

“The spirit of adventure”

THE CHURCH

Motto: “Together we are stronger”

Objective: To join forces with many friends belonging to various associations, Churches and religions for shared goals on our journey towards a United World.

IN DEPTH

Emmaus

The Church as communion - fellowship

An unforgettable occasion was Pope John Paul II’s visit to the center of the Movement in 1984 when, with powerful and ardent words, he said to all those present, “I see that you follow so authentically the vision of the Church, the self-definition that the Church made of herself at the Second Vatican Council.”ⁱ It was the Pope’s official confirmation of this vision of the Church as communion that was recognized also in one of its parts, the Focolare Movement.

But there were other times when the Holy Spirit pushed the Church towards a new and deeper understanding of its mystery through the charism of unity that he gave for humanity today.

Many of us remember, for example, Chiara’s deep joy when she read the Apostolic Letter *Novo Millennio Ineunte* and found the fundamental principles of the spirituality of unity taken up and expressed by the Magisterium of the Church.

Let us read a few of these passages again together: “To make the Church the home and the school of communion – wrote John Paul II – that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God’s plan and respond to the world’s deepest yearnings.”ⁱⁱ

He himself asked the question, “But what does this mean in practice?” “A spirituality of communion indicates above all the heart’s contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us. It means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as ‘those who are a part of me’. This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship.” It

implies also "the ability to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a 'gift for me'. A spirituality of communion means, The Church as communion – fellowship finally, to know how to 'make room' for our brothers and sisters, bearing 'each other's burdens' (Gal 6:2)."ⁱⁱⁱ

Hearing these words again today, it is still surprising to see how the Church puts forward, for the third millennium, the typical dynamics of our spiritual journey! It is a new encouragement to live each aspect deeply and so become authentic instruments of fellowship and communion among everyone in the fabric of the Church and of society.

Here we also find very strong consonance with the specific task that the Church today recognizes and entrusts once more to us in the Focolare Movement, through the words of Pope Francis: "The charism of unity – he told us in Loppiano - is a providential stimulus and a powerful help to live the evangelical mysticism of "we", that is, to journey together in the story of the men and women of our time as "one heart and one soul" (cf. 4:32), discovering and loving each other concretely as "members of one another" (cf. Rom 12: 5). This is why Jesus prayed to the Father: "that all may be one as you and I are one" (Jn 17:21), and he showed us in Himself the pathway to the complete gift of everything in the complete self-emptying of the cross (cf. Mk 15:34, Phil 2:6-8). (...) It is this spirituality of "we" that you must go forward with, that saves us from every temptation to selfishness and self-interest."^{iv}

The spirituality of 'we': this is our characteristic, therefore; it is our task and it is also our gift for the Church itself and for the whole of humanity.

Already in 1984, in an answer regarding the role of the Focolare Movement in the Church, Chiara invited us to bear witness to mutual love, which she called the cement that is sometimes missing or that weakens between the various components of the Church itself:

"The Church – she explained - is the people of God. Since it is the people of God, there is of course an order in this people. Saint Paul speaks of different ministries, of persons who should guide the people, who should nourish them with the sacraments and teach the people of God with wisdom and with the magisterium. We need Bishops too, and we need the Pope. But the Church is already built; we don't have to build it ourselves, of course. However, very often, in between the stones of this building, between one brick and another, what has gone missing? The cement of mutual love is missing. So you can understand that a Church built with bricks, or even stone blocks or boulders, but with nothing that binds them to one another, is a bit precarious, a little shaky. What kind of cement is missing? The cement of mutual love – being one, all being one soul. In fact, Jesus said, by this

they will know you, if you love one another. That is a means that can help us be truly Church. ... We must show a Church that truly lives its own reality.”^v

Of course, a Church like this, in the beauty of its various components, truly brings a reflection of the life of God on earth.

Maria Voce (Emmaus) Castel Gandolfo September 12, 2018

Chiara and the Church

Pentecost May 30, 1998

(...)

You identified love as being the “inspiring spark” of all that is done under the name of Focolare, and it is really true, Holy Father. It is the driving force of our Movement. Being love and spreading it is the general aim of the Work of Mary. In fact, it is called to bring an invasion of love into the world. (...)

