

*Booklet for family prayer*

I SAY TO YOU,  
GET UP:

LET US SERVE  
LIFE!

*Lent and Easter 2021*



{                    }  
*Diocese of Bergamo*



**The proposed prayer itinerary is intended to be a daily journey and shared by the whole family, especially those with children of school age.**

## HOLIDAYS

On **holidays**, the sharing will take place around the table, reading the Gospel of the day and watching a video-commentary by Paolo Curtaz (theologian) and concluding with a track of prayer for the blessing of the table.

## WEEKDAYS

On **weekdays** we will be accompanied by a verse of the Gospel passage from the previous Sunday, commented by Don Luca Della Giovanna (biblical scholar of our Diocese), and invited to conclude the moment with words of praise and invocation.

The desire is also to **make children and young people protagonists**, "little disciples" who want to know Jesus more: by investigating the Word and building a kite, a symbol chosen to accompany their particular journey. Let them play with the text and activate their manual skills, creating an atmosphere of curiosity and complicity in research, following the videos proposed by two actors from the Teatro Daccapo in Romano di Lombardia and the practical suggestions of Don Andrea Sartori (vocationist of our Diocese).

## ART

From week to week, the **images** of the photographer from Bergamo Francesco Acerbis will accompany us: they are recent shots, fragments of life that will help us see the Gospel Sunday embodied in the everyday life of our times. Each photo will also be accompanied by a comment of a spiritual-artistic nature written by Don Massimo Maffioletti (the entire comment can be downloaded from the website [www.diocesibg.it](http://www.diocesibg.it)).

## MISSIONARY PROJECTS

Every Saturday, we will also be provoked by the testimonies of some priests present in our diocesan missions (Bolivia, Ivory Coast and Cuba). And like every year, we will be invited to support the **projects promoted by the Diocesan Missionary Center**, through the methods indicated in the following pages.



## Dear sisters and brothers,

the images of military trucks carrying coffins have now become an icon of this pandemic, but they risk obscuring those of hundreds, thousands of processions that for months now, composed at certain times by very few people, have accompanied our dead to the cemetery. They are formed by those who carry the dead, by his loved ones and friends and again, for many, by a cross and a priest.

It is an indelible gesture from the common sentiment and we have known the desolation of those who have not been able to do it as they wanted.

The procession of death that this year's Gospel icon gives us is composed in the same way, bearing witness to a universal experience, which has no boundaries of

time and space. But the Gospel reserves for us the surprise of an encounter, as unexpected as it is upsetting. A man, walking down the street, is moved by the pain of a mother and those who accompany her, stops the inexorable, touches the untouchable and says the unspeakable: "Young man, I say to you, get up!".

The call to conversion that resounds once again in this Lent takes on the features of a command, an invitation, the possibility even of a gift: "Get up!". It is a command to the lazy, an invitation to the perplexed, possibility to the paralyzed, a gift to the one buried in his sin.

"Get up!" Jesus says because He was lifted up: lifted up on the cross and lifted up in glory. He, who in order to share

everything, except sin, has lowered himself to the end, is now being raised up. The mystery of Easter is the depth of God's love, from which an Appeal is born and even before that a Grace, a Life, which represents an authentic new creation: "Get up!".

Jesus' call is delivered to those who have welcomed it, to us who have been "raised", so that we in turn become capable of it: capable of lifting the fallen, of awakening the lazy, of accompanying the paralyzed, of opening the heart to the hope of forgiveness for the condemned. Serve life and serve Life, where it happens and where it seems it can no longer happen. An exciting Lent!

The itinerary that the pastoral offices of the diocese offer to parishes, families, children and young people, is meant to be the road on which to meet Jesus and his word of resurrection: "Get up!". I wish to sincerely thank the people who worked on this Lenten proposal, which, in the limitations we are going through, represents

a sign of hope and resurrection and at the same time I cultivate the desire that families, communities, young and old can make good use. of this proposal, that despite the distances is capable of uniting us.

Dearest sisters and brothers, I will accompany you in your Lenten journey and in your prayers, with the Blessing of the Lord.

Fraternally  
+Francesco



# MISSIONARY PROJECTS

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Bolivia, Ivory Coast, Cuba... by now "they belong to the family": for several decades, the three diocesan missions have been part of our Church, they are part of our thinking, they inhabit our affections. How many priests, how many lay people have lived or are sharing their lives with these churches so far and so close?!

The time of Lent further shortens the distances and makes us feel even more involved in the life of these brothers of ours. Prayer is certainly a privileged tool, listening to the stories of the missionaries is a precious jewel, but also sharing something that belongs to us means ever closer ties of fraternity.

**We leave it to the imagination of children, priests, families to decide and choose the most creative ways to support the three projects that, in the season of Lent, we are asked to support.**

## BOLIVIA

*In Melga's mission for a new beginning.*

The history of the presence of Bergamo missionary in the world has always been characterized by intense industriousness and dedication, spent at the service of the communities, entrusted to the care of the missionaries and to an announcement of the Gospel incarnated in people's lives. The missionaries know that at some point the time comes to "let go" of the experience created and the people they have met, to dedicate themselves to the new needs in places that require pastoral care.

In this historical phase, the Church of Bergamo was asked to retrace the steps of Fr Berto Nicoli (originally from Vall'Alta), one of the first missionaries who gave birth to the diocesan mission in Bolivia in the 1960s, and who dedicated with great passion to the pastoral care of the rural campesinos.

The mission structures need maintenance to allow them to welcome the missionary community of priests and lay people from Bergamo and to be able to renew the pastoral care of the villages that are located between the city of Cochabamba and the Bolivian pre-Amazonian forest.

Particular attention will be dedicated to the church, where Don Berto is buried, to encourage prayer and celebrations dedicated to Mary.





## IVORY COAST

### *Support for pharmacological therapies for disabled children.*

The disability, in many African countries, is still considered a disgrace and a reason for abandonment for many children. Families that do not conform to popular beliefs are marginalized and children are excluded from school. A disability in a context of poverty is further difficult; for this reason it is necessary to support families in their frailty with a daily reception spaces and adequate activities and support for health care expenses, visits and the purchase of life-saving medicines.

The presence of the missionaries allows to get to know the families, listen to their stories and encourage integration

of children in the activities and in the school of the mission. The help also translates into moral support for the loneliness of mothers who find themselves raising their children alone and in a form of inclusion in the education of villagers.

The commitment is constant in seeking not to consider disability a reason for exclusion and marginalization.

## CUBA

### *Veriño, the summer of young boys in Cuba.*

With the arrival of summer in Cuba, the time has come for the children who live around the Bergamo missions to organize the activities of the CRE.

Although there are no places like oratories, it is possible to organize activities in the parish spaces and outdoors, in the forest, along rivers or on the beaches.

The scarcity of means does not limit the imagination, the desire to do and the desire to have fun with animators and children.

Over the years, thanks to the presence of priests, even in the Cuban missions it has been possible to organize activities in a more structured way: choice of theme, training for animators, setting up the spaces, subdivision into teams, organization of activities.

The energy that is unleashed in the days of Veriño involves young and old, becoming an experience that unites, educates and creates ever more united and welcoming communities.

Given the scarce economic possibilities of the families living in the villages, the missionaries are committed to guaranteeing participation as more economical as possible for the families.



BEGINNING OF LENT

We serve life ...



# ...WHERE LIFE IS ESSENTIAL

The three pillars of Lent – alms, prayer, fasting – codify the grammar of the essential: the care of neighbours, the custody of relationships, the discipline of desire. Above all is Charity. As usual. As in our picture. You don't need eyes to look at the face of the needy, his drama and his question. The essentials are invisible to the eyes but certainly not to the hands. There is never proximity without touching, without feeling the weight (and grace) of the flesh, which is the manifestation of the other. In the square of the hands, one meets: the anorexia evident of the young woman does not prevent her from being herself – who stands at the bottom and lives in the slums of existence – the subject, paradoxically redeemed from an indifferent crowd and looking at the world precisely from the "point of view of God". The essentials are in the hands. They are the hands. A man touched by God. The essential thing is to refrain from being masters, not given up on being servants. God comes to man; he will come in the form of a servant. To wash feet. And to stretch out his hands.



*Francesco Acerbis,  
Notre-Dame de Paris,  
Parigi, luglio 2005*

BAMBINI & RAGAZZI

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

È la prima tappa  
del nostro cammino  
di Quaresima e  
incontriamo  
un discepolo  
alle prime armi  
che dialoga con  
l'apostolo Matteo.  
Insieme, ci aiuteranno  
a capire meglio  
come Gesù insegna  
a pregare. Nell'ascoltarli,  
facciamo tesoro  
delle parole del Vangelo  
della liturgia delle Ceneri.

Scansiona  
il QR-code  
e guarda  
il video:





ASH WEDNESDAY  
17<sup>TH</sup> FEBRUARY

Sign of the cross

From the Gospel of Matthew (6, 1-6.16-18)

*Be careful not to parade your uprightness in public to attract attention; otherwise you will lose all reward from your Father in heaven.<sup>2</sup> So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win human admiration. In truth I tell you, they have had their reward.<sup>3</sup> But when you give alms, your left hand must not know what your right is doing;<sup>4</sup> your almsgiving must be secret, and your Father who sees all that is done in secret will reward you.<sup>5</sup> And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them. In truth I tell you, they have had their reward.<sup>6</sup> But when you pray, go to your private room, shut yourself in, and so pray to your Father*

*who is in that secret place, and your Father who sees all that is done in secret will reward you. 16 'When you are fasting, do not put on a gloomy look as the hypocrites do: they go about looking unsightly to let people know they are fasting. In truth I tell you, they have had their reward.*

*17 But when you fast, put scent on your head and wash your face, 18 so that no one will know you are fasting except your Father who sees all that is done in secret; and your Father who sees all that is done in secret will reward you.*

## To welcome the Word

We take these forty days to do an exercise, to put our lives in order and to understand what is really important and essential.



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord,  
bless this table of ours  
and our family.  
At the beginning of this journey,  
we invite you to take a seat with us,  
as our companion in search of  
what really matters  
for our life as adults and children.  
Amen.**

11  
*If there are  
children,  
the parents make  
a sign of the cross  
on the children's  
foreheads.  
We conclude  
with the prayer  
of the Our Father.  
The candle  
remains lit  
throughout  
the meal.*

## PRAYER OF THE WEEK

This week, from Thursday to Saturday,  
let us pray with the following words:

*Lord,  
slowing down, reducing and giving up  
are very recurring intentions,  
not only in moments of frenzy,  
but also of stalemate and uncertainty.  
Help us make them authentic occasion  
of relationship with you  
and as a gift for others.  
Amen.*

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## THURSDAY 18<sup>TH</sup> FEBRUARY }

Sign of the cross  
From the Gospel of Matthew (6,3-4)

*But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done in secret will reward you.*

### To reflect...

The gesture of "giving alms" has a very long tradition, typical of a culture that has the good of the community at heart. Among us there are always those who need us most. Giving alms means "giving back" what one has obtained in life so that someone else can re-discover the free dimension of the gift. There is a "giving" that must not be rewarded by men but only by God, the source of every gift.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 14



# FRIDAY 19<sup>TH</sup> FEBRUARY }

Sign of the cross  
From the Gospel of Matthew (6,6)

*When you pray, enter your room, close the door and pray to your Father, who is in secret; and your Father, who sees in secret, will reward you.*

## To reflect...

The Soul of all faith is prayer. Not efficiency and not even pure knowledge. Of all the human faculties, the ability to pray is the one that brings us closest to the reality of God. Prayer is intimacy, confidence, tenderness for those who want to make their silence fruitful. A "secret chamber" is safer than an entire city when the enemy assails. In that room there is room only for ourselves and for God, who carries the whole world within himself.

