EUROPEAN CONGRESS
IVth OFS-YouFra European Congress,
Llinars del Vallés, Barcelona 14 - 19 July 2025
Creation and Fraternity: one family, one mission - 800 years of the Canticle of the Creatures

Thursday, July 17

8:00 Holy Mass (Chapel)

LITURGICAL TEXTS for Thursday, July 17

First Reading
Ex 3:13-20

A reading from the Book of Exodus

Moses, hearing the voice of the LORD from the burning bush, said to him,
"When I go to the children of Israel and say to them,
'The God of your fathers has sent me to you,'
if they ask me, 'What is his name?' what am I to tell them?"
God replied, "I am who am."
Then he added, "This is what you shall tell the children of Israel:
I AM sent me to you."

God spoke further to Moses, "Thus shall you say to the children of Israel:
The LORD, the God of your fathers,
the God of Abraham, the God of Isaac, the God of Jacob,
has sent me to you.

"This is my name forever;
this my title for all generations.

"Go and assemble the elders of Israel, and tell them:
The LORD, the God of your fathers,
the God of Abraham, Isaac, and Jacob,
has appeared to me and said:
I am concerned about you
and about the way you are being treated in Egypt;
so I have decided to lead you up out of the misery of Egypt
into the land of the Canaanites, Hittites, Amorites,
Perizzites, Hivites, and Jebusites,
a land flowing with milk and honey.

"Thus they will heed your message.
Then you and the elders of Israel
shall go to the king of Egypt and say to him:
"The LORD, the God of the Hebrews, has sent us word.
Permit us, then, to go a three-days' journey in the desert,
that we may offer sacrifice to the LORD, our God.

"Yet I know that the king of Egypt will not allow you to go
unless he is forced.
I will stretch out my hand, therefore,
and smite Egypt by doing all kinds of wondrous deeds there.
After that he will send you away."

Responsorial Psalm
105:1 and 5, 8-9, 24-25, 26-27

℟. (8a) The Lord remembers his covenant for ever.

Give thanks to the LORD, invoke his name;
make known among the nations his deeds.
Recall the wondrous deeds that he has wrought,
his portents, and the judgments he has uttered.

℟. The Lord remembers his covenant for ever.

He remembers forever his covenant
which he made binding for a thousand generations—
Which he entered into with Abraham
and by his oath to Isaac.

℟. The Lord remembers his covenant for ever.

He greatly increased his people
and made them stronger than their foes,
Whose hearts he changed, so that they hated his people,
and dealt deceitfully with his servants.

℟. The Lord remembers his covenant for ever.

He sent Moses his servant;
Aaron, whom he had chosen.
They wrought his signs among them,
and wonders in the land of Ham.

℟. The Lord remembers his covenant for ever.

Gospel
Mt 11:28-30

✠ A reading from the holy Gospel according to Matthew

Jesus said:
"Come to me, all you who labor and are burdened,
and I will give you rest.
Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.
For my yoke is easy, and my burden light."



9:00 Breakfast
10:00 OFS – YouFra We Are Church: Church on a Synodal Journey. Rev. Salvador Cristau, Bishop of Tarrasa (Presentation Room)
11:30 Break
12:00 Being a Secular Franciscan: A Song of Praise to the Father from the Canticle of the Creatures. Manolo Sánchez OFS (Presentation Room)

BEING A SECULAR FRANCISCAN: A SONG OF PRAISE TO THE FATHER FROM THE SONG OF JOY

- INTRODUCTION.-
  - Canticle
  - Song of Praise
- VERSE I
- VERSE II
- VERSE III
- VERSEIV
- VERSE V
- VERSE VI
- VERSE VII
- VERSE VIII
- VERSE IX
- VERSE X



INTRODUCTION

PRAY THE CANTICLE OF THE SUN

Most High, all-powerful, good Lord,
Yours are the praises, the glory, the honor, and all blessings.

To You alone, Most High, do they belong,
and no man is worthy to mention Your name.



Praised be You, my Lord, with all your creatures;
especially Brother Sun, who is the day, and through whom You give us light.

And he is beautiful and radiant with great splendor,
and bears a likeness to You, Most High One.

Praised be You, my Lord, through Sister Moon and the stars;
in heaven You formed them clear and precious and beautiful.

Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene,
and every kind of weather through which You give sustenance to Your creatures.

Praised be You, my Lord, through Sister Water,
which is very useful and humble and precious and chaste.

Praised be You, my Lord, through Brother Fire,
through whom You light the night;
and he is beautiful and playful and robust and strong.

Praised be You, my Lord, through Sister Mother Earth,
who sustains us and governs us and who produces
varied fruits with colored flowers and herbs.

Praised be You, my Lord,
through those who give pardon for Your love,
and bear infirmity and tribulation.