In another circumstance, I took the liberty of asking you, Holy Father, how you view our Movement, its aim. Without hesitation, you answered me (underlining our specific goal “*ut omnes unum sint*”) by saying: “Ecumenical”, giving the broadest meaning to this adjective.

And this is true. To be able to achieve our goal: “That all may be one,” we have four typical dialogues:

Dialogue within our Church: among individuals, groups, movements, and so forth; it is a dialogue which also strengthens the unity of the faithful with the pastors and with one another.

Then there is dialogue with Christians of various Churches, which wants to contribute towards fellowship and full communion among the various Churches.

There is interreligious dialogue, which builds relationships with the faithful of various religions.

And finally, the dialogue with people of good will who have no specific religious belief. (...)

And, to conclude, a promise.

We know that the Church desires full communion, unity among the movements, and this has already begun.

We assure you, Your Holiness, that, because our specific charism is unity, we will make every effort to contribute, with all our strength, towards fully accomplishing it.

Chiara’s talk at the meeting of the Holy Father with the Ecclesial Movements

St. Peter’s Square - Rome, May 30, 1998

Answers to the gen 3 boys and girls

Castelgandolfo, January 6, 1999

We were with you in St. Peter's Square at Pentecost! It was a great joy for all of us to be gathered around the Pope; it was an experience we'll never forget. We had the impression that it was a special event for you and that it gave rise to something new in the history of the Church. Can you tell us something more?

Well, that really was an exceptional occasion; someone called it a "milestone", which means truly important and historic. Why? Because the Church, in the person of the Pope, recognized our movements. They existed before, too. Practically speaking, we were the first, at least in Italy, because we began 55 years ago. So these movements already existed, but we didn't know what place we had in the Church. In the Church there are parishes, associations, dioceses, seminaries that form seminarians – there are many things. But what were the movements in the Church, these new movements which are an effect of the Holy Spirit who blows where he wills, according to the times, these movements that are so full of life, so beautiful, dynamic and new that when you see them, you say: "This is the Church; it's the living Church, the true Church. It's the Church of Christ. Christ is not dead. Christ is someone extraordinary".

On that day the Pope announced that he had found a place for the movements. In other words, in the Church there is the hierarchy, yes. What does that mean? The Pope, the bishops, the priests, who have a very important role, which is to pass on the Word of God to us, for example, or give us the sacraments, like baptism. If there weren't any priests, how could we have the Eucharist? How could we go to confession? We need priests. But besides the hierarchy, there are also the movements. The Pope said: "Movements have always existed even though they might not have been recognized in this way." For example, the Franciscan Movement, the Benedictine Movement, and so on. St. Clare, in her times, in the 1200's, had an enormous movement all over Europe.

We're not like the religious orders. We're very different. There are religious orders for men and for women. It's different with us. We are all together; we have all the vocations in the Church. There are Gen 5, Gen 4, Gen 3, and Gen 2. There are priests, religious and consecrated lay people, like the focolarini. There are bishops and cardinals. The other day the Pope said that in some way he is with us, too. So we call ourselves "ecclesial movements."

The Pope said that yes, there is the hierarchy which it's essential for the Church, because they have to nourish people with all these beautiful things – the Word of God and the sacraments. But then these wonderful movements rose up among the people, and they're important too, like the hierarchy. They're co-essential – it's a difficult word – it means that one is as essential, as necessary as the other. So we really breathed a sigh of relief, as you can imagine! We said: the Pope couldn't have given us a better place in the Church. He really showed great esteem for the movements. That's why that day was so important.

It was also important because he suggested we build unity among the movements. You can't imagine the experience I am living! You can't imagine! Because I'm meeting with the different founders. So far, I'm the only woman who has founded a movement – the others are all men, and we're building a wonderful unity, which is not only something spiritual or a great friendship, but is something concrete.

In our schools there are often young people who belong to other movements of the Church. Do you think it is right for us Gen 3 to look for them in order to be united and to bear witness to a united Christianity?

