the “Our Father”, we pray as Jesus prayed. It is the prayer that Jesus prayed, and he taught it to us; when the disciples said to him: “Master, teach us to pray as you pray”. And this is how Jesus prayed. It is so beautiful to pray like Jesus! Formed by his divine teaching, we dare to turn to God calling him “Father”, because we are reborn as his children through water and the Holy Spirit (cf. Eph 1:5). No one, truly, could call him “Abbà” — “Father” — in a familiar way without having been created by God, without the inspiration of the Holy Spirit, as Saint Paul teaches (cf. Rom 8:15). We must consider: no one can call him “Father” without the inspiration of the Spirit. How often some people say “Our Father” but do not know what they are saying. Because yes, he is the Father, but when you say “Father”, do you feel that he is Father, your Father, the Father of mankind, the Father of Jesus Christ? Do you have a relationship with this Father? When we pray the “Our Father”, we connect with the Father who loves us, but it is the Spirit who gives us this connection, this feeling of being God’s children.

(General Audience, 14 March 2018)

PRAYERS OF THE FAITHFUL

1 *" God is Father, nothing escapes his sight, nothing can happen to him suddenly, by surprise; everything is ordered and regulated by his infinite sapience, power, and goodness'. (S. John Calabria)*
That we may discover and grasp the signs of God the Father's presence among us, his children.
We pray to the Lord...

2 *" We are always in God's hands, therefore in good hands "*.
Father, we entrust ourselves to you with great trust because we know that you arrange everything for our true advantage. May your Spirit make us docile, humble instruments in your hands to realize the divine projects that your heart has always planned for each of us.
We pray to the Lord...

3 *" There is no mother who loves her creature as much as God loves every one of us".*
When loneliness, fear, and anguish invade the inner space of our hearts, cover us, O God, with your motherly tenderness, and may your goodness make peace and true joy blossom in our existence.
We pray to the Lord...

4 *" At the helm of the ship is our heavenly Father, what is there to be afraid of? Storms will come, difficulties will come; no fear".*
When the hour of the cross comes for us, grant us Lord to welcome it as a call of your infinite mercy, and in harmony with the heart of Jesus and Mary, may we say: 'Yes, Father, your will be done'.
We pray to the Lord...

CONCLUSION

✓ **Intercessory Prayer to St. John Calabria**

✓ **Our Father**

✓ **Final Prayer**

Let us pray.

Thank you, Lord, for having raised the priest John Calabria in the Church and for making him an instrument of your love. Thank you so that we too, like him, may become ever more confident in you and your Providence. Then help us to let your Spirit cry out in our hearts: *Abba, Father!* May he teach us to pray with a child's heart.

PRAYER INTENTION

Let us pray today for the entire Calabrian family, that we may be faithful to our mission of proclaiming to the world that we are all SONS of a GOD WHO IS FATHER.

SUGGESTION: (see sign above)

On this first day of the novena, we propose to carry in our hearts, and repeat throughout the day, the disciples' request: ***"Master, teach us to pray!"***.

(You can hand over a small lamp with this sentence written on a card)

"Jesus, teach us to simply say 'Father', to say 'Abba', 'Daddy', 'Father', but with the confidence of a child." (Pope Francis)

Day 2 -

OUR FATHER

The universal breath of prayer

Suggested SIGN

If it is deemed appropriate, a poster can be brought to the altar and placed in the center with **many photos of faces, of different colors, ages, and expressions**, while one person says:

In front of you Father and the faces of so many brothers and sisters, we can say OUR FATHER.

All different, all loved by the Father, all united in the Father, all saved and redeemed by the Father.

A universal brotherhood among the children of the one Father God.

Faces, looks, expressions, and smiles, are all different but all turned to the one Father, we recognize our dignity as brothers and sisters among us.

"Looking at each other as brothers, as sisters, and as such loving and helping each other in the spiritual life", Fr Calabria would tell us.

INTRODUCTION

Yesterday we went into our novena in preparation for the liturgical feast of St John Calabria, meditating, with the word FATHER, on the deep meaning of our sonship.

Today, our gaze widens along with the gaze of Jesus, when he taught us to pray with the invocation of OUR FATHER.

The word 'our' is not a possessive adjective, but is used as universal, Father of us all, and introduces us to a new relationship with God, especially with our brothers and sisters. With the word "our" the breath of our prayer widens, it becomes universal.

By saying Our Father, we recognize ourselves as brothers and sisters, there is no difference of race, color, social condition, or role.

The universal breath of the Our Father opens us to God, and to an us that embraces all humanity.

Fr. Calabria had this experience of the Father, the Father of all without excluding anyone, which distinguished him by wanting to embrace everyone, especially the poorest and most abandoned. Fr Calabria's heart was universal because he incarnated and prayed with his life this invitation of Jesus: Our Father.

On this second day of our novena, we are invited to open our eyes and hearts wider. We are invited to recognize ourselves as brothers and sisters, children of the same heavenly Father who created us and loves us infinitely without any distinction.

We are gathered here to allow ourselves to be taken by the hand and guided by Fr Calabria and with him to have this experience of the Father of all, and in this Father to feel that we are all brothers and sisters.

THE GOSPEL

From the holy Gospel according to Matthew (5:43-48)

'You have heard how it was said, you will love your neighbor and hate your enemy. But I say this to you, love your enemies and pray for those who persecute you; so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike.

For if you love those who love you, what reward will you get? Do not even the tax collectors do as much? And if you save your greetings for your brothers, are you doing anything exceptional? Do not even the gentiles do as much? You must therefore be perfect, just as your heavenly Father is perfect.

PSALM

Psalm 99/100 Acclaim Yahweh, all the earth.

Acclaim Yahweh, all the earth,
serve Yahweh with gladness, come into his
presence with songs of joy!

Be sure that Yahweh is God, he made us, we
belong to him, his people, the flock of his
sheepfold.

Come within his gates giving thanks, to his
courts singing praise, give thanks to him and
bless his name!

For Yahweh is good, his faithful love is
everlasting, his constancy from age to age.

FROM THE WRITINGS OF ST. CALABRIA

Let us pray that we all recognize and love God our Father and then we will all recognize each other as Brothers to love each other and help each other to get to the Heavenly Father's House.

(Lett. to COATTI FAMIGLIA, 14 January Holy Year)

“From all these events, a precise, well-defined, very clear plan of God emerges clearly: the unity of peoples, that is, the brotherhood among all men, because they are children of the same heavenly Father, which Jesus proclaimed two millennia ago and which the Apostle reaffirmed with these wonderful words: *"omnes unum estis"* (you are all one)!

But you understand, Most Rev. and dear Father, that this unity, to be alive and operative, needs a soul that invests and informs it, needs the breath of God, that inspires that *"spiraculum vitae"* (breath of life) that soul, to this magnificently prepared and still inert body.

(Lett. to LOMBARDI FR. RICCARDO S. J., 5-7-53)

“That is why a powerful call to the fatherhood of God, to our brotherhood in Christ, to love, will be able to infuse into the efforts of men that vital spirit without which everything withers; ... The people must see, touch with their own hands, that the Gospel and Love are returning to the world, not in verbal declarations or paper copies, but in the person of Priests and Religious and Christians”.

FROM THE CATECHESIS OF POPE FRANCIS

There is a striking word missing in the text of the ‘Lord’s Prayer’. I ask you what is the word that is missing in the text of the ‘Lord’s Prayer’? It is not easy to answer. Everyone thinks what is missing from the ‘Lord’s Prayer’? Think, what is missing? One word. One word which in our times — perhaps always — everyone holds in great consideration. What is the missing word in the ‘Lord’s Prayer’ that we pray every day? To save time, I will tell you: the word ‘I’ is missing. ‘I’ is never said. Jesus teaches us to pray with ‘You’ on our lips because Christian prayer is a dialogue: ‘Blessed be your name, your kingdom come, your will be done’. Not my name, my kingdom, my will. Not I, it is no good. And then it moves on to ‘we’. The entire second part of the ‘Our Father’ uses the first-person plural: ‘Give **us** our daily bread, forgive **us** our sins, lead **us** not into temptation, deliver **us** from evil.’ Even the most basic of man’s requests — such as that of having food to satisfy hunger — are all in the plural. In Christian prayer, no one asks for bread for themselves: give me bread today — no, give us, it is asked for all, for all the world’s poor. We must not forget this. The word ‘I’ is missing. We pray by using ‘you’ and ‘we.’ It is a good lesson from Jesus. Do not forget this.