Prayer of the week and Our Father

# SATURDAY 20<sup>TH</sup> FEBRUARY }

Sign of the cross  
From the Gospel of Matthew (6, 17-18)

*When you fast, perfume your head and wash your face, so that people do not see that you are fasting, but only your Father, who is in secret; and your Father, who sees in secret, will reward you".*

## To reflect...

More than a privation, evangelical fasting is an enrichment. Abstaining from something for a while allows us to enter in ourselves what lack us and completes us. Fasting does not prophesy sadness but the joy of new times. It is an opportunity to allow more room for God, to what is truly essential in life. It is that sense of lightness that soothes us when we are not burdened by the indigestion of the superfluous.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 14



PER PREGARE CON

# Bambini e Ragazzi

14



*Papà volevo chiederti una cosa importante: hai visto ancora un aquilone che vola in alto libero nel cielo?*

*Certo, anche se farli volare è un'impresa. Un'avventura bella e allo stesso tempo difficile.*

*Perché i tuoi aquiloni non volavano?*

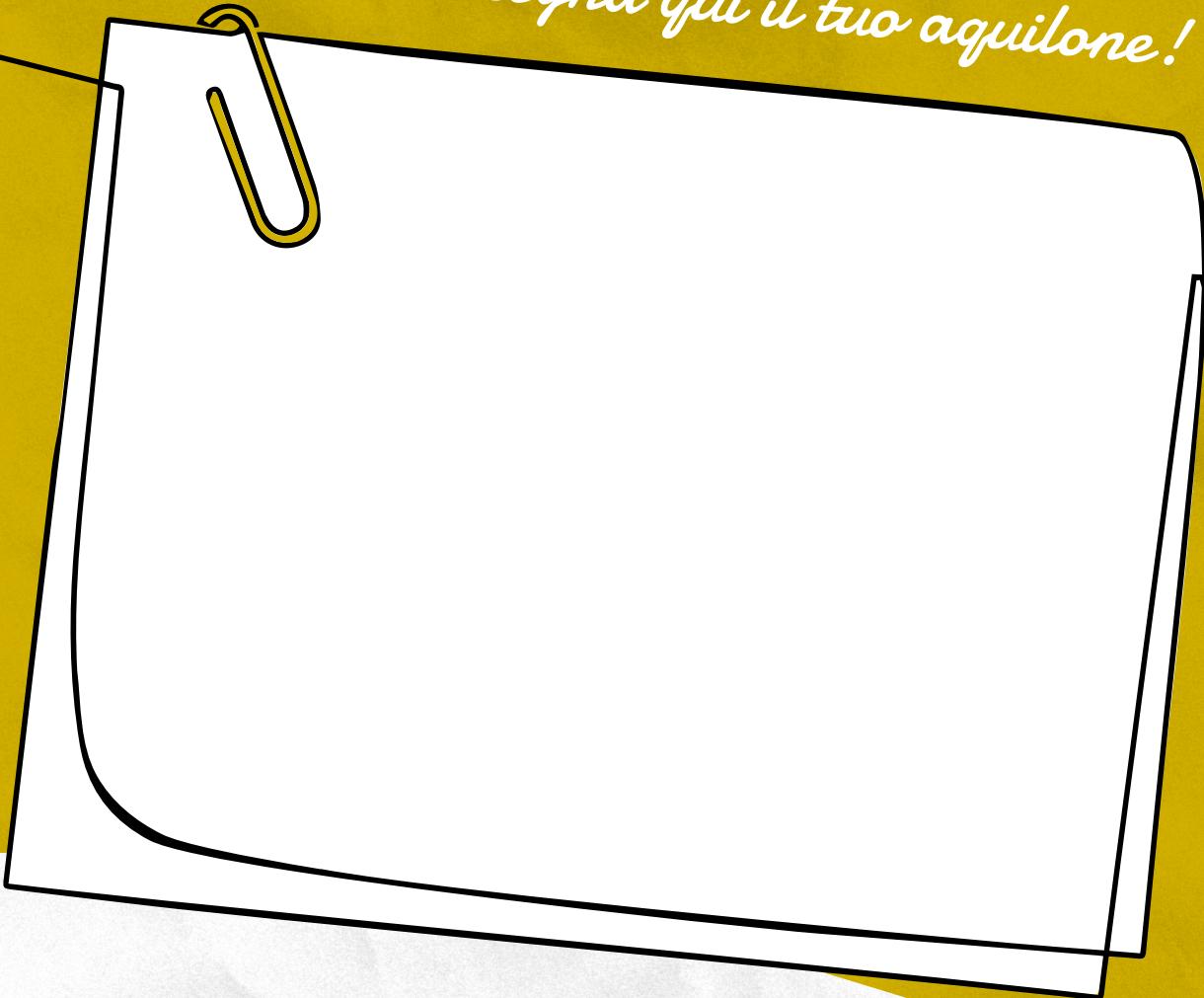
*Perché non c'era il vento o perché erano troppo pesanti o perché rimanevano impigliati a qualche ramo... ma perché questa domanda?*

*Io penso che ognuno di noi è proprio come un aquilone, è stato fatto per volare in alto, per prendere quota. Ma che fatica volare, staccarsi da terra.*

*Hai ragione... Sai che cosa facciamo adesso? La Quaresima è proprio un cammino per comprendere l'impresa che il Signore ha fatto, l'impresa di farci volare. Per questo ti propongo un'attività, anzi due. Oggi disegneremo un aquilone piccolo che rappresenta ognuno di noi. E poi per tutta la quaresima costruiremo pezzo per pezzo un aquilone con la croce che rappresenta Gesù.*



*Diseña aquí tu aquilone!*



FIRST WEEK OF LENT

We serve life ...



# ...WHERE LIFE IS A COVENANT

In front of evil, the child plays! He sees life and lives it with bliss. That is why, Jesus – like the child – is pushed into the desert? To learn to live with evil: this is the proof of the desert, where the Tempter plays the diabolical card of putting everyone against everyone, the father against the son, man against God. The only one that should be with us is not there. In that emptiness of sand, God is silent, leaving only his son to deal with his fears. So it will happen also in the desert-garden of Gethsemane: where is the Father? And in the picture where's the father? Well, he is taking the picture. The Tempter wedges between father and son to put into doubt the credibility of the original bond, of that covenant which God continues to sign, converting the arc of war into a splendid rainbow. You have to return children to believe that a father cannot betray or leave you alone. Don't worry, keep playing. Let the sky earn the kite's confidence. The Alliance holds. It is in firm hands. Those of a son - arch between heaven and earth.



Francesco Acerbis,  
Plage de Montiers, Erquy,  
luglio 2018

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

Questa settimana,  
il discepolo e l'apostolo  
Matteo ci raccontano  
di come credere sia  
questione di affidamento  
a Dio: non tutto è sempre  
chiaro, ma Lui non  
ci lascia mai soli.  
Continua a chiamarci  
e a chiederci di fare  
squadra con Lui,  
proprio come ha fatto  
con Matteo e  
gli altri apostoli.

Scansiona  
il QR-code  
e guarda  
il video:



A photograph of a person standing on a sandy beach, facing away from the camera towards the ocean. They are holding a string that is attached to a kite flying high in the clear blue sky. The beach is wide and sandy, leading to a calm sea. In the distance, a small island or peninsula is visible under a bright, clear sky.

SUNDAY 21<sup>ST</sup> FEBRUARY

Sign of the cross

From the Gospel of Mark

(1, 12-15)

*At once the Spirit drove him out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.*

*After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfilment. The kingdom of God is at hand. Repent, and believe in the Gospel".*

## To welcome the Word

Created free, we are called  
to choose to make a covenant with God.  
Lent is a time  
to decide, driven by the Spirit,  
which side to be on!



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord,  
bless this table of ours  
and our family,  
for it to be a place  
to discover the beauty of  
authentic relationships  
and time to overcome temptation  
to do it all alone.  
Amen.**

*If there are  
children,*

*the parents make  
a sign of the cross  
on the children's  
foreheads.*

*We conclude  
with the prayer  
of the Our Father.*

*The candle  
remains lit  
throughout  
the meal.*

## PRAYER OF THE WEEK

This week, from Monday to Friday,  
let us pray with the following words:

*Lord,  
driven by your Spirit,  
make us men and women  
capable of reviving  
our daily deserts.  
Give us the courage to make choices  
that build and unite,  
not that destroy  
and separate from You and from our  
brothers.  
Amen.*

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## MONDAY 22<sup>ND</sup> FEBRUARY }

Sign of the cross

From the Gospel of Mark (1, 12)

*At once the Spirit drove him out into the desert.*

To reflect...

Like the people of Israel leaving Egypt, so Jesus is "drove" into the desert. The rush to reach the promised land is now God's desire to manifest himself to the world through His Son Jesus. A desire that must however be molded and purified so as not to rush into things. Jesus too must deal with His humanity and "become deserted" to discern the Divine Word in his heart.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 24



# TUESDAY 23<sup>RD</sup> FEBRUARY }

Sign of the cross  
From the Gospel of Mark (1, 13)

*And he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him.*

## To reflect...

Forty days are the symbolic time of the maturity of life. After many years spent in Nazareth in everyday life, now Jesus faces "as a man" the challenge of the Father to reveal Himself to the world. On the other hand, the dark face of evil, Satan, who tempts men to destroy God's loving plan. A hard and continuous struggle in which Jesus becomes the protagonist, discovering himself and his potentiality.

Prayer of the week and Our Father

# WEDNESDAY 24<sup>TH</sup> FEBRUARY }

Sign of the cross  
From the Gospel of Mark (1, 14)

*After John had been arrested, Jesus came to Galilee proclaiming the Gospel of God*

## To reflect...

As in the garden of Eden, so Jesus in the desert manifests the "good" relationship with God and with creation. He is the new Adam, model of all humanity, who not only re-establishes the alliance with the beings of the earth (wild beasts) but generates a new relationship with the sky (angels). Jesus is the image of the rediscovered man, capable of offering to the world the lordship of God in the reciprocity of "service" and not of dominion.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
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**THURSDAY 25<sup>TH</sup> FEBRUARY }**

**FRIDAY 26<sup>TH</sup> FEBRUARY }**

Sign of the cross

From the Gospel of Mark (1, 15a)

*Jesus said: "This is the time of fulfilment. The kingdom of God is at hand".*

**To reflect...**

The covenant with God is often questioned by the world. John the Baptist had tried to restore hope, however, becoming "uncomfortable" for someone. But, by its nature, the Gospel has no limits and the presence of Jesus in flesh and blood will not make John's preaching and sacrifice in vain. Jesus himself becomes "Gospel" with His word, with His gestures, with His whole life. His is a Gospel on the way.

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Prayer of the week and Our Father

Sign of the cross

From the Gospel of Mark (1, 15b)

*"Repent, and believe in the Gospel".*

**To reflect...**

Jesus introduces for the first time the theme of the "kingdom of God": it is the heart of his proclamation, consistent up to His death on the cross. A time and a place that will make the face of God recognizable. It is the dream of a desert destined to flourish again not with the logic of the world but with the fruitfulness of God. Not a kingdom of abuse and slavery, but a kingdom of love as big as the heart of God.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 24



## TESTIMONY

*Arriving in Africa, he wanted to say the feeling in need to understand and being understood, of relationships and affection. He felt strongly the need not to do and not to be alone, the importance of a "you" who walks beside me. We all need a travel companion, of someone to lean on and to let someone lean on us.*

Don Marco Giudici, a fidei donum missionary in the Ivory Coast, gives us these and other words of provocation for our life.