Certainly, absolutely! You have to do it! You can't lag behind. And you have many opportunities in school! So if you know that someone belongs to another Movement, go up to that person and introduce yourself: "I'm a focolarina, or a Gen of the Focolare Movement" – they might not understand the word "Gen", so you can say the Focolare Movement. And you ask them, "And who are you?" "I belong to the Communion and Liberation Movement." "So then we should be really united and become friends." And tell us here at the Center that there is already the possibility of building unity there, because then these people will speak with their leaders and I will meet with their leaders.

So you should do it, of course! This first dialogue is wide open to you. You can do what we do.

Ai Gen 3 Chiara 1996-2002. Città Nuova (pag 35-38)

Our dialogue of life

Worldwide Focolare Link-up: Journeying together – Christians on the path to unity

<http://collegamentoch.focolare.org/en/2017/06/17/journeying-together-christians-on-the-path-to-unity/>.

We and the Church

Experiences

Suggestion to be practical by working with young people of other Movements and associations: Run4Unity, SportMeet, #ZeroHunger...

Worldwide Focolare Link-up: Prophetic Economy Event (prepared by EoC together with boys and girls of various movements and associations):

<http://collegamentoch.focolare.org/en/2018/11/17/prophetic-economy-network-for-the-common-good/>

PRAYER/LITURGY

Focus: Church – Assembly

First Reading: Acts of the Apostles (2.14 ss)

Responsorial Psalm: Psalm 112

Gospel: Mark 16:15-20

See attachment: CHURCH_01_Liturgy

THE HOLY SPIRIT 1

Motto: "The Holy Spirit is our friend and protector"

Objective: Focus on the importance of listening to the voice of the Holy Spirit within us and the experience of Jesus in the midst as the "loudspeaker" of the voice of the Holy Spirit.

IN DEPTH

Chiara Lubich: answers to questions

Castel Gandolfo, January 6, 1999

Don't you wonder how the Movement will go ahead? [when you're no longer with us]?

I've always said - because they've often asked me this question - that it's enough to have only two things. Love Jesus forsaken and you will have the Holy Spirit who will tell you, "Do this, do that, go ahead in this way, go ahead in that way. In America do this, in Asia do that, in Africa, do this with the Gen 3, do something else with the Gen 2, and with the Gen 5..." You have the Holy Spirit by loving Jesus forsaken and

by keeping Jesus in the midst because then... it's really Jesus, the Risen Lord in our midst with all the fullness of the Holy Spirit. So if we have the Holy Spirit who comes from two sides, from within me as an individual and from the community, ... who will ever be able to stop us? No one will ever be able to stop us. We'll go ahead always more and always better. Then, when I'm in heaven, I won't be dead, you know! From heaven, just like Virgo looks after you now, I'll look after you too! I'll embrace you and bring you ahead.

Ai Gen 3 (1996-2002), Città Nuova, Roma 2010, p. 33.

From a conversation with the Gen boys and girls

Castel Gandolfo, December 19, 2001

... All of this is the fruit of your strong relationship with the Holy Spirit. Can you tell us about it?

Now, what is my relationship with the Holy Spirit? Oh, I pray to him all the time. It's impossible to live without him. Without him, I wouldn't know how to speak or write. You might say, "But, Chiara, are you stuck?" Yes, yes, I am stuck, because I know what I want to say but the words don't come to me. Then as soon as I say, "Eternal Father, in the name of Jesus, through the intercession..." etc. "give me the Holy Spirit," the words come immediately! It's a continual miracle! The most beautiful moments of my life are when I am with the Holy Spirit. They are always the most beautiful moments, because it means being with Love, being in God, because he suggests what to say. Before I pray, I don't know what to say; after I've prayed, I know! All the words come to me, one after the other. [...]

A few days ago, I made a great discovery. I was in the midst of the world, surrounded by many things, and yet I felt drawn to go to church, to the chapel, to go into church so as to be in contact with God. I discovered that the saying "we are temples of the Holy Spirit" can be re-worded as, "I have a little spiritual church within me and the Holy Trinity dwells there." If we are in the grace of God, the Trinity dwells within us, and so every now and then, I take refuge in my little church, which I bring with me, even on the train, even in the car, everywhere. And there I find a relationship with the three divine Persons.