Why? Why is there no room for individualism in the dialogue with God? There is no display of our problems as if we were the only ones suffering in the world. There is no prayer raised to God that is not the prayer of a community of brothers and sisters. ‘We’: we are a community; we are brothers and sisters; we are a people who pray: ‘we.’ Once, a prison chaplain asked me a question: “Tell me Father, what is the opposite of ‘I’?” And naively, I said ‘you.’ “This is the beginning of wars. The opposite of ‘I’ is ‘us,’ where there is peace, all are together.” I received a beautiful lesson from that priest.

In prayer, a Christian bears all the difficulties of the people who live beside him: when night falls, he tells God about the suffering he has come across that day; he sets before Him many faces, friends, and even those who are hostile; he does not send them away as dangerous distractions. If you do not realize that many people are suffering around you, if you are not moved by the tears of the poor, if you are accustomed to everything, then it means your heart ... what is it like? Withered? No, worse: it is made of stone. In this case, it is good to implore the Lord to touch us with his Spirit and soften our hearts: ‘Soften my heart, Lord.’ It is a beautiful prayer: ‘Lord, soften my heart, so that I may understand and take on all the problems and all the suffering of others’.

We can ask ourselves: when I pray, am I open to the cries of many people near and far? Or do I think of prayer as a type of anesthesia, to be more at peace? I am just tossing the question out there, each of you can answer to yourself. In such a case, I would be the victim of a terrible misunderstanding. Of course, mine would no longer be a Christian prayer. Because that ‘we’ that Jesus taught us prevents me from being at peace by myself, and makes me feel responsible for my brothers and sisters.

(General Audience Wednesday 13 February 2019)

PRAYERS OF THE FAITHFUL

1- " *The present hour, oh my dears, needs true Christians, deeply convinced of their Faith, closely attached to Jesus, to the Gospel* ".

Grant us, Lord, to be such Christians, strong in the trial, obedient to your will, confident in your Word, joyful in your following, that by word and life, we may radiate our faith and proclaim your Kingdom that embraces all. We pray to the Lord...

2 "*Let us trust God our Father and his Word*".

Jesus, you are the Word of life that reveals the image of our Father. Grant that by listening to you we may listen to the Father and may accept his every Word with faith and love, certain that only in it will we find the meaning and deep significance of our existence. We pray to the Lord...

3 " *Jesus loves and goes in seeking sinners, he despises earthly things; he tells us that we are not made for earth, but for heaven, that down here we are brothers, children of the Father in heaven* ".

Because detached from the goods of this world, we are a sign of fraternity and solidarity with our neediest brothers and sisters, the sick, the poor, the homeless, and people in any kind of poverty, seeing in all the image of the Son of God. We pray to the Lord...

CONCLUSION

✓ **Intercessory Prayer to St. John Calabria**

✓ **Our Father** (*We hold each other's hands to pray*)

✓ **Final prayer**

Let us pray.

Thank you, Lord, for having raised the priest John Calabria in the Church and for making him an instrument of your love. Thank you that we too, like him, may become ever more confident in you and your Providence. Help us to let your Spirit cry out in our hearts: Our Father!

May he teach us to pray with an open and universal heart, embracing all our brothers and sisters, especially those most in need.

Through Christ our Lord. Amen

PRAYER INTENTION

Today we are invited to pray for universal brotherhood, for all the people we do not know and for whom we have never prayed. We are invited to feel united to the great human family, all children of the same Father.

SUGGESTION:

Keeping Fr Calabria's invitation in your heart: "*Regard each other as brothers and sisters and as such love and help each other in the spiritual life*".

We can commit to getting closer to some person whom we have not visited or heard from in a long time. Or help someone we know has a special need to encourage them.

Day 3 -

**FATHER WHO ART IN HEAVEN,
HALLOWED BE THY NAME**
... with a grateful and humble heart

Suggested SIGN

*(An **empty vase** with water will serve to place the flowers that will be carried as a sign, placed next to a sacred image or the image of St John Calabria)*

Wildflowers are colorful and are a symbol of beauty and of our reaching out to the light in humility and simplicity. They are a hymn of praise to the Creator.
In the name of the Father, the Son, and the Holy Spirit

INTRODUCTION

On the third day of the novena, we are gathered here, Lord, to be with you and be thankful for the gratuitousness of your love for us.

"Father who art in heaven".... It is not the place where God is, distant, or detached, but it is a way of being. God is beyond everything. God is the heavenly part, the part that goes beyond. Heaven and earth are the work of God and belong to each other and together constitute creation but human limitation has caused the two to be separated and the significance of Jesus' mission is precisely to restore the connection between heaven and earth and to heal the latter. One prays for heaven and earth to be united again and the prayer of the Our Father has precisely this as its intention.

St John Calabria said: *"I recommend you the holy humility, war on our ego, on our self-love that makes us believe we are something when we are not good for anything. I have one recommendation to make to you and it is this: in what you do, you must never aim for your reputation and prestige, but rather the best good and the advantage of the "Opera". We must vanish: what must remain is the Opera, only the Opera. Let us stay low and humble; let us cultivate with the grace of God this conviction of our nothingness; let us cultivate it, especially in the interior life.* The first of the seven invocations of the Our Father is **"hallowed be thy name"**. The creature sanctifies God's name when he bears witness to God's nature, his mercy, through the way he lives each day. Praying *"hallowed be thy name"* reminds us that we must not obscure the experience of being touched by God with our preoccupations, ideas, and desires and our attachment to the narrowness of self-centeredness.

THE GOSPEL

From the holy Gospel according to Luke (Lk 10: 21)

At that very moment, he rejoiced (in) the holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will.

PSALM

Psalm 145. (Hymn to the power and kindness of God)

I shall praise you to the heights, God my King, I shall bless your name forever and ever.
Day after day I shall bless you, I shall praise your name forever and ever.

Great is Yahweh and worthy of all praise, his greatness beyond all reckoning.
Each age will praise your deeds to the next, proclaiming your mighty works.

Your renown is the splendor of your glory, I will ponder the story of your wonders.
They will speak of your awesome power, and I shall recount your greatness.

They will bring out the memory of your great generosity, and joyfully acclaim your saving justice.
Yahweh is tenderness and pity, slow to anger, full of faithful love.

Yahweh is generous to all; his tenderness embraces all his creatures.
All your creatures shall thank you, Yahweh and your faithful shall bless you.

They shall speak of the glory of your kingship and tell of your might,

making known your mighty deeds to the children of Adam, the glory and majesty of your kingship.

Your kingship is a kingship forever, your reign lasts from age to age. Yahweh is trustworthy in all his words, and upright in all his deeds.
Yahweh supports all who stumble and lifts those who are bowed down.

All look to you in hope and you feed them with the food of the season.
And, with a generous hand, you satisfy the desires of every living creature.

Upright in all that he does, Yahweh acts only in faithful love.
He is close to all who call upon him, all who call on him from the heart.

He fulfills the desires of all who fear him, he hears their cry and he saves them.
Yahweh guards all who love him, but all the wicked he destroys.

My mouth shall always praise Yahweh, let every creature bless his holy name forever and ever.

FROM THE WRITINGS OF ST. CALABRIA

Endowments, intelligence, and science are useful when united with the supernatural spirit, but endowments, science, and intelligence are but a scaffolding that falls at a whiff of wind if the supernatural spirit is not there. The preciousness of a soul! Oh, a soul! What Jesus thinks of the value of a soul!

If a precious stone were there covered with dust or even mud, how quickly one would pick it up! With immense care one cleans it from the dust, from the mud... Oh, a soul, a soul! Worth billions and billions!

[When he was told that he was receiving missionaries, he became even more animated and said:]
I felt a fire, a warmth, that I could not explain!

Yes, I will pray for China, for India, for the Missions!
If we are in China: Our Father who art in heaven!

If we are in India: Our Father who art in heaven!

And then, and then, the curtain that separates us will fall. One of the characteristics that show how a work comes from God is slowness, for God is eternal. Slowly, slowly, and if you do not see results, do not be discouraged, always go ahead

*(to the Canossians Sisters * 2315/A 29-10-1937)*

FROM THE CATECHESIS OF POPE FRANCIS

When we speak with God, we do not do so to reveal what we have in our hearts: he knows it much better than we do! Although God is a mystery to us, we are not an enigma in his eyes (cf. Ps 139[138]: 1-4). God is like those mothers for whom onlooks suffices to thoroughly understand her children: whether they are happy or sad, whether they are sincere or are hiding something...