Scan  
the QR-code  
and watch  
the video:



# SATURDAY 27<sup>TH</sup> FEBRUARY }

### Sign of the cross From the Gospel of Mark (1, 15b)

*"Repent, and believe in the Gospel".*

#### To reflect...

Choosing the Gospel is the new way in which we can ally ourselves with God. Returning to the source of love to redefine the horizon of our life. Listening to Jesus seriously means dying and being reborn with Him and in Him. This dynamic of conversion is what makes us discover the beauty of his kingdom. This kingdom "happens" every time we turn – you decide - towards Him.

Prayer  
together

We thank you,  
Lord,  
because we are sure  
that you establish  
with each person  
an irrevocable covenant!

We ask you for courage  
to announce to every man  
this good news:  
the joy of the Gospel  
supports our  
journey of faith!

Our father

TO PRAY WITH  
*bambini e ragazzi*



LET'S FOLLOW THE TRACK  
ON PAGE 24

PER PREGARE CON

# Bambini e Ragazzi

24



*Papà allora quale è il primo pezzo del nostro aquilone?*

*Il primo pezzo che devi trovare è un bastoncino che useremo come base orizzontale.*

*Dove lo posso trovare?*

*Dai, coraggio che di fantasia ne hai tanta...*

*Trovato. E adesso.*

*Adesso lo coloriamo di rosso.*

*Rosso "Ferrari", la tua passione per la formula uno.*

*Passione, non per la Ferrari. È il rosso della passione del Signore. In questa settimana scopriremo l'orizzonte della Quaresima. Non guardarmi strano, questo legnetto che metteremo orizzontale rappresenta la nuova alleanza che Gesù ha fatto con noi.*

*Alleanza fatta nel deserto superando le tentazioni.*

*Bravo. Tutto il Vangelo racconta le tentazioni di Gesù, sono in tanti che gli mostrano una strada diversa per essere Dio.*

*Allora per volare bisogna seguire Gesù nel deserto... andiamo.*



## Lunedì



Da buon investigatore fai notare subito a un particolare: c'è un verbo un po' esagerato. "Sospinse"! Fai trovare dei sinonimi (lo caccia, lo spinge, lo butta...). Il verbo usato da Marco non indica un dolce invito dello Spirito a Gesù, ma una spinta decisa. Gesù è come il nuovo Adamo "cacciato fuori" dall'Eden per affrontare la tentazione, il combattimento con il male. Gesù si lascia condurre perché si mette nelle mani dello Spirito per scoprire la sua identità.

## Martedì



Cerchia con il ROSSO la parola deserto. È il luogo dell'alleanza, dell'intimità con Dio. Da bravo investigatore fai un quiz, un test su quando nella bibbia si parla di deserto. Il deserto è anche la "vita", il luogo dove lasciarsi condurre da Dio.

## Mercoledì



Ecco che subito il vangelo cambia scena. Dal deserto alla Galilea (fai notare questo passaggio). C'è quasi fretta! Gesù, dopo le tentazioni (che in questo vangelo non si descrivono) è in viaggio ad annunciare il Vangelo, il volto di Dio tra gli uomini.

## Giovedì



Cerchia le parole: tempo e regno di Dio. È il tempo della pienezza. La prima cosa che si dovrebbe imparare, diventando cristiani, è che con Gesù è arrivato il tempo pieno. Il tempo dell'attesa, il tempo della promessa è compiuto. Il Regno vuol dire la presenza di Dio. Dio in Gesù si fa prossimo, diventa vicino, diventa un alleato.

## Venerdì



Fai fare una scritta in 2D della parola Convertitevi. È un verbo in greco, di cui in italiano abbiamo perso il significato, significa cambiare mentalità. Usa l'immagine automobilistica dello sterzare, la quaresima è l'inversione a "U". È il tempo dell'alleanza per cambiare direzione e seguire Gesù.

## Sabato



Credere nel Vangelo può essere riassunto nel "segno di croce": "Nel nome del Padre del Figlio e dello Spirito Santo". Nel nome del Padre, che è l'origine della vita. Nel nome del Figlio che è Colui che dona la vita nuova; e nel nome dello Spirito, che ci fa rimanere nella vita nuova. Osservate: come facciamo il segno della Croce? Al bambino, si fa il segno della croce sulla fronte; quando è un po' più grande la mamma e il papà lo fanno anche sul corpino. Poi quando diventa ragazzo delle elementari, egli stesso fa il segno di croce, imitando i grandi. Poi da grande lo fa su tutto il corpo, come scelta di vita. Questo è "credere nel vangelo", è il segno di croce che attraversa tutto il corpo, tutta la vita quotidiana, tutto ciò a cui siamo dedicati, tutto ciò che si ama.

SECOND WEEK OF LENT



We serve life ...

# ...WHERE LIFE IS THE WAY

Seen from above, the human experience is touching. To every disciple, as to Peter, James and John, all that remains is to take man's path, accepting the Evangelical task of living the contemporary agora, the loneliness of mass individuals, the no-places of modern pilgrimages, the new temples of hyper consumptions, the liquidity of the century without tearing up clothes. The men of the gospel walk in the world, they meet man daily, they are fraternal companions of this humanity that floats and sometimes vents, but resists and every day rolls up its sleeves to carry on the "shack" of the world. The photo alludes to a conviction: God does not act as master of the world and has never looked at man from top to bottom with indifference and placid ataraxy. He took the risk of freedom (and it is his majestic vulnerability). He looks at us as children and his love makes men into beloved children. And for all of them, from listening, and to care for them infinitely.



*Francesco Acerbis,  
La canopée des Halles,  
Parigi, luglio 2017*

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

In questa terza tappa, i discepoli salgono con Gesù sul Monte Tabor e lì avviene la Trasfigurazione. Sicuramente anche noi abbiamo fatto una gita in montagna e, arrivati in cima, lo spettacolo ci ha suscitato stupore e soddisfazione. Il discepolo e l'apostolo ci ricordano che, solo con un po' di fatica, possiamo vedere e far nascere bellezza.

Scansiona  
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il video:





SUNDAY 28<sup>TH</sup> FEBRUARY

Sign of the cross

From the Gospel of Mark (9, 2-10)

*After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus. Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were*

*so terrified. Then a cloud came, casting a shadow over them; then from the cloud came a voice, "This is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them. As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.*

## To welcome the Word

On Mount Tabor,  
the disciples see Jesus,  
no longer just as a beautiful person,  
as we sometimes do, but for what He truly is:  
the splendor of the Face of God!



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord,  
bless this table of ours  
and our family,  
making it that beautiful place  
to stay,to feel at home.  
As for the disciples:  
when their eyes see you,  
their heart meets you.  
Amen.**

If there are children,  
the parents make a sign of the cross on the children's foreheads.  
We conclude with the prayer of the Our Father.  
The candle remains lit throughout the meal.

## PRAYER OF THE WEEK

This week, from Monday to Friday,  
let us pray with the following words:

*Lord,  
to see Your face  
in everyday life  
asks for the courage of silence  
and to look at reality  
from another perspective.  
Give us attentive ears to listen to you  
and trained legs to follow you,  
even when the words and the goal  
are not completely clear.  
Amen.*

30

## MONDAY 1<sup>ST</sup> MARCH }

Sign of the cross  
From the Gospel of Mark (9,2)

*After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves.*

### To reflect...

There are experiences that radically change our life. We need to welcome them, reread them, keep them. Jesus offers his most intimate disciples a singular experience by leading them "to a high mountain", that is, making them come out of the ordinary to see life from another point of view. Solitude, in a positive sense, is a spiritual tool inspired by faith and useful for revitalizing enthusiasm to existence.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 34



# TUESDAY 2<sup>ND</sup> MARCH }

# WEDNESDAY 3<sup>RD</sup> MARCH }

Sign of the cross

From the Gospel of Mark (9: 3-4)

*And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus.*

### To reflect...

To transfigure means to emerge from existence what it possesses most profoundly. The superficial eye never grasps the truth after all. For the first time, the disciples "see" the secret of Jesus' humanity which cannot be other than his Divine identity. The splendor of the garments indicates the color of transcendence, the same color of the resurrection. Jesus is much more than a man...

Prayer of the week and Our Father

Sign of the cross

From the Gospel of Mark (9,5-6)

*Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were so terrified.*

### To reflect...

The feeling of astonishment dazzles and infatuates the disciples. Also Peter's words also seem out of place with respect to what Jesus is showing about himself. It is still an astonishment supported by fear. Yet, behind the effort of understanding, the heart feels "at home" when it is immersed in the reality of God. That sweet restlessness that assails us when we decide to get involved with him.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 34



# THURSDAY 4<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of Mark (9,7)

*Then a cloud came, casting a shadow over them; 4 then from the cloud came a voice, "This is my beloved Son. Listen to him".*

## To reflect...

32

While the disciples are committed to knowing God through Jesus, on the other hand there is a God who trembles with the desire to make Himself known. There is only one mediator between us and God: the Son Jesus! It is with the Word of Christ that God wants to tell men about himself. In this path of revelation the Father also desires to be there, putting Himself totally involved. His real "weapon" is His relationship of love with that Son.

Prayer of the week and Our Father

# FRIDAY 5<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of Mark (9,8)

*Suddenly, looking around, they no longer saw anyone but Jesus alone with them.*

## To reflect...

From all this extraordinary experience comes only one answer: Jesus! There is nothing else to understand. The answer to men in wandering around God is only his Son Jesus. It is He who interprets heaven and earth, no other distraction. The disciples understand that from now on "thinking about God" means "staying with Jesus", always walking after him. Their discipleship is transformed into a vocation.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 34



## TESTIMONY

*How many roads have we already traveled in our lives. Among these paths, the Lord has given me the Grace to experience only one path, the only path that gives fullness: the way of the Gospel. It is the path of this Good News that, once met and accepted, cannot be held to oneself. You have to go out, go, live it!*

Don Gianluca Mascheroni, fidei donum missionary in Bolivia, gives us these other words of provocation for our life.

Scan  
the QR-code  
and watch  
the video:



# SATURDAY 6<sup>TH</sup> MARCH }

## Sign of the cross From the Gospel of Mark (9,9-10)

*As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.*

### To reflect...

First climbing up, then going down ... but always walking. There is still a long way to go and "everything" will only be revealed by walking. For the disciples it is time to keep - like Mary - in their hearts. The questions generate other questions and, in the meantime, the memory is consolidated and becomes more fruitful. The true disciple is a man of the Word but also a man of silence, of prayerful and itinerant silence.

Prayer  
together

We thank you,  
Lord,  
when we hear  
your footsteps  
they share our path.  
Hold out your hand  
when we falter  
and encourage  
our proclamation  
when we slow down  
our passing.  
Amen.

Our father

TO PRAY WITH  
*bambini e ragazzi*



LET'S FOLLOW THE TRACK  
ON PAGE 34

PER PREGARE CON

# Bambini e Ragazzi

34



*Papà sei pronto, sei connesso... è il momento del secondo pezzo dell'aquilone?*

*Per me hai già capito cosa trovare oggi.*

*A dire il vero sì. Il bastone verticale. E io lo colorerei di azzurro.*

*Come mai questa bella scelta?*

*Azzurro come il cielo della montagna. Il vangelo ci parla proprio di una passeggiata in montagna.*

*Più che una passeggiata è una salita su un alto monte. Pensa che Gesù in questa scalata regala ai suoi discepoli due cose per seguirlo.*

*Ma nel vangelo non c'è scritto.*

*È un segreto che ho scoperto dal don. È come se Gesù regalasse ai suoi discepoli scarpe e occhi nuovi.*

*Mi sa che non ho capito.*

*Hai scelto il legno azzurro! Salire in alto costa fatica e questi discepoli avevano perso la voglia di stare dietro a lui.*

*È come se gli facesse vedere la meta e non solo la fatica di salire. Scarpe nuove e occhi nuovi allora.*



## Lunedì



Fai sottolineare i 3 personaggi, i 3 discepoli. Fai cerchiare il termine "loro soli". Gesù riserva questa bella avventura solo a loro e a te. In montagna e non più nel deserto. Gesù fa fare a questi discepoli un po' in crisi un'avventura per aiutarli a vivere il loro stare dietro a Lui.