Chiara Lubich. Lo Spirito Santo. 2018 Città Nuova Pag 84

Chiara and the Holy Spirit in the early times.

Chiara to the members in the zone of Florence: Florence, September 17," 2000

In the early days, did you ever feel uncomfortable explaining the Ideal?

Chiara: Oh no! We had a grace during the early days. We really bombarded people with the Ideal. I remember that I travelled about, but just up there, in the area around Trent during the early days, and on the train I would write as many as twenty letters: to my mother, my brother, my friends, my cousins, my grandparents. To everyone! I told them everything! And my companions did the same. We told them everything – we bombarded them. Some of them joined us, others didn't. But there was such a fire! And this is the way it had to begin, otherwise nothing would have begun.

But I was a little afraid too, because on Saturdays we all met together with the community that was forming and I had to speak to them. I didn't want to talk about anything I had learned from other texts, because I realized there was something new here and that the Holy Spirit wanted to help me. And this worried me a little.

So I spoke on Saturdays and it went well. For example, we won over Graziella when I spoke once about St. Catherine. Graziella has a very beautiful story, if you get to know it one day. Then there was Sunday, and I felt relieved, even though I wrote letters, but I felt relieved because Saturday had passed. On Monday I was still fine. When Wednesday arrived, oh, I started thinking of Saturday. What should I say? I needed the Holy Spirit... I didn't know...

So I prepared by going in front of the Blessed Sacrament in church; and for an hour I would say to Jesus, "I am nothing and you are everything; I am nothing, you are everything; I am nothing, you are everything." Then I would go home; some ideas would come to me, and I would write down a few notes for a talk. I wrote them down and then I would tear up the paper so that I wouldn't become attached to those pages. I wanted my talk to come from the Holy Spirit. And then I would go and speak and that is how the Movement developed.

So this should console you: if you are a little afraid, then ask the Holy Spirit to help you: "I am nothing, you are everything", and strength will come along with the beautiful words to say. Have you understood?

Chiara Lubich. Lo Spirito Santo. 2018 Città Nuova Pag 77

Emmaus:

“Listening” to the Holy Spirit

What can we do to deepen our relationship with the third Person of the Blessed Trinity?

As Chiara recalled in her talk at the Charismatic Renewal Conference in 2003, various attitudes, prayers, habits and encouragements, which have much to do with the Holy Spirit, have always been part of the Movement.

For example, it has been and remains common practice on our spiritual path to encourage one another to listen to that voice, the voice of the Spirit who dwells within us. It is a voice that speaks loudly but that we can only hear if love in us is “distilled all the way to being only Holy Spirit”^{vi}, as Chiara understood in 1949, and she added:

“It is distilled by passing through Jesus Forsaken. Jesus Forsaken is the nothingness, is the point and through the point (=Love reduced to the extreme, having given everything) only Simplicity passes, which is God: Love. Only Love penetrates.”^{vii}

Thus if we want to listen to the Holy Spirit we must love Jesus Forsaken, embrace him in all our sorrows, to have the Risen Lord present in us, he brings his Spirit with him.

Sometimes, or often, what stops us hearing the voice of the Holy Spirit are attachments that we must free ourselves from. Here Mary Desolate is our teacher, because she is truly “The one who let go, because she even let go of her Son God.”^{viii}. She can also help us to let go of all that is not God's will. Then the Holy Spirit can really enlighten every moment of our life.

“Let’s pay attention to the delicate and mysterious ways he influences our life - Chiara recommended in a Link Up call -. Let's not miss out on any of his inspirations. ... Let’s remember that the ideas that come to the mind of a person who has decided to love are often inspirations from the Holy Spirit. And why does he give them to us? For our own good and that of the world through us, so that we can bring ahead our revolution of love.”^{ix}

We also know, through a multitude of experiences, that the voice of the Holy Spirit is greatly amplified when Jesus is in our midst.

In the Movement – Chiara says – “We not only learn to listen to the voice of the Spirit within us, but also to the voice of the Spirit present among us, united in the Risen Lord. Indeed, we feel it is extremely important to listen to the voice of the Spirit when Jesus is among us, because it perfects our listening to the voice within each one of us. In fact, the voice of the Spirit, when Jesus is in our midst, is like the loudspeaker of his voice within us.”^x

It often happens that what we seem to understand, when we go deep into our soul and try to listen to his voice, is emphasized, strengthened or corrected when we are in fellowship with others, when there is the presence of Jesus.