Thus, the first step in Christian prayer is consigning ourselves to God, to his providence. It is as if to say: 'Lord, you know everything; I do not even have to tell you about my pain; I ask only that you be here beside me: You are my hope.' It is interesting to note that, in the Sermon on the Mount, immediately after teaching the words of the "Our Father," Jesus exhorts us not to be worried or troubled about things. It seems like a contradiction: first, he teaches us to ask for daily bread and then he tells us: "Do not be anxious, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" (Mt 6:31). But the contradiction is only apparent: a Christian's request expresses trust in the Father, and it is precisely this trust that enables us to ask for what we need without worry or agitation.

This is why we pray by saying: "Hallowed be thy name!". In this request — the first one! "Hallowed be thy name! — one feels all Jesus' admiration for the beauty and greatness of the Father, and the wish that everyone recognizes and love him for what he truly is. And at the same time, there is the supplication that his name be sanctified in us, in our family, in our community, in the entire world. It is God who sanctifies, who transforms us with his love, but at the same time we too, with our witness, manifest God's holiness in the world, making his name present. God is holy, but if we, if our life is not holy, there is great inconsistency! God's holiness must be reflected in our actions, in our life. 'I am Christian; God is holy, but I do many bad things': no, this is of no use. This also does harm; this scandalizes and does not help.

God's holiness is an expanding force, and we ask that the barriers in our world be quickly broken down. When Jesus begins to preach, the first to pay the consequences is precisely the evil that afflicts the world.

(From the 27 February 2019 general audience of Pope Francis)

PRAYERS OF THE FAITHFUL

Let us pray together: "**Hallowed be thy name**".

When we find ourselves in very difficult moments, when we feel we have little confidence and little strength to overcome those moments of distress, we pray to the Lord...

When the light of the Holy Spirit dims in our lives and our relationships, when we fail to look at others with motherly and fatherly love when we murmur and judge, we pray to the Lord...

When we want to impose our way of thinking and our ways on the people around us, when our pride is stronger than the collective interest and our eyes fail to see the loving needs of those around us, we pray to the Lord...

When the temptation to assert our pride is stronger than Your love for us, when we fail to weave fruitful relationships, we pray to the Lord...

When we do not feel gratitude and joy for being alive and for being your sons and daughters by not acknowledging your paternity, we pray to the Lord...

Grant, Holy Father, that we fill our days, our hearts, and our thoughts with praise and joy as we raise our invocation to you, we pray to the Lord...

CONCLUSION

✓ **Intercessory Prayer to St. John Calabria**

✓ **Our Father**

✓ **Final prayer**

Let us pray:

Give us, Lord, the grace to sanctify your name in our daily lives by our commitment and our faithfulness to the charism of God's providential paternity and care for the least of these, which St John Calabria left us as an inheritance, so that we may open our hearts to the needs of those we meet and unfold ourselves as flowers do towards the sun.

Through Christ our Lord...

PRAYER INTENTION

Let us pray for the unity of the Church. May our life become ever more welcoming and communion with all, for it is this that reveals to the world the sanctification of the Lord's name. To see everyone as brothers and sisters is our intention that we keep in our hearts today and that will shine through our eyes in our encounters with others.

Day 4 -

FATHER, THY KINGDOM COME

Fragility and poverty... God's favored space

Suggested SIGN

1 - A sheet of paper is placed in the center of the assembly on which a heart is drawn, on top of which a stone is placed to hide it. At the end of the meeting, the stone is removed.

2 - Or, if it seems appropriate, a person can be invited to give testimony of a strong experience of the presence of Jesus in his life

INTRODUCTION

This fourth day of the novena introduces us to a central theme in the gospel of Jesus, which is the Kingdom of God. It is not easy to define what it is. Jesus never gives a theoretical definition of it. He only alludes to it with comparisons and parables.

The Kingdom is like a seed, it is like a net, it is like a precious pearl, it is like a treasure hidden in a field... These are comparisons that describe certain aspects of the Kingdom, without ever giving a precise and complete definition.

We do not know what it is, but Jesus asks his disciples to look for it and he gives an indication of its location: '...behold, the kingdom of God is in your midst!' (Lk 17:20-21).

The original Greek text uses the words: *entòs umon*. *Entòs* means *between* or *within*.

The Jerusalem Bible rightly says that it can be translated in both ways.

The Kingdom of God is in our midst, it is within each one of us. It asks to be incarnated in our lives, where we live-study-work. The Kingdom of God dwells in you!

Learning to pray "Thy Kingdom come", then, is an invitation to put ourselves back in the school of Jesus so that our life may become prayer: a space of relationship with God and with the whole of humanity, an inner space unified, not dispersed. This is "the only thing necessary".

THE GOSPEL

From the holy Gospel according to Luke (10: 38-42)

As they continued their journey, he entered a village where a woman whose name was Martha welcomed him.

She had a sister named Mary (who) sat beside the Lord at his feet listening to him speak.

Martha, burdened with much serving, came to him, and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me."

The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

PSALM

Psalm 84

How lovely are your dwelling-places, Yahweh Sabaoth.

My whole being yearns and pines for Yahweh's courts, my heart and my body cry out for joy to the living God.

Even the sparrow has found a home, the swallow a nest to place its young: your altars, Yahweh Sabaoth, my King, and my God. How blessed are those who live in your house; they shall praise you continually.

Blessed are those who find their strength in you, whose hearts are set on pilgrimage. As they pass through the Valley of the Balsam, they make there a water hole, and -- a further blessing -- early rain fills it.

They make their way from height to height; God shows himself to them in Zion. Yahweh, God Sabaoth, hear my prayer, listen, God of Jacob.

God, our shield, look, and see the face of your anointed. Better one day in your courts than a thousand at my own devices, to stand on the threshold of God's house than to live in the tents of the wicked.

For Yahweh God is a rampart and shield, he gives grace and glory; Yahweh refuses nothing good to those whose life is blameless. Yahweh Sabaoth, blessed is he who trusts in you.

FROM THE WRITINGS OF ST. CALABRIA

... I recommend to you the interior life that is a life of union with our Lord Jesus Christ; vine and branches, this is how we must keep ourselves united to Jesus if we want to do anything good; because, dear ones, we as we are capable of nothing but ruin, we must be convinced of this, not trust in our own strength, but in God's help that will not fail us if we deserve it, and we will deserve it if we are truly humble, docile, without head, rags and clay, disposed to everything, not in words but in deeds. If you then want to nourish the interior life within yourselves, I recommend the practices of piety: Holy Meditation and spiritual reading, Holy Mass, Communion, etc. I recommend punctuality, be exact, be very faithful. Without all this, we will run out of oil in our lamp, and poor us if we are extinguished lamps in the House of the Lord! What would they be for but to be removed? The loss of a vocation, my God what a disaster for a religious, and particularly for a Poor Servant! (*LETT. COLLETT. * LETTER XXVI 22 August 1941*)

The interior life cannot be recommended enough; if for all Christians Jesus said: 'Without me, you can do nothing', how much more for us religious, called to work for souls! We could toil, sweat, and consume ourselves in a hundred and a thousand activities; but if the interior life is lacking, we achieve nothing, because we lack contact with the divine, and the Lord cannot use us as his instruments. Therefore, let us give first place to the interior life; let us keep ourselves closely and intimately united to Jesus Christ with the spirit of prayer, with fervent love, which makes us continually think of Him and have recourse to His help, indispensable for our apostolate to be fruitful. (*LETT. COLLETT. * LETTERA LXXXI Verona, 21 July 1953*).

FROM THE CATECHESIS OF POPE FRANCIS

The central theme of the Gospel is the kingdom of God. Jesus is the kingdom of God in person; he is Immanuel, God with us. And it is in the human heart that the kingdom, God's sovereignty, takes root

and grows. The kingdom is at once both gift and promise. It has already been given to us in Jesus, but it has yet to be realized in its fullness. That is why we pray to the Father each day: "Thy kingdom come"

(Message Of Pope Francis for The Twenty-Ninth World Youth Day 2014)

In this catechesis on prayer, we are going to speak about perseverance in praying. It is an invitation, indeed, a command that comes to us from Sacred Scripture. The spiritual journey of the Russian Pilgrim begins when he comes across a phrase of Saint Paul in the First Letter to the Thessalonians: "Pray constantly, always and for everything give thanks" (cf. 5:17-18). The Apostle's words strike the man and he wonders how it is possible to pray without interruption, given that our lives are fragmented into so many different moments, which do not always make concentration possible. From this question, he begins his search, which will lead him to discover what is called the prayer of the heart. It consists in repeating with faith: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!" "Lord Jesus Christ, Son of God, have mercy on me, a sinner!". A simple prayer, but very beautiful. A prayer that, little by little, adapts itself to the rhythm of breath and extends throughout the day. Indeed, breath never stops, not even while we sleep; and prayer is the breath of life. [...] So, prayer is a kind of musical staff, where we arrange the melody of our lives. It is not in contrast with daily work; it does not contradict the many small obligations and appointments; if anything, it is the place where every action finds its meaning, its reason, and its peace. [...]