## Martedì



Fai evidenziare i particolari della trasfigurazione. Fai un paragone con il volto di Gesù sulla croce.

Gesù si mostra in tutta la sua bellezza per preparare i discepoli a vederlo sfogliato sulla croce.

## Mercoledì



Cerca dentro il testo i sentimenti di Pietro (gioia e timore). Fai notare come Pietro la roccia, nel vangelo faccia spesso brutte figure (è quello che tante volte nel vangelo non capisce e qui non sa quello che dice).

## Giovedì



Metti in risalto tutti i particolari: la nube, l'ombra, la voce. In particolare resta sul termine ASCOLTATELO. È il bellissimo richiamo della quaresima ad ascoltare la Parola del Figlio amato e farla diventare vita vera.

## Venerdì



Cerchia le parole "vedere" e "con loro". Il grande compito del vangelo è farci vedere Gesù. Che immagine di Gesù viene fuori dalla trasfigurazione? Il termine "con loro" è prezioso, il vangelo lunedì ci ha messo in evidenza il tema dell'essere discepoli presi in disparte.

## Sabato



Perché Gesù chiede che non venga detto a nessuno? Il silenzio che chiede Gesù è rivolto anche ai primi guariti come a dire che la trasfigurazione è un segno che si capirà solo dopo la Pasqua.

THIRD WEEK OF LENT

We serve life ...



# ...WHERE LIFE IS WISDOM

There are two Francis who have perfectly understood the illogical logic of the economic processes that intoxicate bodies and sell off the soul. The son of Assisi did not want absolutely to own because having "possessions" is to force himself to defend them with his nails and teeth. The second, coming from the end of the world, has long recommended the end of an unfair and iniquitous capitalist model, which leaves on the ground an infinite chain of the discarded and rejected. And there is a third Francis (Acerbis) who accompanies our itinerary: his image today is one that is prophetic. On the big stage where the ostentatious economic and financial power of the old Europe performs, the new merchants of turbocapitalism are already short of breath. A son of the man will be enough to break down the air of superiority of the powerful on duty. They're going to destroy his body. But like a seed – we will see – that sinks into the earth will bear fruit. Being put to death to generate new humanity is the son's redemption. And it will always be so whenever a man, like the Evangelical grain offers himself. This is a wisdom to know. This is the taste of life.



*Francesco Acerbis,  
La Défense, Neuilly-sur-Seine,  
aprile 2012*

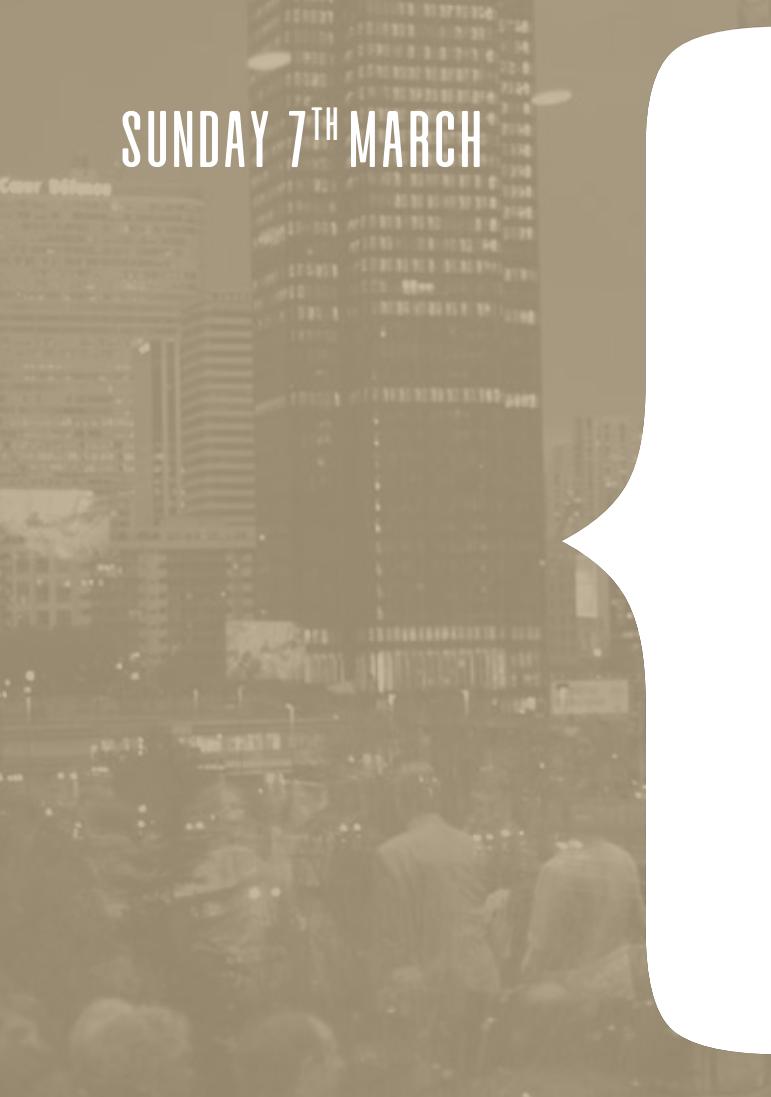
BAMBINI & RAGAZZI

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

Dopo essere stati nel deserto, lungo le strade di Galilea e sul Monte Tabor, il discepolo e l'apostolo Matteo si fermano davanti al Tempio, alla casa di Dio. Qui siamo attesi e accolti per ciò che siamo! Ma serve stare attenti: troppo spesso ci andiamo per abitudine oppure per assicurarsi che Dio faccia ciò che vogliamo noi.

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il video:





SUNDAY 7<sup>TH</sup> MARCH

Sign of the cross  
From the Gospel of John (2, 13-25)

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of scripture, "Zeal for your house will consume me." At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and*

*you will raise it up in three days? "But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken. While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.*

## To welcome the Word

Before anything else,  
we must clear our minds of the false ideas  
of God that we have made.  
We too must purify the "temple",  
our faith.



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video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord,  
bless this table of ours  
and our family.  
We entrust to you our compromises,  
our performance anxieties,  
our "markets"  
because we can give  
a taste of gratuitousness  
to our life and relationships,  
with You and with our brothers.  
Amen.**

If there are children, the parents make a sign of the cross on the children's foreheads. We conclude with the prayer of the Our Father. The candle remains lit throughout the meal.

## PRAYER OF THE WEEK

This week, from Monday to Friday,  
let us pray with the following words:

*Lord,  
free our heart  
from ambiguities  
and purify our faith  
because we know how to recognize,  
wisely,  
the words and signs  
that come from You,  
and on them,  
to decide to direct our life.  
Amen.*

40

# MONDAY 8<sup>TH</sup> MARCH }

Sign of the cross

From the Gospel of John (2: 13-25)

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace".*

To reflect...

The greed for earnings, the anxiety of performance, the primordial instinct to assert oneself at all costs jeopardize the relationship with God. Even faith can get sick and negatively infect those around us. When trust is not placed in the evangelical God but in other idols, the true good is masked with other interests. Jesus, on the other hand, knows how to unmask every ambiguity and purify the heart of every false god.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 44



# TUESDAY 9<sup>TH</sup> MARCH }

Sign of the cross

From the Gospel of John (2: 17-18)

*His disciples recalled the words of scripture, "Zeal for your house will consume me." At this the Jews answered and said to him, "What sign can you show us for doing this?"*

## To reflect...

Being on Jesus' side means having the cause of the Gospel at heart. Those who have a purified and free heart know how to "make a difference" between what is according to God and what is His not: Jesus makes the difference! What we think belonging to God we don't always think of them according to God. A criterion is needed, a watershed, in order not to be dragged into indifference. Jesus is the "sign" that guides the choice.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*



LET'S FOLLOW THE TRACK  
ON PAGE 44

# WEDNESDAY 10<sup>TH</sup> MARCH }

Sign of the cross

From the Gospel of John (2: 19-21)

*Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body.*

## To reflect...

Faith built on the gigantic stones of the temple gives primacy to the dimension of the "body". We no longer save ourselves through the monumentality of a beautiful temple, but with the gift of life from Jesus. "Destroying the temple" means for Jesus "breaking His body" on the scaffold of the cross. He offers himself in death to give testimony of the God of Life and forever revolutionize the ancestral relationship with the sacred.

Prayer of the week and Our Father

# THURSDAY 11<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (2:22)

*Therefore, when He was raised from the dead, His disciples remembered that He had said this, and they came to believe the scripture and the word Jesus had spoken.*

42

## To reflect...

The "wisdom of the cross" reveals the foolishness of the world. While the world produces deaths to assert its own diabolical power, on the other hand, Jesus freely surrenders himself to death to save it. Not for passion of power but to manifest His love.

Prayer of the week and Our Father

# FRIDAY 12<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (2:23)

*While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing.*

## To reflect...

The fruit of wisdom is knowing how to recognize the "signs of God" in the events of history. Jesus is the event of events, the sign that gives meaning to all signs. When a gesture bears His name, God "becomes a reality" in our life. Faith arises from knowing how to recognize the passage of the Spirit in each of us; it cannot exist without our real involvement. Faith requires reciprocity, always and in any case.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 44



## TESTIMONY

*Having a freedom of conscience, not thinking as others want, being inspired by the Gospel as a criterion for action, welcoming those who think differently, creating a conscience and asking the Lord to help us to make and live the truth in our lives: are not intended only for Cuba, but for the good life of each of us!*

Don Efem Lazzaroni, missionary fidei donum in Cuba, gives us these and other words of provocation for our lives.

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the QR-code  
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# SATURDAY 13<sup>TH</sup> MARCH }

## Sign of the cross From the Gospel of John (2: 24-25)

*But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.*

### To reflect...

The human heart is often "insipid", without wisdom. The authenticity of Jesus does not allow itself to be swallowed up by subtle and false forms of faith, those that are desirable to men. The Christian faith is not the result of our opinions but a total reliance on God's plan in Jesus. Relying on the truth is an act of wisdom, much more than intelligence (that measures), much more than superstition (that manipulates).

Prayer  
together

We give you thanks,  
Lord,  
Because you give  
us your wisdom  
in abundance.  
We ask that it may  
be our guide  
in testifying  
to everyone  
the beauty  
to have met you.

43

Our father

TO PRAY WITH  
*bambini e ragazzi*



LET'S FOLLOW THE TRACK  
ON PAGE 44

PER PREGARE CON

# Bambini e Ragazzi

44



*Dove sei finito, che iniziamo la nostra preghiera.*

*Arrivo, un attimo il tempo di prendere lo spago.*

*Che cosa hai in mente?*

*Di unire i due legnetti. Così da formare la croce e la struttura del nostro aquilone.*

*Sai che l'idea dello spago è proprio un tocco di genio per spiegare il vangelo.*

*Il vangelo parla del tempio.*

*Esatto il vero tempio è unire i due pezzetti, cioè l'orizzonte e il cielo. La carità e la preghiera.*

*Non fare il furbo, anche questa te l'ha suggerita il don.*

*Mi hai sgamato: è vero, ma più guardo lo spago che unisce*

*i due pezzetti e più mi accorgo di come è costato a Gesù unire queste due cose.*



## Lunedì



Fai sottolineare cosa vede Gesù nel tempio. Poi fai fare un cerchio su quello che dice Gesù del tempio (casa del Padre). Gesù non vuole una religione che nasconde Dio o che fa del rapporto con Dio un mercato. Lui vuole una relazione basata sulla preghiera e sul perdonio. Vuole un culto che sa cambiare il cuore, la vita.