Listening to that voice therefore means that even now we should take care to have Jesus in our midst throughout the Movement. He enables us to make that community discernment, to which Pope Francis has invited us. It is he who helps us recognize the signs of the times and to find, in the light of the charism of unity, the answers that God will show us for the needs of humankind today.

So we feel at ease with Him; in a relationship that can develop during the day, offering Him all our times of prayer, as Chiara suggested. This confidence also encourages us to be bold in what we ask in the prayer we call the consenserint (cf. Mt 18:19), recalling that the Gospel promises to grant whatever we ask united in Jesus' name. And we have experienced it so often.

Chiara helps us perceive the depth of her relationship with the Holy Spirit through a meaningful prayer:

"O Holy Spirit, we should be so grateful to you, yet how little we are! We are consoled knowing that you are totally one with Jesus and the Father, to whom we turn more often, but it is no excuse."

We want to be with you who are 'of comforters the best, the soul's most welcome guest, sweet refreshment here below...'"^{xi}.

You are light, joy, beauty.

You seize and captivate souls, you set hearts afire, you inspire deep and decisive thoughts of holiness with unexpected personal commitments.

You achieve what many sermons cannot teach.

You sanctify.

In particular, Holy Spirit, you who are so discreet, though impetuous and overwhelming, yet you blow like a gentle breeze that few know how to hear and perceive. Look upon our roughness, and make us your faithful followers. May no day pass without our invoking you, thanking you, adoring you, loving you, without our living as your diligent disciples. We ask this grace of you. Envelop us in your great light of love, above all in our darkest hour, when what we see now of life will end, opening up into a vision of eternal life."^{xii}

PRAYER

Come Holy Spirit

See Attachment: HOLYSPIRIT_01_ComeHolySpirit

One-on-one with God

THE HOLY SPIRIT 2

Motto: "The Gen 3: A generation of saints"

Objective: To be aware that the characteristic of the Gen 3 is to be a generation of saints.

Chiara Lubich: answers to the gen 3 boys and girls

Gen 3 girls Congress, Castelgandolfo, January 6, 1999

Can you talk to us about union with God and how would you like us to live it, in particular, we Gen 3 who are called to be a generation of saints?

So then you go deep inside your heart and talk to him, you offer yourself to him, "I'm all yours, Jesus, you're all mine. I entrust this and that other thing to you. I want to praise you, I want to love you. I offer my life to you. Look after all the other Gen." So, first of all, you have to gather up this divine nectar, this divine nectar. And how can you do it? I told you: by loving, loving all day long. I remember that when we were small like you, we loved all day long, always outside of ourselves, always going out to others; loving him, loving him with all our heart. In the evening we prayed and then he came to - he was there with us.

Then the years passed and he began to arrive during the day as well. (...) Now he is always here. At a certain point, you might be writing a letter, you stop for a moment and he calls you. You go within yourself and speak to him and you feel that it's easy to talk to him. You don't have to gather your thoughts. No, it's something simple, a conversation like you have living on this earth, and instead you are living in heaven. This is just a little about union with God.

Then, of course, there are supports, things that help you, and prayer, too. You should live all that the regulation tells you to do, and do it well. For example, a focolarino asked me, "When I pray, I'm only asking for things, I ask, and that's all, but I never praise God, I never glorify God, I never love him, I never adore him." I said, "It's because you don't think of what you are saying when you pray. For example, when you say the "Hail Mary", it's all a praise to Mary. "Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed..." It's all praise. When I say the rosary, I'm saying 50 praises to Mary. And when we say the "Our Father", there too the first part is all praise. "Our Father who art in heaven" - it's all for him, it's all love for him - "hallowed be your name" - not mine - "your kingdom come, your will be done..." It's all love; it's not asking anything for ourselves. It's all love. Likewise with the "Glory be". The "Glory be" is

all giving glory, giving glory. The whole prayer is a prayer of praise: “Glory be to the Father, to the Son and to the Holy Spirit... and ever shall be world without end.” It’s all an everlasting praise.