When, in the Gospel of Luke (cf. 10:38-42), Jesus tells Saint Martha that the only thing that is truly necessary is to listen to God, in no way does he mean to disparage the many services that she was performing with such dedication.

Everything in the human being is "binary": our body is symmetrical, we have two arms, two eyes, two hands... And so, work and prayer are also complementary. Prayer — which is the "breath" of everything — remains as the vital backdrop of work, even in moments in which this is not explicit. It is inhuman to be so absorbed by work that you can no longer find the time for prayer.

At the same time, a prayer that alienates itself from life is not healthy. A prayer that alienates us from the concreteness of life becomes spiritualism, or worse, ritualism. Let us remember that Jesus, after revealing his glory to the disciples on Mount Tabor, did not want to prolong that moment of ecstasy, but instead came down from the mountain with them and resumed the daily journey. Because that experience had to remain in their hearts as the light and strength of their faith; also, a light and strength for the days that were soon to come: those of the Passion. In this way, the time dedicated to being with God revives faith, which helps us in the practicalities of living, and faith, in turn, nurtures prayer, without interruption. In this circularity between faith, life, and prayer, one keeps alight that flame of Christian love that God expects of us.

[GENERAL SESSION Wednesday, 9 June 2021]

PRAYERS OF THE FAITHFUL

1- *"Our only thought is to seek the holy kingdom of God and his righteousness, through the practical study of our Lord Jesus Christ."*

To welcome You, Jesus, is to welcome the Kingdom within us. Give us the wisdom of heart to choose You as the sole center of our lives. We pray the Lord...

2- *"Just as the sun is always shining, always spreading its benefits over the earth, so God will follow us with his loving Providence, despite the clouds and storms that may hide it for some time".*

Our only hope is in you, oh loving Providence, who gives clothing to the lilies and food to the birds of the air, and much more gives in abundance the necessities to those who seek the Kingdom with a pure heart. We pray the Lord...

3- *"I urge you to seek first the Kingdom of God and his righteousness, which will be the pledge and pledge of prosperity, even material prosperity."*

Lord, you call us to "seek your Kingdom above all else", and grant us to be true "living Gospels", joyful witnesses of your presence in the world. We pray to the Lord.

4- *"I commend to you the life of prayer and union with God; remember that all our strength comes from here, because we alone cannot even formulate a good thought".*

Jesus, who told us 'Without me you can do nothing', free us from anxiety and worries about the vicissitudes of life, in the certainty that you are always with us, and only you are needed.

We pray the Lord

CONCLUSION

✓ Intercessory Prayer to St. John Calabria

✓ Our Father

✓ Final prayer

✓ Let us pray

☒ Thank You, Lord, for having raised Saint John Calabria in the Church and for making him an instrument of Your love.

Thank you because, through your example and your paternal guidance, you invite us to remain continually in communication with You, to be ready for and participate in the coming of Your Kingdom.

PRAYER INTENTION

Let us pray today that all the members of the Calabrian Family may humbly advance in the journey of faith until they can identify with Jesus, have the same feelings as him, and be able to exclaim with Paul: "It is no longer I who live: it is Christ who lives in me!"

SUGGESTION

Throughout the day, modeled on the prayer of the heart, we fill the spaces between our daily actions with an awareness of the presence of Jesus within ourselves.

Day 5 -

**FATHER THY WILL BE DONE
ON EARTH AS IT IS IN HEAVEN**
Surrender yourself into God's hands

Suggested SIGN

Seed grains on the ground, whether 'sleep or wake night or day, the seed germinates and grows'. These are some key words that will help us to pray, and reflect, and invite us to welcome God's times to grow in a trusting relationship with Him.

INTRODUCTION

We are on the 5th day of the novena in preparation for the Liturgical Feast of St John Calabria in which we are praying and deepening **The Our Father, Gospel in miniature**. Today we are invited to pray: Father thy will be done on earth as it is in heaven, with the invitation to "*Surrender into the hands of God*".

Surrendering oneself into the hands of the Father must be the fundamental attitude of every member belonging to the Calabrian Family, and the awareness of His closeness must be witnessed by all with life, in simplicity. To the extent that we live in communion with the Father in total trust, we can seek, discern, and realize His will, just as Father Calabria did. Let us accept today the call the Lord makes to us to learn to live the handing over into the hands of the Father, in every event of daily life.

THE GOSPEL

From the holy Gospel according to Luke (Lk. 22: 40-46)

When he reached the place he said to them, 'Pray not to be put to the test.'

Then he withdrew from them, about a stone's throw away, and knelt and prayed.

'Father,' he said, 'if you are willing, take this cup away from me.

Nevertheless, let your will be done, not mine.'

Then an angel appeared to him, coming from heaven to give him strength.

In his anguish, he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief.

And he said to them, 'Why are you asleep? Get up and pray not to be put to the test.'

PSALM

Psalms 25 – Prayer and hope

Adoration I offer, Yahweh, to you, my God. But in my trust in you do not put me to shame, let not my enemies gloat over me.

Calling to you, none shall ever be put to shame, but shame is theirs who groundlessly break faith.

Direct me in your ways, Yahweh, and teach me your paths.

Encourage me to walk in your truth and teach me since you are the God who saves me.

For my hope is in you all day long -such is your generosity, Yahweh.

Goodness and faithful love have been yours forever, Yahweh, do not forget them. Hold not my youthful sins against me, but remember me as your faithful love dictates.

Integrity and generosity are marks of Yahweh for he brings sinners back to the path.

FROM THE WRITINGS OF ST. CALABRIA

'Let us trust the Lord; I repeat. let us believe the Lord with firm, unwavering, simple faith.

I am reminded of a dear episode I read years ago. A ship is in the grip of a storm; all the passengers are anxious and trembling at the imminent danger of sinking. Yet among all the terrified, there is a child who is playing in a corner of the ship, without any fear.

- What?! You play? You are not afraid. - It is my father who guides the ship; I am more than sure.

Dearly beloved brothers: at the helm of the ship is our heavenly Father; what is there to fear? Storms will come, difficulties will come; fear not! the helmsman will not fail in his task; and we shall arrive safe at the port of eternal health.

We are on our way to Heaven, my dear ones; our life is directed up there; to know, to love, to serve God on earth, to possess Him eternally in Heaven, that is what matters, that is what gives value to life. Everything else is worthless. Let us keep our eyes fixed on Heaven; and we will work better here on earth, living our time, implementing the divine designs of spiritual good for the present time.

Let us also remember the main purpose of the Opera as it is in the Constitutions: to manifest to the world that God is Father, and that he governs our Opera with his Providence. Therefore, let us begin by keeping Him as our Father: let us entrust ourselves to Him with the confidence of children'.

(Letters to Religious, LXXVIII, 18.11.1952)

FROM THE CATECHESIS OF POPE FRANCIS

Therefore, by praying "thy will be done", we are not called to subserviently bow our head as if we were slaves. No! God wants us to be free; his love frees us. Indeed, the "Our Father" is the prayer of children, not of slaves; but of children who know their father's heart and are certain of his loving plan. Woe to us if, in uttering these words, we should shrug our shoulders as a sign of surrender to a destiny we find repellant and that we are unable to change. On the contrary, it is a prayer that is filled with ardent trust in God who wants good, life and salvation for us. A courageous, even militant prayer, because there are many, too many realities in the world that are not in accordance with God's plan. We all know them. Paraphrasing the prophet Isaiah, we could say: "Here, Father, there is war, abuse of power, exploitation; but we know that you want our good. You want our good, therefore we implore you: thy will be done! Lord, overturn the world's plans, transform swords into plowshares and spears into pruning hooks: so that no one may learn the art of war any more" (cf. 2:4). God wants peace.

The "Our Father" is a prayer which kindles in us the same love as Jesus' love for the Father's will, a flame that spurs us to transform the world with love. The Christian does not believe in an inescapable "fate". There is nothing unplanned in Christian faith. Rather, there is a salvation waiting to manifest itself in the life of each man and woman, and to be fulfilled in eternity. When we pray, we believe that God can and wants to transform reality by overcoming evil with good. It makes sense to obey and to surrender oneself to this God, even at the hour of the most difficult trial.

(General Audience, Wednesday, 20 March 2019)

PRAYERS OF THE FAITHFUL

1. Father that our faith be practical, active, that it marks the constant norm of our actions, our thoughts, our judgements, and that there be no conflict between the faith we profess and the conduct we keep. We pray the Lord...