## Mercoledì



Evidenzia la parola TEMPIO. È GESÙ il vero tempio, il volto, la casa del PADRE. Il riferimento ai 3 giorni è sia per ricordare la risurrezione, sia perché nel linguaggio biblico era uno dei modi per annunciare l'azione di Dio che dà la vita (cf Osea 6,2).

## Martedì



Questa è una citazione del salmo 69,10. Dice dell'amore e dell'obbedienza di Gesù al Padre. Prova prendere il testo di Geremia 7,11 e confrontalo con le parole di Gesù. Lui non vuole una religione di facciata.

## Giovedì



Cerchia "si ricordarono"... il ricordare è il lavoro dello Spirito Santo. Gesù vuole che la fede dei suoi discepoli nasca dal ricordare le sue parole.

## Venerdì



Evidenzia "vedendo i segni". Quali segni vedono per credere? Si collega con il brano di domani, non bastano i segni, i miracoli per credere in Gesù.

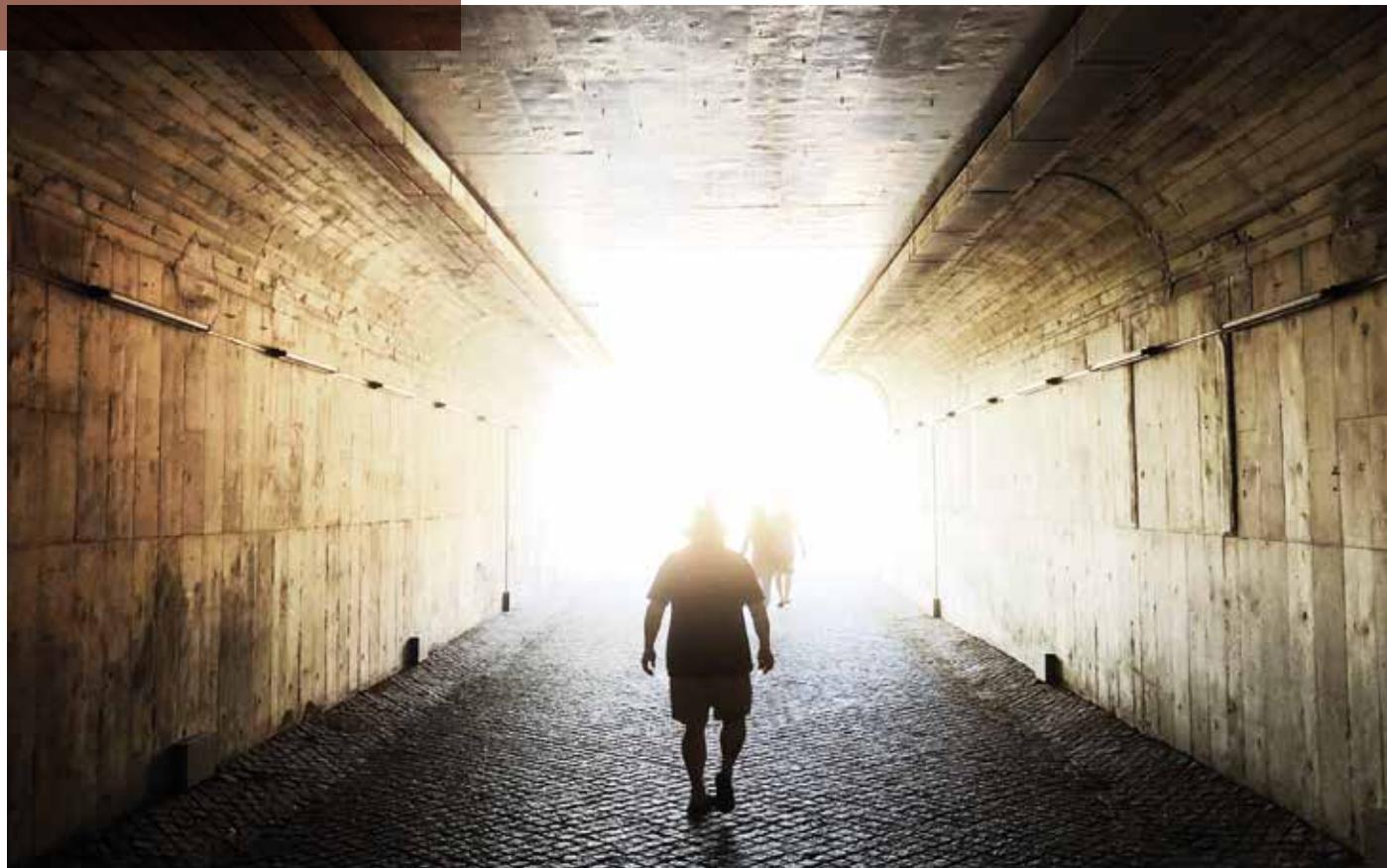
## Sabato



Non bastano i segni per credere bisogna convertire il cuore. Ecco il vero tempio, il cuore. Sottolinea "conosceva quello che c'è nell'uomo". Gesù conosce profondamente la nostra vita.

FOURTH WEEK OF LENT

*We serve life ...*



# ...WHERE LIFE IS HEALING

We are in broad daylight and yet we see nothing. The light is brazened, as if it just knows how to be light whenever it wants. Perhaps that's also why men love darkness more. Who can withstand the pierced impact of the light that lays bare? Of course, it is difficult to welcome it, the light. John's gospel is all a swing of light and darkness, light rejected, not known, and darkness making its way. Perhaps man is one and the other: we are existences between dark and light. How much light is there in the secret of our souls and how dark does our intimacy dwell? To appreciate the light, we have to walk for a long time in the slums of the soul. We need to recover from a heart disease, get out of the depressed climate that drags us into the pitfall of not wanting. Reacting to tiredness, the real vice of the soul. In the distance, from the bottom of the tunnel, appears the "wounded healer" raised as a snake in the desert. Precisely because wounded, he can heal. He stands there, exposed, aware that only a gesture of love can save and wash away every death of life. Once and for all.



*Francesco Acerbis,  
Kanagawa, Giappone,  
agosto 2019*

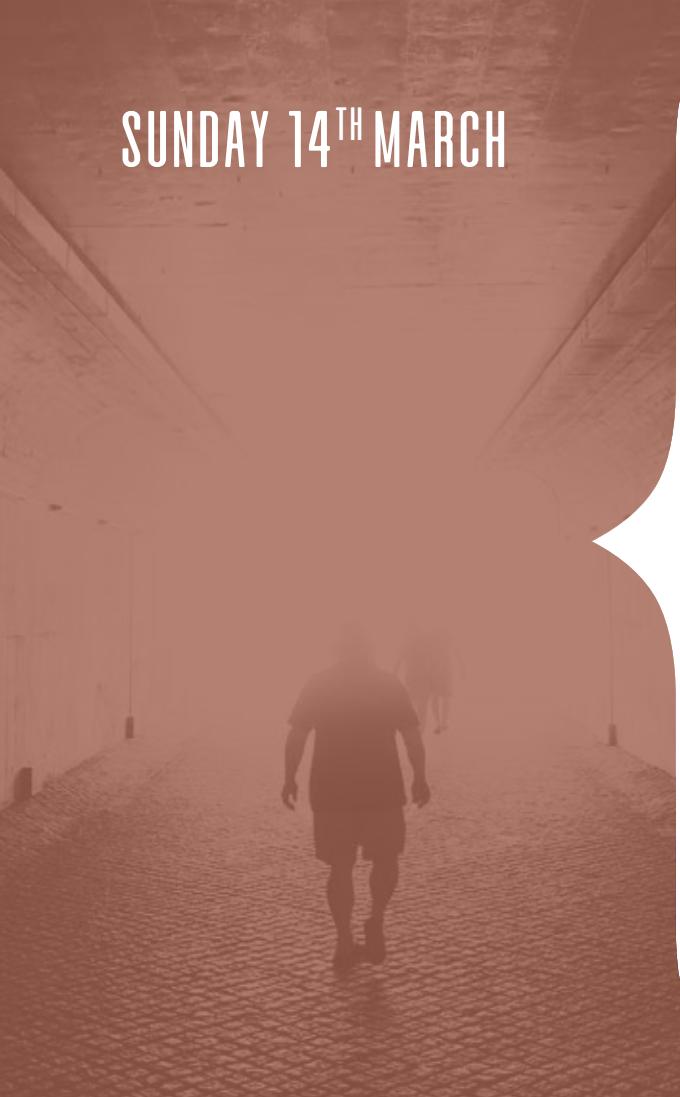
Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

L'episodio che ci presenta il Vangelo della quarta domenica non è di immediata comprensione. Il discepolo e l'apostolo Matteo, facendo eco alla domanda di Nicodemo, si domandano come sarà possibile essere salvati da Dio, attraverso Suo Figlio. Il racconto di un miracolo ci aiuterà a capire meglio.

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SUNDAY 14<sup>TH</sup> MARCH

Sign of the cross  
From the Gospel of John (3:14 – 21)

*At that time, Jesus said to Nicodemus: "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life." For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And*

*this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God".*

## To welcome the Word

It takes our whole life to move from the God in our head, to a God that Jesus came to talk about: a God who wants full salvation for us.



Scan  
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the complete  
video-comment:

## Blessing of the table

*Let us light a candle, symbol of the Lord among us.  
Standing, we create silence.*

**Lord,  
bless this our meal  
and our family  
so that we may experience  
the beauty of the "we",  
capable of healing our selfishness  
and make us men and women  
in your image,  
which is Love and Light.  
Amen.**

*If there are children, the parents make a sign of the cross on the children's foreheads. We conclude with the prayer of the Our Father. The candle remains lit throughout the meal.*

## PRAYER OF THE WEEK

This week, from Monday to Friday,  
we will pray with the following words:

*Lord,  
we are often like Nicodemus,  
we come looking for you at night,  
when we are afraid  
and we feel lost.  
Reassure us  
with your fatherly tenderness  
and remind us that,  
for each of us,  
there is a promise of eternity!  
Amen.*

50

## MONDAY 15<sup>TH</sup> MARCH }

Sign of the cross

From the Gospel of John (3:14 – 15)

*At that time, Jesus said to Nicodemus: "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life".*

### To reflect...

The disease forces us to remain lying down, preventing us from walking. Sin also prevents us from lifting our spirit to God. Someone needs to stand up in our place and give us the strength to get back on our feet. Someone who is higher than us and attracts us to himself. Jesus, stronger than sin, raised on the wood of the cross, offers his life to heal our infirmities.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 54



# TUESDAY 16<sup>TH</sup> MARCH }

Sign of the cross

From the gospel of John (3:15 – 17)

*"For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him".*

## To reflect...

How easy is it to 'get lost' in the path of life. Even just the thought getting lost distresses us and makes us feel lost, like when a child walks away from his parents. Feeling loved at that moment by someone, heals us from anguish and calms our fear. In the vortex of existence there is a God who never ceases to make us feel his love, his presence. He himself is love that comforts us.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*



# WEDNESDAY 17<sup>TH</sup> MARCH }

Sign of the cross

From the Gospel of John (3:18)

*"Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God".*

## To reflect...

A life without love is a life that is already dead. The worst sentence of life is not knowing and experiencing the joy of being loved. Jesus is true in love and does not shy away from the clutches of evil. That is why He saves us in love: because only love is as strong as death! Faith in Jesus is not only the antidote to condemnation but is also the antechamber of love, the true medicine of life.