Blessed are those who endure in peace
for by You, Most High, they shall be crowned.

Praised be You, my Lord,
through our Sister Bodily Death,
from whom no living man can escape.

Woe to those who die in mortal sin.
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.

Praise and bless my Lord,
and give Him thanks,
and serve Him with great humility.
Amen.



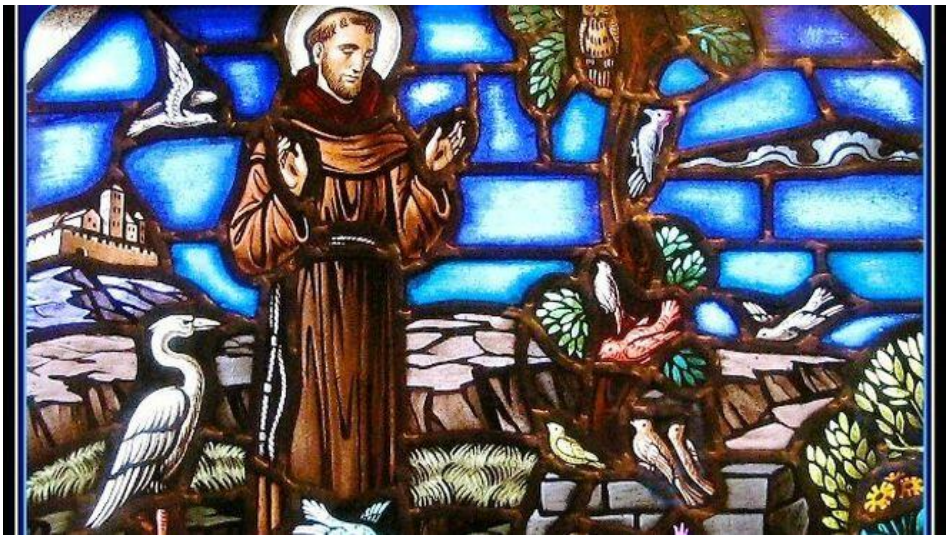
- **CANTICLE.**
  - ✓ The Canticle, pronounced and written in the Umbrian dialect, is **one of the first literary texts in the Italian language.**
  - ✓ **A song that emerged at the end of the night:** It is a fairly common cliché to present Francis as a cheerful, carefree minstrel, musician, and dancer. The Canticle of Brother Sun would be an expression of his lightheartedness. However, the oldest and most reliable testimonies about the origin of this poem place its composition **at the end of a dark night.** It is the autumn of 1224 or the beginning of 1225, one year before Francis's death (he received the stigmata on the day of his Exaltation to the Holy Cross in 1224). He was gravely ill and almost completely blind when he wrote it. Read the Legend of Perugia 83 and 84.
  - ✓ **MY OPINION.** Perhaps there are: the dark night, the perfect joy, the failure, the rejection... But there are the stigmata of Francis, Francis is **A LIFE MADE IN PRAISE OF GOD THE FATHER**. It's tremendous that we, his children, are a bit of a mess, YES, that's why we consider ourselves a song of praise to God the Father. We have to understand that Francis's life was impressive, let's not remain in a sadness of failure, NO!!!

- **SONG OF PRAISE.-**

  The Catechism tells us:"**Praise is the form of prayer which recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. It shares in the blessed happiness of the pure of heart who love God in faith before seeing him in glory. By praise, the Spirit is joined to our spirits to bear witness that we are children of God, testifying to the only Son in whom we are adopted and by whom we glorify the Father. Praise embraces the other forms of prayer and carries them toward him who is its source and goal: the "one God, the Father, from whom are all things and for whom we exist."**

Praise is the act of giving praise. This verb, in turn, refers to glorifying, exalting, or celebrating through words, "lived words." Praise, therefore, can be a phrase, a song, a speech, or A LIFE with which praise is given.

LET OUR LIFE BE A PRAISE TO THE FATHER, WE WILL BASE OURSELVES ON THE CANTICLE OF THE CREATURES OR THE CANTICLE OF BROTHER SUN.



VERSE I:

Most High, all-powerful, good Lord,
Yours are the praises, the glory, the honor, and all blessings.
To You alone, Most High, do they belong,
and no man is worthy to mention Your name.

CCGG:

- **Art 1.1:** All the faithful are called to holiness and have a right to follow their own spiritual way in communion with the Church.
- **Art 2.2:** The OFS is open to the faithful of every state of life. The following may belong to it:

- the laity (men and women);
- the secular clergy (deacons, priests, bishops).