2. Grant that we may become docile and humble instruments in Your hands, to fulfil Your plans of love. And if we seem to see little fruit, remind us that we do not see the work that You do in secret, according to Your time, Your days, Your ways. We pray the Lord...
3. Father, you invite us not to worry about tomorrow. "Each day has its own thought", says Jesus. Tomorrow is in your hands and you will think of everything and everyone, especially of those who are unhappy and in need. Grant that we may serve Thee with a true heart, confident that nothing shall come to pass outside Thy will and permission. We pray the Lord...
4. Father, may our relationship with you be true and deep so that we can set our lives, our relationships, and our activities in the key of surrender. We pray the Lord...

CONCLUSION

✓ Intercessory Prayer to St. John Calabria

✓ Our Father

✓ Final prayer

Let's pray.

Thank you, Lord, for having raised up the priest John Calabria in the Church and for making him an instrument of your love.

Thank you so that we too, like him, may become ever more confident in you and your Providence. Then help us to let your Spirit cry out in our hearts: *Abba, Father!* May he teach us to pray with a child's heart.

PRAYER INTENTION:

Let us pray for vocations. God reaches out to our existence with his Love and calls us to live our vocation. We need generous, persevering, authentic vocations, aware that they are called by God to put themselves at the service of others and to be vocation promoters for the Church.

SUGGESTION

A vocational testimony of someone who pursued to understand God's will for the meaning of his life and felt God's call to embrace his plan.

Day 6 -

FATHER, GIVE US THIS DAY OUR DAILY BREAD...
Pampered by motherly Providence

Suggested SIGN

We propose to bring **an empty basket and a few people place in its crops, produce of the earth, gifts of Providence, bread...**

A reader can read this prayer:

O Father, our life is always full of anguish.
We anguish over so many things that are not necessary.
You instead invite us to live in serenity
and in surrender to you.
Open our eyes to see the wonders of your Providence,
how much this tender Mother loves and pampers us!
Teach us to pray every day with great trust:
'Give us this day our daily bread!'

INTRODUCTION

On this sixth day of the novena, we begin the second part of the Our Father. If in the first part the focus is all on God, - hallowed be thy name, thy kingdom come, thy will be done -, in the second part the focus is on our own good: bread, forgiveness, deliverance.

Jesus teaches us to pray to the Father by presenting ourselves to Him in the truth and humility of our littleness and vulnerability. To the Father we can speak with full confidence, aware that we are not self-sufficient but in all things in need of Him. That is why we can say: "*Give us this day our daily bread*".

He teaches us to ask for '*our bread*', not '*bread for me*'; to invoke God's providence not only for our own needs but for those of all, especially the poorest and most marginalized.

He educates us to ask for *bread for today*, in the certainty that his Providence will not lack tomorrow either.

Above all, Jesus teaches us *to share what we are and have*, as He did, Bread given for the life of the world.

THE GOSPEL

From the holy Gospel according to Matthew (Mt 6:24-33)

'No one can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money.

'That is why I am telling you not to worry about your life and what you are to eat, nor about your body and what you are to wear. Surely life is more than food, and the body more than clothing!

Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are?

Can any of you, however much you worry, add one single cubit to your span of life?

And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his royal robes was clothed like one of these.

Now if that is how God clothes the wild flowers growing in the field which are there today and thrown into the furnace tomorrow, will he not much more look after you, you who have so little faith? So, do not worry; do not say, "What are we to eat? What are we to drink? What are we to wear?" "It is the gentiles who set their hearts on all these things. Your heavenly Father knows you need them all.

Set your hearts on his kingdom first, and on God's saving justice, and all these other things will be given you as well.

PSALM

Psalm 62

Or Meditative prayer (two readers)

1: *My dearest children, I want to give you My song of love.*

Look around, everything speaks to you of Me: the air you breathe, the light that smiles upon you, the warmth that warms you, the flower that gladdens you, the fruit, the clothes, the house...

2: Fill us, Lord, with love and respect for your wonderful work that by your power you sustain, accompany, and bring to completion.

Grant us to live to the continual discovery of your providential presence, in a world that tends to hide it, to mortify it, to destroy it.

1: *Why do you doubt, my children? Is it, not I who have molded you, who sustains you and care for you? Am, I not the one who gives you bread and every other good that is necessary for your life? All that I do and allow is always for your good. Do not fear trials and difficulties because these too must be there and, if endured with faith, they are what makes My action shine.*

2: Deliver us from anxiety, Lord. No anxieties about the vicissitudes of life, and no worries about material things.

If we seek first your Kingdom and its justice, You will be with us and will bless and make effective our labors.

1: *Speak, speak of my love with the wonder of the child.*

Have faith in Me, for how else can you call yourselves children of Providence and show this attribute of mine that I wish through you to make known to the world?

2: We praise you and bless you, Lord, for the gentleness of your care, and may all who see us, approach us, and speak to us learn from us the language of Providence, our tender mother.

FROM THE WRITINGS OF ST. CALABRIA

'The words of the Holy Gospel have always made a great impression on me when I read them in Holy Mass: 'Do not be anxious for your life about what you will eat or drink, nor for your body about what you will dress; watch the birds of the air and the lilies of the field. And those others: 'When I sent you without sackcloth and without provisions, did you lack anything?' They say to him: No. And I thought that the word of God does not change, it is as true now as it was again. Why these strong impressions in me, in reading these Gospel passages? You see, O beloved ones, that even then the Lord manifested that our spirit should be one of full and complete abandonment in the loving arms of divine Providence, especially in difficult times of trial.

"Our treasure must be Jesus in the Sacrament. Not from the environment, not from human protections, not from the esteem of men will help and strength come to us, but from Jesus in the Blessed Sacrament. In doubts, in uncertainties, in great needs let us go to the Holy Tabernacle, let us think that there our God is really, truly, substantially there".

(From Father Calabria's letters to his religious)

FROM THE CATECHESIS OF POPE FRANCIS

Jesus teaches us to ask the Father for our daily bread. And he teaches us to do so united with many men and women for whom this prayer is a plea — often stifled within — which accompanies the anxiety of each day. How many mothers and how many fathers, even today, go to sleep with the torment of not having enough bread for their children tomorrow! [...] “Father let there be the necessary bread for us and for all.” And “bread” also means water, medicine, home, work.... Asking for life’s necessities.

The bread a Christian request in prayer is not “mine,” but “ours.” This is what Jesus wants. He teaches us to request it not only for ourselves but for the world’s entire fraternity. If one does not pray in this way, the “Our Father” ceases to be a Christian prayer. If God is our Father, how can we present ourselves to him without taking each other by the hand?

Jesus teaches his community, his Church, to bring to God the needs of all: “We are all your children, O Father, have mercy on us!”

[...] ...food is not private property — but Providence to be shared, with the grace of God.

The true miracle performed by Jesus that day is not so much the multiplication — which is true — but the sharing: give what you have and I will perform a miracle. He himself, in multiplying that given bread, revealed the offering of Himself in the Eucharistic Bread. Indeed, the Eucharist alone can satisfy the infinite hunger and the desire for God which animates each person, even in the search for daily bread.

(General Audience, 17 March 2019)

PRAYERS OF THE FAITHFUL

1 *"God is Father: he cares for us and our loved ones; nothing escapes his gaze; nothing can happen to him suddenly and almost by surprise. Everything is ordered by his infinite wisdom, power, and goodness".*

May your light, Lord, make our eyes clear to discover your presence as Father, who with provident love, leads our history and in it reveals your saving love. We pray the Lord...

2 *"Let us not forget that our Opera is to show the world that divine Providence exists, that God is not a stranger, but that He is Father, and He thinks of us, provided we think of Him and do our part, which is to seek the holy Kingdom of God".*

Lord, you who have called us to be full-time "seekers of the Kingdom" and servants of your Word, give us each day the "daily bread" we need, and deliver us from all attachment to what is superfluous. We pray the Lord...

3 *"Always trust in the Lord and let yourself be meekly guided by Providence".*

Grant us, O Father, the gift of trust to place our lives in your hands each day, even when it may seem absurd, knowing that only you can lead us to the eternal blossoming of love. We pray the Lord...

4 *Let us remember that Divine Providence is a tender Mother who orders everything for our good, indeed for our greater good; we must feel carried by her motherly hands!*

Just as a child trustingly abandons itself in its mother's arms, so too, Lord, we wish to be carried by You, certain that in Your Providence You make everything work together for the good of those who love You. We pray the Lord...

CONCLUSION

✓ Intercessory Prayer to St. John Calabria

✓ Our Father

✓ Final prayer

Let's pray.