Prayer of the week and Our Father

LET'S FOLLOW THE TRACK  
ON PAGE 54

# THURSDAY 18<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (3:19)

*"And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil".*

## To reflect...

52

God's judgment is his light. A judgment that dispels darkness and illuminates the path. The human soul, always at the mercy of so many torments, sees in Jesus the light at the end of the tunnel. Without his light, men groan in the dark and put into effect their most ambiguous projects, sometimes inspired by evil or selfishness. Those who work in the dark generate darkness.

Prayer of the week and Our Father

# FRIDAY 19<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (3:20)

*"For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed".*

## To reflect...

For Jesus, true evil is not what comes "from outside of man" but that which comes out of his heart (cf. MK 7:15). Each of us is potentially "producer of evil." Our works, big or small as they may be, qualify the most intimate intentions: we are always responsible for good and evil in the world, depending on our choice. It depends on how much we allow ourselves to be illuminated by true light.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 54



## TESTIMONY

*The little girl smiles at me and hugs me and discovers that he has been healed. I know that many have loved ones with Covid and have prayed for a healing never had; but I ask you to have confidence and learn to be healed from the little smiles and encounters of every day. This is already the first great miracle!*

Don Luca Pezzotta, missionary fidei donum in Ivory Coast, gives us these and other words of provocation for our lives.

Scan  
the QR-code  
and watch  
the video:



# SATURDAY 20<sup>TH</sup> MARCH }

Prayer  
together

We thank you,  
Lord,  
because you give us  
the joy of being healed  
in our weaknesses  
and in our sin.  
Guide our actions  
and words,  
so that they may  
always reflect your  
Word that gives love  
to every man.

Our father

Sign of the cross

From the Gospel of John (3:21)

*"But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God".*

To reflect...

Light and truth are an indissoluble combination. God is the guarantor, because He is the source of light and truth. Every time we do a work in his name we become "like" Him. In truth we shine in the darkness of the world. Those who allow themselves to be healed by the truth make truth within themselves and are thus able to witness the truth beyond themselves. Only in this way does God manifest himself to the world.

TO PRAY WITH  
*bambini e ragazzi*



LET'S FOLLOW THE TRACK  
ON PAGE 54

PER PREGARE CON

# Bambini e Ragazzi

54



*Che pezzo ci manca del nostro aquilone?*

*È ovvio, il telo.*

*È la parte più bella da mettere, ma anche la più difficile.*

*Sembra di mettere un vestito al nostro aquilone.*

*La tela, è come la vita di Gesù e nel Vangelo ci viene mostrata in tutta la sua bellezza.*

*È vero! Gesù si mostra come il nostro Salvatore, offre la Sua vita per noi.*

## Lunedì



Chi è Nicodemo? Per farlo scoprire fai leggere i versetti precedenti cap. 3,1: "Vi era tra i farisei un uomo di nome Nicodemo, uno dei capi dei Giudei. Costruì andò da Gesù, di notte...". È come se Nicodemo dicesse: "Sì, Gesù, ho bisogno di parlarti, di ascoltare da te altre cose". Fai scrivere una preghiera.

## Mercoledì



Gioca sui contrasti. Colorali di diverso colore chi crede e chi non crede. Soffermati sul termine "CONDANNATO". Gesù ci dice che la vita con Lui non è un tribunale, ma un abbraccio.

## Venerdì



Puoi usare dei ritagli del giornale per mostrare che ancora oggi si vive questo contrasto tra bene e male. Gesù ci salva attraverso la croce. Non toglie il male ma lo carica su di sé.

## Martedì



Ci sono nel testo 3 verbi che sono la sintesi bellissima di tutta la missione di Gesù. "AMATO, PERDUTO, SALVATO". Fai fare loro una caccia al tesoro su questi 3 verbi. Nascondili in 3 posti diversi, trovarli è scoprire il loro significato.

## Giovedì



Altro contrasto: luce e tenebra. Passare dalle tenebre alla luce significa sollevare lo sguardo alla croce, perché in Gesù innalzato sulla croce incontriamo l'amore di Dio, abbassare le nostre difese per lasciarci raggiungere da questo amore che non condanna, ma libera.

## Sabato



Colora di giallo la parola verità. La verità è la luce per guardarsi dentro. Prega insieme il salmo 138: tu mi scruti e mi conosci.

FIFTH WEEK OF LENT

We serve life ...



# ...WHERE LIFE IS MYSTERY

What is a single woman doing in a holy field, alone, the only living being in the middle of hundreds of graves? She is doing what she couldn't do in the time of the pandemic: burying the dead. More than death, she was devastating to renounce the gestures of consolation and care. Our loved ones died alone, entrusted to the blessings of the new Samaritans in the hospital lanes. Everything has fallen into mystery: where could my loved ones be now? Who's going to take care of them if I'm not there? Will someone hold his hand in the mysterious and ineffable passage? We remain on the door of mystery because being Christian does not mean having all the answers but living with the questions even when tearing the flesh. A grain of wheat makes a difference. Even Jesus did not speak much of resurrection, if anything he mapped out a way: that of the grain of wheat which, in order to bear fruit, must welcome the burying in the ground as necessary. If it dies, it bears fruit. Lives. And under that soil that covers the body of our loved ones there are lives that have probably lived like grains of wheat. They will bear fruit. They will be more alive than ever.



Francesco Acerbis,  
*Campo Covid nel Cimitero  
Monumentale di Staglieno,  
Genova, luglio 2020*

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

Ci avviciniamo  
alla Settimana Santa e  
le cose si fanno sempre  
più "serie". Siamo invitati  
ad essere come il chicco  
di grano che muore  
per produrre molto frutto.  
Se siamo un po' spaventati,  
ne abbiamo tutto il diritto.  
In questa sesta tappa,  
il discepolo inesperto  
cambia interlocutore:  
sarà Pietro a guidarci in  
questo mistero.

Scansiona  
il QR-code  
e guarda  
il video:





SUNDAY 21<sup>ST</sup> MARCH

Sign of the cross  
From the Gospel of John (12:20 – 33)

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

*say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name.' Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." He said this indicating the kind of death he would die.*

## To welcome the Word

There are times when we do not understand and it comes to mind that God is a distracted scoundrel: Jesus, dying on the cross for love, will show us that this is not the case.



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord  
bless this our meal  
and our family.  
Make us generous  
and willing to lose our lives  
in the service of those who  
are entrusted to us,  
cross our path,  
share in our daily lives.  
Amen.**

If there are children, the parents make a sign of the cross on the children's foreheads. We conclude with the prayer of the Our Father. The candle remains lit throughout the meal.

## PRAYER OF THE WEEK

This week from Monday to Friday  
let us spray with the following words:

*Lord,  
help us to believe in You!  
Not because of the idea  
we have in our heads,  
for the imagery we built ourselves,  
for the emotion of a moment.  
But willing to lose our lives  
to serve faithfully  
the life that happens.  
Certain that, only in this way,  
we will produce much fruit.  
Amen.*

60

## MONDAY 22<sup>ND</sup> MARCH }

Sign of the cross  
From the Gospel of John (12:20 – 22)

*At that time: There were some Greeks among those who had come up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus.*

### To reflect...

Seeing means knowing, adhering, believing. Like the stomach is for food, so the eyes "feed" seeing. Even the most distant - like the Greeks - are intrigued by Jesus and perceive this hunger for Him. The human soul is always attracted to what might feed this hunger for meaning. The desire to "see Jesus" is the first yearning to introduce us to the path of faith.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 64



# TUESDAY 23<sup>RD</sup> MARCH }

Sign of the cross  
From the Gospel of John (12:23 – 24)

*Jesus answered them, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit".*

### To reflect...

Understanding the cross of Jesus means accepting the mystery of the grain of wheat: the true life of the seed takes place after the experience of death. Without this passage the seed would remain alone and useless, unable to "produce much fruit". Jesus expresses with this parable the divine necessity of his cross that gives life through his own death. It is the mystery of the "new creation".

Prayer of the week and Our Father

# WEDNESDAY 24<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (12:25 – 26)

*"Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me".*

### To reflect...

As it is for the seed so it is for man: one must lose in order to give! The logic of the Gospel is the pinnacle of the gift of life, a credible sign of love. In the world "one gets lost" and remains alone; in Christ one loses his life in order to regain his fullness. The style of service proposed by Jesus has the taste of "eternal life", that inner joy that the world cannot produce for itself.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 64



# THURSDAY 25<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (12:27 – 28)

*"I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again".*

62

## To reflect...

Jesus is aware of his destiny: his "hour" will not be a walk. How can He who is the light end up underground? His "disturbance" is real in the face of an unjust and violent death, yet He relies totally on his Father without "if", without "but". His love for humanity does not give in even in the face of the anguish of death. Jesus shares with the Father the most difficult choice.

Prayer of the week and Our Father

# FRIDAY 26<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (12:29 – 30)

*Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come for my sake but for yours".*

## To reflect...

The relationship between Jesus and the Father is truly unique, it does not weaken for any reason. While all the prophets of Israel have resisted God's action a bit, in the Gospels Jesus always remains in tune with the Father's will. It is men who continuously doubt because of their instinct for self-preservation. Only the "voice" of God can shake the human soul closed upon itself.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 64



## TESTIMONY

*The Lord, with his imagination and his Spirit, pushes us and leads us deeper, more than we can imagine. The history of salvation is that story of Life and Mystery, in which we are called to play, paying attention to reality and searching to shed light on God's plan in the mysterious human history.*

Mons. Eugenio Coter,  
Bishop of Bergamo  
in Bolivia, gives us these  
and other words  
of provocation  
for our lives.

Scan  
the QR-code  
and watch  
the video:



# SATURDAY 27<sup>TH</sup> MARCH }

### Sign of the cross

From the Gospel of John (12:31 – 33)

*"Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself". He said this indicating the kind of death he would die.*

### To reflect...

Jesus is the weapon to defeat the prince of this world. When Satan, the prince of lies and death, dominates the world, Christ fights with truth and life. The symbol of this battle will be his cross, a sign of a scarred but totally faithful love. Those who recognize and let themselves be attracted by this love will be ready to defeat evil in all its manifestations.

Prayer  
together

We thank you,  
Lord,  
because you do not  
exclude us from  
your mystery,  
which is a mystery of love.

May our history  
cherish and share  
with everyone  
the mystery  
of love which,  
every moment,  
pours out for  
the salvation  
of every man.

Our father

TO PRAY WITH  
**bambini e ragazzi**

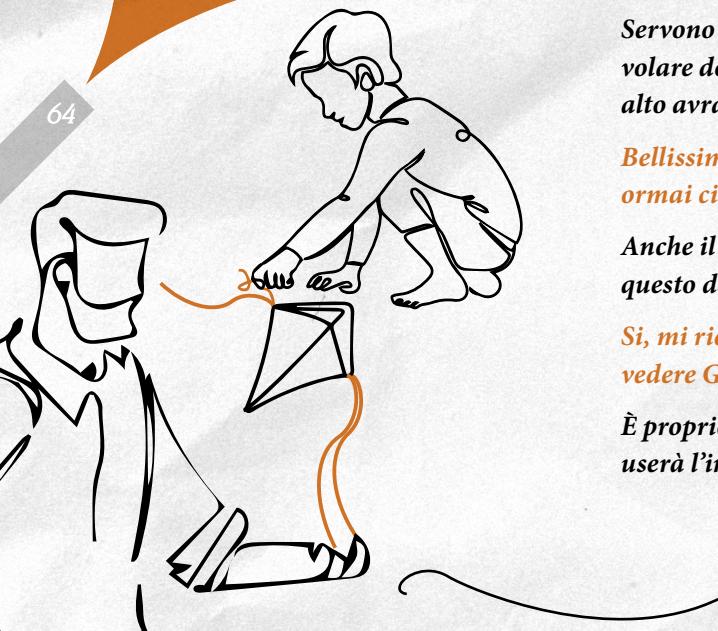


LET'S FOLLOW THE TRACK  
ON PAGE 64

PER PREGARE CON

# Bambini e Ragazzi

64



*Sembra quasi finito il nostro aquilone, abbiamo messo l'intelaiatura e la tela. Cosa ci manca?*

*Oggi mettiamo dei lacetti attorno; è una cosa che sembra inutile e solo estetica, ma vedrai come sarà importante.*

*A cosa servono questi fili colorati tutti attorno?*

*Servono a riconoscerlo nel cielo. Quando lo farai volare dovrà riconoscerlo tra gli altri e andando in alto avrai bisogno di non perderlo mai di vista.*

*Bellissima idea. Io non voglio proprio perderlo, ormai ci sono affezionato.*

*Anche il Vangelo di questa settimana inizia con questo desiderio.*

*Si, mi ricordo: alcuni greci chiedono a Filippo di vedere Gesù.*

*È proprio una domanda importate. Vedrai, Gesù userà l'immagine del seme per parlare di Lui.*



## Lunedì



Fai fare una scritta grande con questa bella domanda: "vogliamo vedere Gesù". Metti in evidenza il gioco di amicizia tra Filippo e Andrea.