So we have very precious things, but we don’t realize it; we have jewel boxes that contain precious jewels, many pearls and all kinds of things, but we don’t realize that we have them. We put the jewel box here and there, but we neglect it and let dust gather on it. Instead, the jewel box, those prayers, those things that you meditate on, contain all kinds of treasures. We must discover them. Just as you do with a jewel box: you open it and discover what’s inside. You have to discover what it contains.

Ai Gen 3 (1996-2002), Città Nuova, Roma 2010, p. 38-40.

We Gen 3 want to be a generation of saints. But I realized that for the majority of young people today, holiness has been replaced by other values and models which are totally different, and so holiness is considered something outdated, not in tune with the times. How can I make my friends understand that to follow God is the most beautiful and most modern thing there is?

The ones who have these other values, young people too, are those who are in the world. They’re not like us because we are not of this world. We live in the world, we live in the midst of everyone, but we are not of the world. Jesus said, “You must not be of the world. You are in the world because you live in it, but you are not of the world” (see Jn 17:15 and Jn 15:19). So they give value to singers, movie stars, fashions. All these things that young people give value to are values of this world.

Also in Jesus’ times there were values of the world; there were gladiators, all these things; the Roman soldiers, who knows what else. Who knows what games there were! Who knows! But the Christians hardly even knew about all these things... they were the ideals of other people, of the world. So also these ideals of singers – you can listen to them if you want to learn a few songs, but don’t make them into an ideal, a model, no, no. We have to give witness to Jesus Christ.

How can you make God known and make others understand that to follow him is not something old, but rather, very modern? Your happiness will make them understand. Because they will realize that they have not reached that kind of happiness. They might be happy for one night while dancing in the discotheque, but then that’s it. Instead, your happiness is full. And they will ask you. “What do you have? Why are you always happy and I’m only happy once in a while?” And you’ll explain and they’ll understand that it’s really the most modern way, because there can’t be

anything more modern than this! We are made for happiness and we find it here. So your happiness will prove that this is the very special way to build a new world today too.

Ai Gen 3 (1996-2002), Città Nuova, Roma 2010, p. 44-45

Castelgandolfo, February 6, 2000

Dear Gen 3,

I've come to say hello, even if briefly! Your Gen 3 Movement has one characteristic, which is holiness. Virgo has helped you understand that you must reach holiness. What I would like to say is that it is not a utopia, but that you can reach this goal. Just recently, people here in Rome have been talking about someone who was a Gen 3 and had just become a Gen 2 and who became a saint. Her name is Chiara Luce, a wonderful Gen from the north of Italy. If some people are seen to be special and we think they are saints, their life is then studied in what is called a process, first in their own diocese, by the bishop and then in Rome.

In the next day or two I will be going to Rome to testify in the process for Chiara Luce. This means I will say what I think about her, whether I believe she is really a saint or not. According to me she is. In fact her life was extraordinary. Her only love and her only Spouse was Jesus forsaken. She did so many acts of love, especially in the last part of her life, when she was very ill, that she said she was very happy, because her suitcase was full of love, so she was able to leave and go to be with her Spouse, with Jesus.

And when she was in a lot of pain and they wanted to give her painkillers, she refused because she wanted to do many acts of love and fill her suitcase up more and more. So she really was a Gen 3 who reached the goal, the goal that all of you should reach, all of you, without wasting time!

I'm just telling you the last part now, because you will be able to read Chiara Luce's story in one of the next issues of "New City" when you see the cover with her face on it, which was beautiful.

When you see her on the cover, buy a few copies of the magazine, to let other people know about her, because we need to spread the fame of her holiness everywhere. This will help her go ahead through the process until she is proclaimed a saint.

She is not the only one. There are six more processes going on for some of our people. Recently a priest from Gaeta has been added, whose name was Fr Cosimino. But there are another two more Gen 2 girls; and one of them died a martyr. Then

there is the father of a family and a bishop: they are all on their way to [being declared] saints.