We give you thanks, Lord, for the Providence that guides the universe and our lives. Thank you for creation, for the seasons, for the life of the whole cosmos. And thank you for our daily bread, a continuous gift of your love as a Provident Father.

Amen.

PRAYER INTENTION / SUGGESTION

We suggest that this day be one of **Eucharistic Adoration** and a day to appreciate and thank Providence.

Praying interceding Providence for so many people, families, children who do not have the bread and goods they need to live.

Bring some non-perishable food to share with those in need. (can be placed in the basket/box that will be the sign during the novena celebration).

Day 7 -

FATHER, FORGIVE US OUR TRESPASSES AS WE ALSO FORGIVE THOSE WHO TRESPASS AGAINST US

Forgiveness, compassion, and reconciliation: it is possible!

Suggested SIGN

If it is deemed appropriate, a **Cross** can be brought to the altar and placed in the center while a person says:

Above all, the Cross expresses the redemption wrought by Jesus and His love for all mankind: it announces that all enmity with God is over since His only Son sacrificed Himself for our sins. And He has asked forgiveness for the evil 'experienced', which hardly has any self-consciousness; 'Father, forgive them, for they know not what they do' (Lk 23:34).

No sin of ours is greater than Christ's forgiveness. The cross is glorious because on it Christ has risen. Through it, Christ has raised man. On the cross, every man is truly elevated to his full dignity, to the dignity of his ultimate end in God. Through the cross, moreover, the power of love is revealed elevates man, and exalts him.

Through the cross, we are forgiven and receive the power to forgive.

"At the foot of his crucifix," Fr. Calabria learned forgiveness and how to forgive.

INTRODUCTION

Reaching this point in our novena and the itinerary we are on with the Our Father, we enter into the dimension of forgiveness, mercy and reconciliation with the Father. We say that we believe and it is possible.

Feeling loved and forgiven by the Father is the most powerful, humanizing, and meaningful experience of our lives. Forgiveness and love that touches the innermost fibers of the human heart. In this sense it is said that prayer heals, heals man.

We continually need God's forgiveness and love in our lives, which is why we ask the Father to forgive our debts, to forgive our sins, and to heal our hearts with a personal encounter with his mercy.

But in the prayer that Jesus taught us, he did not just teach us to ask to taste the forgiveness of God the Father, but he put us in a position to forgive each other as children of the Father... 'as we also forgive our debtors'.

Today, helped by the testimony of Fr Calabria, we want to travel this road of experiencing the Father's forgiveness in the knowledge that we are all sinners and in need of this forgiveness and of mutual forgiveness.

The Father's forgiveness becomes concrete when he imprints in our hearts the capacity to forgive our brothers and sisters

THE GOSPEL

From the holy Gospel according to Matthew (18:21-35)

Then Peter went up to him and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times.'

And so, the kingdom of Heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet, with the words, "Be patient with me and I will pay the whole sum."

And the servant's master felt so sorry for him that he let him go and cancelled the debt.

Now as this servant went out, he happened to meet a fellow-servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him, saying, "Pay what you owe me." His fellow-servant fell at his feet and appealed to him, saying, "Be patient with me and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt.

His fellow-servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him.

Then the master sent for the man and said to him, "You wicked servant, I cancelled all that debt of yours when you appealed to me.

Were you not bound, then, to have pity on your fellow-servant just as I had pity on you?"

And in his anger the master handed him over to the torturers till he should pay all his debt.

And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'

PSALM

Psalm 130 *In you, Lord, forgiveness, and redemption.*

From the depths I call to you, Yahweh:
Lord, hear my cry. Listen attentively to the
sound of my pleading!

If you kept a record of our sins, Lord, who
could stand their ground?
But with you is forgiveness, that you may be
revered.

I rely, my whole being relies, Yahweh, on
your promise.
My whole being hopes in the Lord, more than
watchmen for daybreak; more than
watchmen for daybreak

let Israel hope in Yahweh. For with Yahweh is
faithful love, with him generous ransom;
and he will ransom Israel from all its sins.

FROM THE WRITINGS OF ST. CALABRIA

‘Oh Jesus, whose name sounds mercy, love; whose life is a weave of mercy, whose first breath in the cave of Bethlehem, and last on the Cross was but to tell me that you love me though a sinner and are ready to forgive me, here I am repentant at your most holy feet; if for a little while I return to myself and consider my sins I tremble and am horrified, but if I look at you leaning on this cross all bloody, all wounds, I feel my heart widen, because everything speaks to me of mercy, of forgiveness; and I do not want to resist any longer, I want to return to you; unfortunately I have deviated from your holy law, I have lived according to my whim, what suited me I did, the rest I left, I had the name of Christian, but little enough to be one in fact; but starting from this moment it will no longer be so’.

("Predicabili" – doc. 4332)

The devil, the enemy of all good, will make every effort to sow discord and bring disunity; he knows well that a divided kingdom goes to desolation and ruin. If any dissension arises, if any cloud comes to darken the clear horizon of charity, let concord and peace be immediately restored. Let the sun never set over possible dissensions. We are men among men, so some inconvenience may occur; but even here, let us be careful not to sophisticate, not to exaggerate, not to generalize; let us see everything in the true light of God, in the peace and tranquility of our spirit.

(Lett. Collett. * letter VI 6 November 1933)

FROM THE CATECHESIS OF POPE FRANCIS

Jesus teaches us to ask the Father: *“forgive us our debts, as we also have forgiven our debtors”* (Mt 6:12). Just as we need bread, we also need forgiveness; this too, this every day.

A Christian who prays asks God first that his debts be forgiven, that is, his sins, the bad things he does. This is the first truth of every prayer: even if we were perfect people, even if we were pure saints who never deviate from a virtuous life, we continue to be children who owe everything to the Father.

We are all sinners before God and we have reason to beat our breast — everyone — like the tax collector in the Temple. In his First Letter, Saint John writes: *“If we say we have no sin, we deceive ourselves, and the truth is not in us”* (1 Jn 1:8). If you want to deceive yourself, say that you have not sinned: this way, you are deceiving yourself.

We are debtors above all because we have received much in this life: a father and a mother, friendship, the splendors of creation.... Even if we all happen to experience difficult days, we must always remember that life is a grace. It is the miracle that God drew out of nothing.

Secondly, we are debtors because, even if we can love, none of us can do so solely by our own strength. True love is when we can love, but through the grace of God. None of us shines of our own light.

(General Audience, Wednesday 10 April 2019)

On close reflection, the invocation could well be limited to this first part; that would have been nice. But instead, Jesus joins it to a second expression that forms one with the first. The vertical relationship with benevolence on God’s part refracts and is called to translate into a new

relationship with our brothers and sisters: a horizontal relationship. The good God invites all of us to be good. The two parts of the invocation are linked together with a stern conjunction: we ask the Lord to forgive our debts, our sins, 'as' we forgive our friends, the people who live with us, our neighbors, the people who have done something bad to us [...]

Several times I have heard people say: "I will never forgive that person! I will never forgive that person for what he did to me!". But if you do not forgive, God will not forgive you. You close the door. Let us consider whether we can forgive or if we do not forgive [...]

Let us consider, we who are here, whether we forgive or whether we can forgive. "Father, I cannot do it, because those people treated me so harshly." But if you cannot do it, ask the Lord to give you the strength to do so: Lord, help me to forgive. [...]

What is the most precious thing we have received? Forgiveness, which we too must be able to give to others.

(General Audience, Wednesday 24 April 2019)

PRAYERS OF THE FAITHFUL

- 1- *'Let not the sun go down on your anger, let the momentary disturbed peace return among you, and do it with a true spirit'.*

So many times, judgement, criticism, and murmuring prevail in our lives that hurt our brothers and sisters. We ask you Father that our divisions over human frailty do not extinguish the fire of fraternal charity and that mutual forgiveness and acceptance of the other as a gift from the Father always reign among us. We pray to you.

- 2 *"Thank you, O my Jesus, for the great mercy granted, forgive me all my sins and shortcomings and give me the grace to at least love you in this residue of time that only your goodness and mercy grants me.*

Father, who bestows your infinite mercy and forgiveness on each of us. Give us the grace to recognize our sins so that we may obtain your infinite mercy and forgiveness. We ask you.

- 3 *'There is so much hatred in the world: let us offer to it the spectacle of people who truly love one another in the Lord, as the first Christians loved one another'.*

Father, we present to you all the people who suffer in the world because of a lack of love and brotherhood. Give us the grace to be bearers of the love and mercy of the Father who gave us Jesus by forgiving all on the cross. We pray to you.