## Martedì



Fai cerchiare chicco di grano: Gesù anticipa quello che gli accadrà usando immagini che rendano più comprensibile quello che è il mistero della Sua morte e resurrezione. Chiedi se conoscono altre immagini o parabole che Gesù ha usato per raccontare la sua fine. Se cerchiamo il centro della piccola parabola del seme, la nostra attenzione è subito attratta dal forte verbo «morire». Se il chicco non muore, se invece muore... Ma l'accento logico e grammaticale della frase cade invece su due altri verbi, sono loro quelli principali: rimanere solo o produrre molto frutto.

## Mercoledì



Fai mettere all'infinito il verbo "ama" (amare), "servire", "seguo". Sono i tre verbi che ci dicono l'amore all'infinito che dobbiamo avere. Gesù non ci dice di donare la nostra vita e sacrificiarla, perché quello lo ha fatto lui per tutti, ma di ricordarci che uscire fuori da noi stessi rende più bella la vita.

## Venerdì



Fai notare che c'è qualcosa di straordinario in questo brano. Cosa? Udirono la voce del Padre! E la udirono tutti, quindi anche i greci, che di colpo videro non solo Gesù, ma capirono anche che era il Figlio diletto del Padre. I Giudei pure la sentirono, ma non capirono che era LUI, credevano fosse un tuono.

## Giovedì



Gesù è determinato a divenire chicco di grano, Gesù non chiede di essere salvato da quest'ora. Chiede invece di andare incontro alla sua ora, così come aveva profetizzato il Salmo 40,7-9 (leggilo con loro).

## Sabato



Se riesci puoi usare una calamita e attirare con essa del metallo. Poi fai cerchiare "innalzato" e "attirerò tutti a me". Due verbi che ci ricordano la croce. Puoi collegare questi verbi alla frase dell'ultima cena: "Non c'è amore più grande, dare la vita per gli amici", la morte di Gesù appare in tutta la sua verità, un atto di amore.

HOLY WEEK

We serve life ...



# ...WHERE LIFE IS PASSION

Shots like this, put into our hearts the same words that Etty Hillesum dared to write in her Diary: "You cannot help us, we are the ones who must help you, and in this way we help ourselves ... it could be a balm for many wounds." The ointment for the clochard is not an oil: it is the smile of a young woman bent over him. And there is no poor man who cannot wear the son's royal clothes. Look at the poor man, see Him. The passion of God in the son of Nazareth is the passion of humanity. In the passion of his son, God is involved, not because he is responsible, but because he recognizes himself in him. He did so with the open heavens in baptism and transfiguration why should he not recognize himself in the passion of Jesus? The clochard kisses the merciful hand, she is bending over him, smiles, a kiss and is subjected to life, resurrection: "I say to you, get up!". The world will continue its business, the ATM behind ticket pins in command, but no one will stop the inexhaustible power of love. Passion is not a feeling. It's an action. A style. God's divine human style.



Francesco Acerbis,  
*Poco lontano dalla  
Gare de l'Est, Parigi,  
luglio 2017*

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

Gesù entra in Gerusalemme, la Sua Passione è sempre più vicina. Sarà Maria Maddalena, una donna, a essere interrogata dal discepolo e a prenderci per mano in tutti i momenti del suo racconto: dall'unzione nella casa di Betania fin sotto la Croce. Facciamoci coraggio per non lasciare solo Gesù!

Scansiona  
il QR-code  
e guarda  
il video:





# PALM SUNDAY

## 28<sup>TH</sup> MARCH

Sign of the cross

From the Gospel of Mark (15:22 - 39)

*They brought him to the place of Golgotha (which is translated Place of the Skull). They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross." Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with*

*him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!".*

## To welcome the Word

Today, in our liturgies, we read the Passion of the Lord: we have prepared ourselves, but now the protagonist becomes God, a God who dies for love.



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord  
bless this meal of ours  
and our family,  
giving us the strength to endure  
the daily labors and crosses,  
certain that the last word  
can't be pain,  
but love lived and given.  
Amen.**

If there are children, the parents make a sign of the cross on the children's foreheads. We conclude with the prayer of the Our Father. The candle remains lit throughout the meal.

## PRAYER OF THE WEEK

This week from Monday to Wednesday,  
let us pray with the following words:

*Lord  
with You, we have entered Jerusalem  
and, next to You,  
we live these last days of yours.  
We have with us the luggage  
of fasting and prayer,  
of errors and loss,  
that have accompanied us  
along this Lent.  
We entrust it to You  
and to your love that saves!  
Amen.*

70

## MONDAY 29<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (12: 3 – 5)

*Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one of his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?"*

### To reflect...

Mary anoints the feet of the one who will soon wash the feet of his disciples: anoints Christ, the Anointed of the Lord. The woman's gesture, full with feeling and devotion, is a true act of faith. Only a free and totally available heart knows how to recognize the presence of God. Mary, scattering this precious nard, allows the perfume to spread throughout the house, letting it caress the unexpected faces.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

LET'S FOLLOW THE TRACK  
ON PAGE 72



# TUESDAY 30<sup>TH</sup> MARCH }

Sign of the cross  
From the Gospel of John (13:21 – 22)

*At that time, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant.*

#### To reflect...

From the scented perfume of the house of Bethany, one can now feel the smell the pungent of betrayal. This unpleasant stench speaks of suspicion, revenge, hypocrisy. It is the image of the disciples on the eve of Easter. When they 'look at each other' it means that someone has compromised the truth and stolen the oxygen of transparency, as if the light had suddenly been turned off. It takes little to turn friendship into a nightmare.

Prayer of the week and Our Father

TO PRAY WITH  
*bambini e ragazzi*

# WEDNESDAY 31<sup>ST</sup> MARCH }

Sign of the cross  
From the Gospel of Matthew (26: 17 – 18)

*On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples." The disciples then did as Jesus had ordered, and prepared the Passover.*

#### To reflect...

Between Mary's luminous gesture at Bethany and the omen of thick darkness at the disciples' table, stands out Jesus' unwavering desire to celebrate Easter, his Passover. Nothing will be improvised for this appointment. For us too, the time has come to 'prepare for Easter': there is a place to reach, a meal to set up, a new dish to taste.

Prayer of the week and Our Father

LET'S FOLLOW THE TRACK  
ON PAGE 72



PER PREGARE CON

# Bambini e Ragazzi

72



*Ho preso l'ultimo pezzo per il nostro aquilone.*

*Ma è uno spago lunghissimo.*

*Per andare in alto ha bisogno di molto filo.*

*Così non rischierò di perderlo.*

*Non solo, questo filo permette all'aquilone di volare e di restare attaccato alla tua mano.*

*E questo cosa c'entra con la storia di Gesù?*

*Lo scoprirai questa settimana, intanto recita con me questa preghiera:*

*Signore, quanto siamo lenti a comprenderlo.*

*Tu sei venuto a liberarci,*

*a staccarci dalla terra alla quale siamo attaccati.*

*Tu sei il nostro liberatore.*

*E ora ci dai la Tua croce come unico carico da portare.*

*Amen.*



## *Lunedì*



Fai notare una collocazione di tempo: sei giorni prima della Pasqua... la casa è quella di Lazzaro a Betania: Bet-ania significa proprio "casa dell'amicizia". E il prezzo del profumo. Un denaro era circa lo stipendio di un giorno di lavoro: di conseguenza, un profumo dal valore di "300 denari" era stato acquistato per lo stipendio di un intero anno. È un gesto bellissimo fatto nella casa dell'amicizia, che dice tutta la tenerezza prima della morte.

## *Martedì*



I testi del vangelo di questi giorni ci mettono dinanzi a fatti terribili che condurranno alla prigione ed alla condanna di Gesù. I testi non ci espongono solamente le decisioni delle autorità religiose e civili contro Gesù, ma anche i tradimenti e i negoziati dei discepoli che resero possibile la presa di Gesù da parte delle autorità e contribuirono ad aumentare la sofferenza di Gesù.

## *Mercoledì*



Nei giorni di festa della Pasqua la popolazione di Gerusalemme si triplicava a causa dell'enorme quantità di pellegrini che venivano da ogni parte. Per Gesù non era facile trovare una grande sala dove celebrarla. Ordina ai discepoli di trovare una persona nella cui casa lui aveva festeggiarla. Il vangelo non offre ulteriori informazioni e lascia che l'immaginazione completi ciò che manca nelle informazioni. Era una persona conosciuta da Gesù? Un parente? Un discepolo? Adesso tocca a te preparare la Pasqua.

HOLY THURSDAY

*We serve life ...*



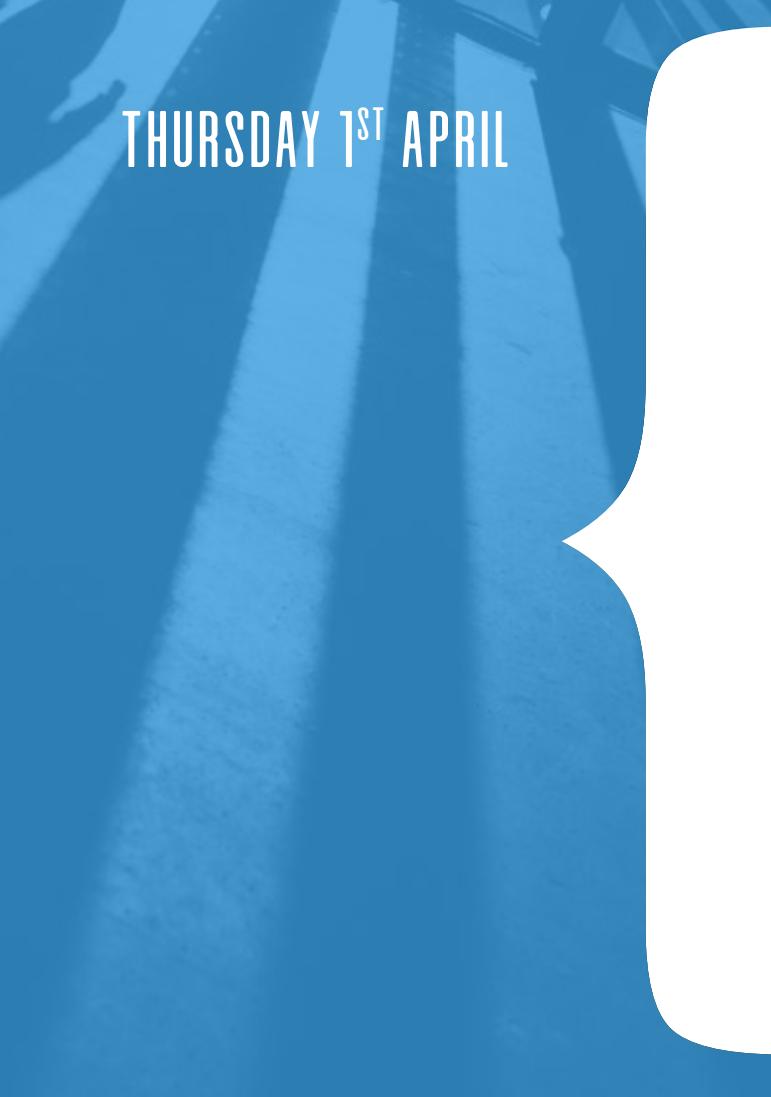
# ...WHERE LIFE IS BETRAYAL

The photo we have before our eyes – taken in a place where a heinous murder took place, the result of a betrayal – documents the indisputableness of our being, not only of body and spirit but also a mixture of light and shadow. The heart of man knows its rights but also its duplicity. Sometimes it's all so unedifying. Continuing to love those who hurt you is part of the impossible credit that the Master assures his followers. To undress the heart from resentment and vengeance is to be on God's side. Eric-Emmanuel Schmitt when asked "what is forgiveness for you?" said: "To say to the other: I do not reduce you to the evil you have done to me. Give him back his true humanity, but also to myself, because we are both capable of the worst and the best, until the end of our days". Jesus knew the extraordinary elegance and grace of forgiveness because he knew that there is no alternative in giving back to the other – traitor, renegade, sinner – his life: "Go, your faith has saved you". That man should be saved. The very credibility of God is at stake.