I'll tell you one last really beautiful thing, which shows how holy Chiara Luce was. When she was about to die, she said to her Mum, "Please go and buy a white wedding dress for me". Her Mum answered, "Do I have to go right now, while you are so ill?" And Chiara Luce asked again, "Mum, please go and buy me a white wedding dress!" Her Mum went off and when she came back with it Chiara Luce said to a Gen who was there with her, "Try it on, so I'll see what I'll look like!" The Gen tried it on and Chiara Luce really liked it.

Then she explained to her Mum, "When I have met Jesus, you must be really happy, because I will be happy too. I will have met my Spouse. So please dress me nicely in that dress and do my hair up like this..." Then she explained about how the Mass should be and chose everything herself: the readings, the songs and even the flowers. There weren't to be too many of them, just enough to decorate the church, because she wanted the money to go to the poor. You see that she already had our poor people very much at heart.

Then she died and was photographed on her bed with this beautiful, long dress, with a pink belt. She had reached heaven, to marry Jesus, to meet him and love him forever. So, I hope that you will follow the same path. I wish this for all of you, without exception, without exception! This is your vocation; it is what God wants from you. We need a new generation of saints and this is what you Gen 3 must be.

Ai Gen 3 (1996-2002), Città Nuova, Roma 2010, p. 69-71

[Our Gen 3 Formula](#)

We suggest that you read together the passages in the Gen 3 Formula 3 that speak about the Holy Spirit and the characteristic of the Gen 3: to be a generation of saints. Share challenges, achievements, difficulties and experiences.

➤ **What is their characteristic**

The Gen 3 want to be a generation of saints and for this reason they live the Gospel and have the Holy Spirit as their protector. (6)

Note 6:

Chiara Lubich to the International Congress of the Gen 3 boys, June 21, 1971:

"--- If you want to build new cities and a new world, it's not enough just to have technicians, scientists and politicians, you need people with wisdom, you need saints. If the first generation has as its protector and model God the Father, and the

second has the Son, then the third generation has the Holy Spirit, so it must become a generation of saints. Only in this way will our project not be a utopia, but a reality.”

➤ **Yellow**

They want to live for Jesus in every moment and make their life a “Holy Journey,” becoming saints together. For this reason, they help each other through the pact of mutual love, the sharing of souls and experiences, and the private conversations with their Gen assistants.

➤ **Indigo**

The Gen 3 allow themselves to be guided by the Holy Spirit who gives them Wisdom, so that they can see everything with the eyes of God and not let themselves be conditioned by the whirlwind of ideas that the world proposes.

Experiences:

Invite people of different vocations: families, religious, priests and focolarini, who are involved in different fields of society to share their experiences on how they try, in their daily lives, to live the thrust to holiness (we could refer to 6 s: "Sarò, santa se sono santa subito" – “I will be a saint if I’m a saint right away”).

PRAYER/LITURGY

Focus on being messengers and light and salt in the world.

First Reading: From the first letter of John (1:1-7)

Responsorial Psalm: Psalm 27

Gospel: Matthew 5:13-16.

See attachment: HOLYSPIRIT_02_Liturgy

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- i JOHN PAUL II, *To the Focolare Movement*, International Headquarters of Rocca di Papa (then Mariapolis Center), August 19, 1984.
ii JOHN PAUL II, Apostolic Letter *Novo Millennio Ineunte*, 43 (January 6, 2001).
iii *Id.*
iv POPE FRANCIS, *Meeting with the Focolare Movement community*, Loppiano (FI) Italy, 05/10/2018.
v Cf C. LUBICH, *Answers to the questions*, to the citadel of Loppiano, 30 May 1984.
vi *Id.*, *Written on September 2, 1949*, in *Paradiso '49*, cpv 552.
vii *Ibid.*
viii Cf *Id.*, *Answers to the questions*, January 23, 1991.
ix *Id.*, *La vita un viaggio*, Roma 1994⁴, p. 125.
x *Id.*, *Lo Spirito Santo e il Movimento dei Focolari*, Rocca di Papa 3 ottobre 1989.
xi *Pentecost Mass Sequence.*
xii C. LUBICH, *Scritti Spirituali/2. L'essenziale di oggi*, Roma 1978², p. 66; cit. anche in C. Lubich, *La dottrina spirituale*, Roma 2006, p. 218-219.