- 4 *"The purpose of the Opera is especially expiation and reparation...".*

Father, we present to you the entire mission of the Opera in the world, the mission with the poorest and most abandoned in society, for the brothers, sisters and lay people who dedicate their lives to caring. Receive our prayer for them today and we ask you in reparation for all the sins of humanity redeemed by the love of Christ. Give us the grace to live the gift of ourselves for the salvation of humanity. We pray to you.

CONCLUSION

- ✓ **Intercessory Prayer to St. John Calabria**

- ✓ **Our Father**

- ✓ **Final prayer**

Let's pray.

Thank you, Lord, for having raised the priest John Calabria in the Church and for making him an instrument of your love.

Thank you so that we too, like him, may become ever more confident in you and your Providence. Help us to let your Spirit cry out in our hearts: *Our Father!*

May He teach us to receive and welcome the Father's love and forgiveness so that we may always offer love and forgiveness to our brothers and sisters.

Through Christ our Lord. Amen

PRAYER INTENTION

The Opera has a special mission of reparation according to Fr Calabria's thought. Let us pray today in reparation for our sins and for all humanity.

SUGGESTION

It is suggested today, in places where it is possible, to organize a half-day retreat for the Calabrian family or other Calabrian activity. Seek ways in communities, homes, or parishes to offer the possibility of celebrating the sacrament of reconciliation (confession).

Day 8 -

FATHER, LEAD US NOT INTO TEMPTATION

The Word: proximity and encouragement

Suggested SIGN

THE WORD, CARESS OF THE FATHER (see 'prayer intention' below)

INTRODUCTION

The journey we are making together in these days dedicated to prayer is bringing us closer to an ever-deeper dialogue with the Father. A dialogue that makes us savor His presence in our lives and fills our relationships with our brothers and sisters with grace and meaning. A dialogue made up of praise and requests, and here we are talking about a request again:

lead us not into temptation

In this way, we ask the Father not to leave us alone when evil presents itself at the door of our existence. Feeling alone in the most difficult moments, while the storm rages around us, we close in on ourselves in search of the strength within us to resolve the situation.

Jesus instead tells us to ask the Father to make us feel that He is present, that He is beside us in the trial, knowing that the greatest risk is not to realize it.

THE GOSPEL

From the holy Gospel according to Matthew (Mt 10:26-31)

So do not be afraid of them. Everything now covered up will be uncovered, and everything now hidden will be made clear.

What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell.

Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing.

Why, every hair on your head has been counted.

So, there is no need to be afraid; you are worth more than many sparrows.

Or: **Temptations Mt 4:1-11**

PSALM

The Word of God continually guides and inspires us in prayer, Fr Calabria reminds us that it is **consecratory**, and *that it accomplishes what it says*.

This Psalm 27 helps us to proclaim, with the help of the psalmist's words, full trust in the Lord who walks with us in the struggle.

Psalm 27 – With God no fear

Yahweh is my light and my salvation, whom should I fear? Yahweh is the fortress of my life, whom should I dread?

When the wicked advance against me to eat me up, they, my opponents, my enemies, are the ones who stumble and fall.

Though an army pitches camp against me, my heart will not fear, though it breaks out against me, my trust will never be shaken.

One thing I ask of Yahweh, one thing I seek: to dwell in Yahweh's house all the days of my life, to enjoy the sweetness of Yahweh, to seek out his temple.

For he hides me away under his roof on the day of evil, he folds me in the recesses of his tent, sets me high on a rock.

Now my head is held high above the enemies who surround me; in his tent I will offer sacrifices of acclaim. I will sing, I will make music for Yahweh.

Yahweh, hear my voice as I cry, pity me, answer me!

Of you, my heart has said, 'Seek his face!' Your face, Yahweh, I seek;

Do not turn away from me. Do not thrust aside your servant in anger, without you I am helpless. Never leave me, never forsake me, God, my Savior.

Though my father and mother forsake me, Yahweh will gather me up.

Yahweh, teach me your way, lead me on the path of integrity because of my enemies;

do not abandon me to the will of my foes -- false witnesses have risen against me, and are breathing out violence.

This I believe: I shall see the goodness of Yahweh, in the land of the living.

Put your hope in Yahweh, be strong, let your heart be bold, put your hope in Yahweh.

FROM THE WRITINGS OF ST. CALABRIA

Who does not feel, beloved brothers, in the long and painful journey of this life, the need of a friend, of a dear person to comfort him, to help him, to console him, especially when he feels the full weight of misfortune, of a disgrace? Perhaps you too, or perhaps not, have had sad days, days when you thought you were abandoned, you wanted comfort, but this comfort, so necessary for you, was not given by anyone, and so you gave yourselves over to despair and like Job said: "I die, and of me no memory remains". Beloved brothers, let us always bear in mind that the land in which we live is a land of exile, that we are wayfarers, and that down here sorrow, whether little or much, is always our companion because man from the beginning has strayed, has failed the holy law of the Lord, and for this reason misfortune, sorrow became his inheritance. And this sorrow, O beloved ones, considered in the light of faith is precious because it brings us ever closer to our God. However, nature also wants its part: blessed Jesus, who knows the depths of our hearts, wants to console us, wants to make life less sad through his graces, and that is why, in this morning's holy Gospel, he commands us to come to him, to pray to him, and at the same time gives us a formal promise to fulfill us.

My brothers, I recommend to your prayer, prayer. The sentiment of prayer is rooted in the human heart, and there were no people, however barbarous, however uncultivated, who did not turn to heaven and pray. The royal prophet says that all the beings of creation, from the lion of the forest to the meek lamb, from the sublime eagle that cleaves the clouds to the insect that crawls in the dust, all keep their eyes fixed on the eternal giver of all good, and though bereft of understanding, they nevertheless hope in the loving Providence of God and do not doubt that the Lord, touched by this expectation of theirs, which is a kind of prayer, will open his beneficent [hand] and dispense to each one the necessary nourishment, the desired blessing. Ah yes, prayer is a sweet consolation to the faithful soul, for it is an outpouring of the heart, a manifestation of our sorrow, of our need to that God who wills, who can help us and console us, so let us address our prayers with faith to the Lord and hope from Him. He who prays - says a saint - is saved, he who does not pray is damned.

No doubt every man has temptations to bear, every age has struggles to overcome, every condition danger to overcome. But, O beloved ones, to sustain these temptations, to overcome these struggles, to overcome these dangers, to tame our passions, the grace, the help of the Lord is of supreme necessity to us, but this is not granted to us except through prayer. No one, says St Augustine, comes to health unless invited by God, no one deserves this help except through prayer. From this we can see, dear ones, how much we must esteem and practice prayer. Prayer is to the spiritual life what air is to the physical life, what food is to our bodies. The blessed Jesus often recommended it, and in his instructions and by his examples; it is difficult to find in the holy Gospel that he restored health to the sick, sight to the blind, hearing to the deaf, if not to the merit of prayer: Judith prays and, penetrating intrepidly into the pavilion of Holofernes, she cuts off his haughty head, and, returning to the city, hailed the savior of Bethulia; Joshua prays and arrests the course of the sun; Elijah prays and fire descends from heaven to consume the holocaust; Hagar prays in the wilderness and soon sees a spring of water springing up to comfort the dying Ishmael; the Apostles pray in the cenacle and the Holy Spirit descends upon them; the blind man prays, the thief prays. ... But it is necessary, O beloved ones, to pray with faith, with humility, with perseverance; let us remember that many times the good God shows us mercy by not granting us...

*(VANG. FEST. * 4898/R 5th Sunday after Easter. St. John 16: 23.30)*

FROM THE CATECHESIS OF POPE FRANCIS

The battle of prayer:

"Always", says the Pontiff, "we need to fight in prayer to ask for grace"

Prayer is a battle and the Lord is always with us. If in a moment of blindness we fail to perceive his presence, we will succeed in the future. It will also happen to us to repeat the same sentence that

the patriarch Jacob said one day: "Surely, the Lord is in this place and I did not know it" (Gen 28:16). At the end of our lives, looking back, we too will be able to say: "I thought I was alone, but no, I was not: Jesus was with me". We will all be able to say this.

At the general audience on 19 May 2021, the Pope reflects on the lived experience of prayer. And he recalls "some very common difficulties". He dwells on distraction, aridity, and sloth.

"Praying," he says, "is not easy: there are many difficulties that come with prayer. One must know them, identify them, and overcome them". "One must learn to walk always". "True progress in the spiritual life," he emphasizes, "does not consist in multiplying ecstasies, but in being able to persevere in difficult times.

Pope Francis also urges to address the 'why' prayer to the Father, as a child does with his daddy.