*Francesco Acerbis,  
Rue Réaumur, Parigi,  
agosto 2010*

Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).



THURSDAY 1<sup>ST</sup> APRIL

Sign of the cross  
From the Gospel of John (13:1 – 15)

*Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God. he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter*

*said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.*

## To welcome the Word

It is the beginning of his Passion:  
Jesus knows that things are falling apart.  
Let's keep the Lord company while  
he offers and suffers for us.



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord  
bless this meal of ours  
and our family.  
Help us understand that,  
to be great in love,  
one has to make himself small  
and put oneself at everyone's service,  
even though at times  
it seems not worth it.  
Amen.**

*If there are children,  
the parents make a sign of the cross on the children's foreheads.  
We conclude with the prayer of the Our Father.  
The candle remains lit throughout the meal.*

GOOD FRIDAY



We serve life ...

# ...WHERE LIFE IS DEATH

Reading the story of the passion one cannot ignore how many hands touch the body of Jesus. The Master's body is outraged, suffering the heavy touch of the tormentors, the assault of the crowd, the mockery of political power and the contempt of religious leaders. The story talks about slapping, tied hands, hands that hit and undress. Jesus does not resist the hands making a fool of his body. He only has the word to defend himself. John cares to bring back Jesus' answers. Given by a mild man. In the story of the passion that emerges in all its beauty the mild man of the Beatitudes. It seems to us that the young man in the photo is also mild, taken forcefully by the police and translated into any command post. We don't care if he's innocent or not. He took part in a demonstration, he protested, they caught him but he didn't resist. Even surrenders. Resilience. Here too many hands and many (digital) looks upon him. A sun or a flash of light is there to announce to him that peace workers will be called children of God and those persecuted because of justice will be the first recipients of a new kingdom no longer made by human hands.



*Francesco Acerbis,  
Fermo durante una manifestazione  
di studenti in Place de la Republique.  
Parigi, marzo 2006*



FRIDAY 2<sup>ND</sup> APRIL

Sign of the cross

From the Gospel of John  
(19:25 – 30)

*Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.*

### To welcome the Word

Today the Church is silent  
to celebrate Christ who dies for love.  
We stop for the only real sacrifice:  
we could be amazed, get down on  
our knees or turn our backs!



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

### Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.  
We stand for a moment of silence.*

**Lord**

**bless this meal of ours  
and our family.  
Today it is bare,  
maybe even empty,  
because we do not want to turn our face  
while You die for us,  
and we wish to make room  
to welcome that Love  
which flows out into the world  
from the cross.  
Amen.**

If there are  
children,  
the parents make  
a sign of the cross  
on the children's  
foreheads.

We conclude  
with the prayer  
of the Our Father.

The candle  
remains lit  
throughout  
the meal.

EASTER SUNDAY

*We serve life ...*



# ...WHERE LIFE IS RESURRECTION

The resurrection is a woman. Yes, because women are familiar with pain and death. As soon as they could, they ran to the tomb to do everything that could not be done before: to take care of the body of the son touched by violence and death. Let's immediately take a peek at the photograph: the young nun's gesture is of disarming tenderness. Power of care. A flowering branch next to the crucifix announces the resurrection. The dialogue with the risen one also passes through the government of the house. They say that Teresa of Avila spoke with her Lord while doing the chores at home. The young nun is preparing for the celebration of the Easter feast. She makes the house beautiful because the Risen One makes her beautiful. And us. We are beautiful when the beauty of the other floods us. We are not guardians of empty tombs, but of the body of the Risen One, living in the fraternal body of our being a church, of our being a home. "The last lesson of the Incarnate Word was to remake simple gestures and with this, teach the disciples not to see him anymore, but to see everything in him, and to recognize his glory wherever it flowers in everyday life" (F. Hadjadj, *Resurrection*).



Francesco Acerbis,  
Domenica di Pasqua,  
Prailles, aprile 2011

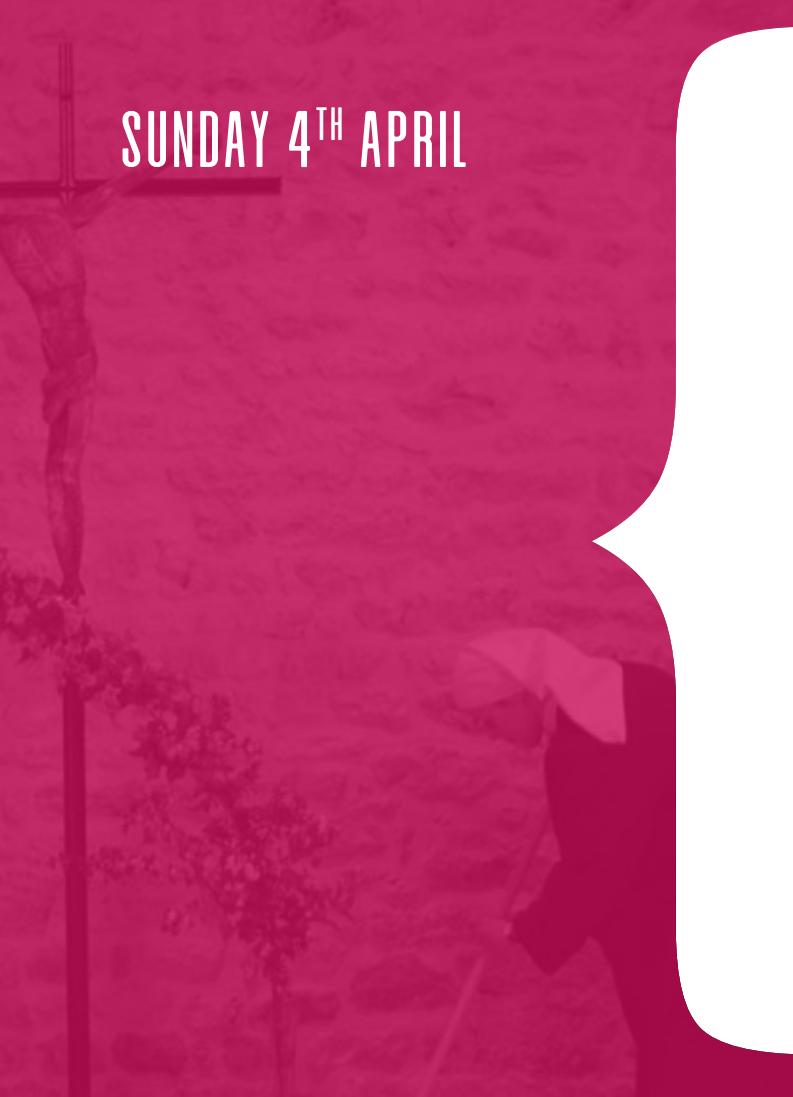
Full commentary is available on the website [www.diocesibg.it](http://www.diocesibg.it).

BAMBINI & RAGAZZI

È Pasqua: Gesù è Risorto e appare ai Suoi discepoli. In particolare, ci facciamo vicini a due di loro che stanno camminando verso Emmaus. Sono tristi e pieni di dubbi, fino al momento in cui lo riconoscono dalle Sue parole e dai Suoi gesti. E allora sarà gioia anche nel loro cuore!

Scansiona  
il QR-code  
e guarda  
il video:





# SUNDAY 4<sup>TH</sup> APRIL

Sign of the cross  
From the Gospel of John (20: 1 – 10)

*On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived*

*after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead. Then the disciples returned home.*

## To welcome the Word

Jesus is risen!

The Resurrection gives a stroke of light to all the events in the life of Jesus, but also of our own.



Scan  
the QR-code  
to listen to  
the complete  
video-comment:

## Blessing of the table

*We light a candle, a symbol of the Lord in the midst of us.*

*We stand for a moment of silence.*

**Lord**

**bless this meal of ours  
and our family,  
on this feast day: it's Easter!**

**Jesus is Risen and is alive!**

**Make us brave witnesses  
of this joy,  
of what God has to say about history,  
about our history.  
Amen.**

*If there are  
children,*

*the parents make  
a sign of the cross  
on the children's  
foreheads.*

*We conclude  
with the prayer  
of the Our Father.*

*The candle  
remains lit  
throughout  
the meal.*

# A SPECIAL THANKS TO...

PAOLO CURTAZ

*for the video comments on the Gospels*

He is a theologian and writer. His research combines meditation on the Word with the sharing of life with thousands of people, believers and non-believers, whom he meets every year during conferences, pilgrimages, online ([paolocurtaz.it](http://paolocurtaz.it)) and social activities, webinars ([passaparola.org](http://passaparola.org)).

He has published over fifty books, translated into six languages. He is considered one of the spiritual voices capable of intercepting questions of the meaning of today. Among his latest publications, we find *Pecore. The book that all parish priests should give to their parishioners* and *Pastori* (San Paolo, 2020).

The book that all parishioners should give to their parish priests (San Paolo, 2020).

FRANCESCO ACERBIS

*for the pictures*

Francesco Acerbis was born in Bergamo in 1969; is a photojournalist and author. After studying philosophy, he decided to become a freelance photojournalist. Currently, in addition to producing reports for various newspapers, whether national or international, and for corporate clients, he teaches Photographic Writing and Photojournalism at the continuous training of the École nationale supérieure de la photographie (National High School of Photography) in Arles, and has been founder and director of the Festival Transizioni, rassegna internazionale del film fotografico (Transitions, international exhibition of photographic film). In recent years he has published several children's books as an author and photographer in France and Italy. His photographic and literary research is oriented to deepen the relationship between image and word as an amplifier of the relationship between imaginary and social reality in the contemporary world. His photographs are distributed by Signatures Agency, maison de photographes in Paris.

(For more details and information on exhibitions and books: [www.francescoacerbis.com](http://www.francescoacerbis.com))

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*for the video narration for the little one*

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### COVER IMAGE:

Francesco Acerbis. *Place de la Republique.  
Moment of air during Covid confinement,  
may 2020*



THE MYSTERY OF EASTER AND  
THE DEEP LOVE OF GOD  
FROM WHICH AN APPEAL ARISES AND  
EVEN BEFORE THAT A GRACE, A LIFE  
WHICH REPRESENTS AN AUTHENTIC  
NEW CREATION: "GET UP"

+Francesco