Do not forget the prayer that asks "why?". It is the prayer of children when they begin not to understand things, which psychologists call "the why stage", because the child asks his father, "Daddy, why? Daddy, why? Daddy, why?" But let us be careful: the child does not listen to his father's answer. The father starts to reply, but the child interrupts with another "why?". He simply wants to draw his father's attention to himself; and when we get a little angry with God and start asking why? we are attracting our Father's heart towards our misery, towards our difficulty, towards our life. (General audience of 19 May 2021)

PRAYERS OF THE FAITHFUL

It's Sunday, the community could make the prayers of the faithful about their realities of abandonment and loneliness

CONCLUSION

✓ **Intercessory Prayer to St. John Calabria**

✓ **Our Father**

PRAYER INTENTION

Good Father, we entrust to you all the situations of loneliness and abandonment that we personally and as a community have experienced, grant that we may always be able to draw upon your saving and consoling Word.

SUGGESTION

THE WORD, CARESS OF THE FATHER

Setting:

if it is done in a church the Bible on the altar open to the assembly

if it is done in a 'house' the Bible on the dining table

Material:

the Bible, sheets, and pens

Prayer dynamics:

(in the context of a few minutes of silence, if you want to accompany this with some singing to help the mood)

each participant can write down a situation (or make a memory of it in his or her heart) from his or her life in which he or she experienced abandonment and loneliness, even if he or she did not "feel" the presence of the Father and put it in the Bible.

The act is intimate, preferably to be done in small groups and in contexts where physical contact does not create discomfort and difficulty:

After placing one's memory in the Bible, one can receive a **gesture** (a caress, a hug, shaking hands...) from those **who exercise fatherhood** in that context (priests, sisters, brothers, fathers or mothers, educators...).

...even though you felt alone in that situation, the Lord became the Word that comforts through the hands of those who are called to reflect His Fatherly face in your life.

Day 9 -

FATHER... DELIVER US FROM EVIL

Winners!

Suggested SIGN

CROSS WITH THE WHITE SHEET OF THE RISEN ONE

At the beginning of the prayer, a large wooden **cross** (possibly standing upright) is placed in the center without the crucifix hanging.

At the end of the prayer, (before the prayer intention) a **white sheet is placed on the cross**, a sign of the Risen Christ, who bestows his peace.

Each participant has **ONE SMALL, UNLIT CANDLE**, and is invited to go under the cross to light it and leave it there. Laying everything that is not peace before the Risen Jesus, and victorious over Evil, one rekindles hope and prepares oneself to receive the gift of peace.

INTRODUCTION

Our journey began with "sons" and ends with "winners". These nine days of prayer are symbolic of the journey of our whole life. The starting point is to recognize ourselves as beloved children of the Father. And, **if this is true, the endpoint can only be victory over Evil!**

The greatest temptation, on this path to victory, is discouragement, in the face of the power of evil, which seems to prevail. Our will becomes small in the face of trials.

The path of prayer, then, sustains and strengthens our hope. More: it becomes certainty in victory, because "if God is for us, who will be against us?"

THE WORD OF GOD

Rm 8: 31-39

What then shall we say to this? If God is for us, who can be against us?

He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?

Who will bring a charge against God's chosen ones? It is God who acquits us.

Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.

What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?

As it is written: "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered."

No, in all these things we conquer overwhelmingly through him who loved us.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

PSALM

Psalm 90

You who live in the secret place of Elyon,
spend your nights in the shelter of Shaddai,
saying to Yahweh, 'My refuge, my fortress,
my God in whom I trust!'

He rescues you from the snare of the fowler
set on destruction;
he covers you with his pinions, you find
shelter under his wings. His constancy is
shield and protection.

You need not fear the terrors of night, the
arrow that flies in the daytime,
the plague that stalks in the darkness, the
scourge that wreaks havoc at high noon.

Though a thousand fall at your side, ten
thousand at your right hand, you yourself will
remain unscathed.
You have only to keep your eyes open to see
how the wicked are repaid,

you who say, 'Yahweh my refuge!' and make
Elyon your fortress.

No disaster can overtake you, no plague
come near your tent;

he has given his angels orders about you to
guard you wherever you go.

They will carry you in their arms in case you
trip over a stone.

You will walk upon wild beast; you will
trample young lions and snakes.

'Since he clings to me, I rescue him, I raise
him high, since he acknowledges my name.

He calls to me and I answer him: in distress I
am at his side, I rescue him and bring him
honor.

I shall satisfy him with long life, and grant him
to see my salvation

FROM THE WRITINGS OF ST. CALABRIA

You know where the strength is: at the foot of the Tabernacle, **pray, pray always and you will certainly be victorious.**

(MAXIMAL THOUGHTS * 4147/G 3-3-1928)

Live the life of faith; in a world that is becoming more and more estranged from God, let us kindle this flame within ourselves, that will also light the way for others; but let ours be a practical faith; therefore, I commend to you the spirit of faith; to see the Lord in everything and everyone; even in painful events, even when the Lord allows trial. **The saints won through faith, and we too will be winners according to the greatness of our faith.**

(Letter LII to the Religious - Spiritual Exercises 1947)

Beloved Fr Isaiah, Satan trembles against the Opera, how can it be, trials grow in the Mother-House, for the love of God, may they not be our fault. Rome is Satan's target, but Christ's center, if all of us, especially priests, religious and Christians, will be as He wants us. **Pray and make us pray, tell everyone; and that victory will be certain,** but everything depends on us, what responsibility.

(To fr. Isaia Filippi, 8-2-1947)

FROM THE CATECHESIS OF POPE FRANCIS

But Jesus knows that conversion is not easy, and he wants to help us here. He knows that we often repeat the same mistakes and the same sins; that we become discouraged, and perhaps it may seem that our commitment to do good is useless in a world where evil appears to rule. Thus, after his appeal, he encourages us with a parable that tells of the patience of God. We must keep in mind God's patience, the patience he has for us. He offers the comforting image of a fig tree that does not bear fruit during the accorded season but is not cut down. More time is given to it, another possibility. I like to think that a nice name for God could be "the God of another possibility": God always gives us another opportunity, always, always. That is what his mercy is like. This is how the Lord is with us. He does not cut us out of his love. He does not lose heart or tire of offering us his trust again, with tenderness. Brothers and sisters, God believes in us! God trusts us and accompanies us with patience, the patience of God with us. He does not become discouraged, but always instills his hope in us. **God is the Father and looks after you like a father. As the best of fathers, he does not look at the achievements you have not yet reached, but the fruits you can still bear. He does not keep track of your shortcomings but encourages your potential. He does not dwell on your past, but confidently bets on your future.** This is because God is close to us, he is close to us. Let us not forget that the style of God is closeness. He is close with mercy and tenderness. In this way, God accompanies us: with closeness, mercy, and tenderness.

(Angelus 20.03.2022)

PRAYERS OF THE FAITHFUL

- 1- Give us, Lord, the victory of love! Make us brothers and sisters capable of truly loving each other, of understanding, accepting, and forgiving each other whenever we need to, capable of spending our lives in the service of the least. We pray to the Lord...

- 2- Give us, Lord, the victory of unity! Impart in us, the Christian people, a new impetus to collaborate in the coming of the Kingdom of God, radiating in the world the light of unity and true love among brothers and sisters. We pray to the Lord...
- 3- Give us, Lord, the victory of peace! Your Son Jesus, O Father, died to bring together all your dispersed children. Grant that, following his example and with your help, there may always arise men ready to strive for peace and the unity of peoples. We pray to the Lord...
- 4- Give us, Lord, the victory of faith! May your Spirit, who knows all the lights and shadows of our pilgrimage in faith, fill us with confidence and peace even amid tribulations and difficulties, and foster in us the joyful witness of faith. We pray to the Lord...
- 5- Give us, Lord, the victory of forgiveness! Infuse into the heart of the Church, your mercy, the indispensable means to pave the way to unity, the true test that unites souls and makes all one. We pray to the Lord...

✓ Intercessory Prayer to St. John Calabria

✓ Our Father

PRAYER INTENTION:

WE PRAY FOR PEACE

The greatest evil of all time is war! And how much suffering, how much despair, how much falsehood war sows...

The invitation to pray again for peace challenges our faith. When what we ask for in prayer does not come, we almost 'get used to' living without it. One asks, but without the hope that the wish will come true. ***Do we desire peace?***

Peace is the gift of the Risen One, not the result of man's agreements... What man can do to welcome the gift of peace is to prepare himself, by entrusting everything that is not peace (division, sin, lack of faith, indifference, lack of charity, attachment to one's idols...) to the Risen Jesus.