- **Art 3.3:** The vocation to the OFS is a vocation to live the Gospel in fraternal communion. For this purpose, the members of the OFS gather in ecclesial communities which are called fraternities.
- **Art 8:**

1. Secular Franciscans commit themselves by their profession to live the Gospel according to Franciscan spirituality in their secular condition.
2. They seek to deepen, in the light of faith, the values and choices of the evangelical life according to the Rule of the OFS:
   - in a continually renewed journey of conversion and of formation;
   - open to the challenges that come from society and from the Church's life situation, "going from Gospel to life and from life to Gospel";
   - in the personal and communal dimensions of this journey.

BIBLICAL TEXT:

- **Mt 16, 24.** "Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.."

RESPONSE:

Lord, let us be like clay in your hands, give us the shape of a vessel, as you wish, so that, as unique pieces of your loving work, we may bring that gift of yours to others that best corresponds to us through Praise.
Knowing Our Place
Being a Secular Franciscan is a specific vocation, as a vocation is a gift: a gift from God. God has looked upon us and chosen us to be Franciscans. This vocation to be a Secular Franciscan must be renewed every day by living as Franciscans in the world around us and actively participating in the life of our Fraternity. Living this vocation is a song of praise: what you have received freely, give freely.



VERSE II:

Praised be You, my Lord, with all your creatures;
especially Brother Sun, who is the day, and through whom You give us light.

CCGG:

- **Art. 9.1**: The spirituality of the Secular Franciscan is a plan of life centred on the person and on the following of Christ9, rather than a detailed programme to be put into practice.

- **Art. 19**:

1. Rule 14. Secular Franciscans should always act as a leaven in the environment in which they live through the witness of their fraternal love and clear Christian motivations.
2. In the spirit of minority, they should choose relationships which give preference to the poor and to those on the fringe of society, whether these be individuals or categories of persons or an entire people; they should collaborate in overcoming the marginalisation of others and those forms of poverty that are the fruit of inefficiency and injustice.

BIBLICAL TEXT:

Mt 5,13-16: 'You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men. 'You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven.

RESPONSE:

LORD, LET US BE A RAY OF LIGHT. Life needs the light of the sun, the warmth of love, and a certain amount of help that provides a measure of security. Let us be **LIGHT, SALT, AND YEAST** in this world, with our own style of minority and acceptance. That light that warms and protects because it is love is increasingly needed in our society.



VERSE III:

Praised be You, my Lord, through Sister Moon and the stars;
in heaven You formed them clear and precious and beautiful.

CCGG:

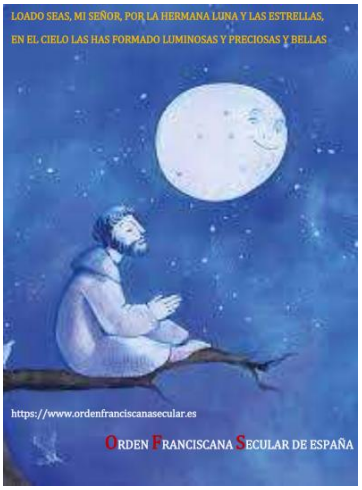
- **Art.12.3:** The brothers and sisters should love meeting God as His children and they should let prayer and contemplation be the soul of all they are and do. They should seek to discover the presence of the Father in their own heart, in nature, and in the history of humanity in which His plan of salvation is fulfilled. The contemplation of this mystery will prepare them to collaborate in this loving plan.

BIBLICAL TEXT:

- **Lk 11,1-4**:" Now once he was in a certain place praying, and when he had finished one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples'. He said to them, 'Say this when you pray: "Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test."'
- **Mt 14,22-23**:" Directly after this he made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone
- **Lk 22,45-46:**" When he rose from prayer he went to the disciples and found them sleeping for sheer grief. 'Why are you asleep?' he said to them. 'Get up and pray not to be put to the test.'

RESPONSE:

Lord, let us be STARLIGHT. (A special reminder to our contemplative sisters.) Let us be that LIGHT that comes from the Encounter with God the Father. Today's world needs that Light. We must be contemplative men and women in the world. We must seek silence, which is a human and supernatural value. We must grow in the need for contact with God, and we must recreate the beauty of God manifested in his work, nature. THAT IS MAKING OUR LIFE PRAYER. That is loving lingering with God the Father.



VERSE IV:

Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene,
and every kind of weather through which You give sustenance to Your creatures.

CCGG:

- **Art 11:** Mindful that the Holy Spirit is the source of their vocation and the animator of fraternal life and mission, Secular Franciscans should seek to imitate the faithfulness of Francis to His inspiration. They should listen to the exhortation of the Saint to desire above all things 'the Spirit of the Lord and Its holy activity'.
- **Art 22.1:** Secular Franciscans should "be in the forefront ... in the field of public life." They should collaborate as much as possible for the passing of just laws and regulations.

BIBLICAL TEXT:

- **Jn 20, 19-23:**" In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. 'As the Father sent me, so am I sending you.' After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

RESPONSE:

Lord, let us be your wind so that we may bring fresh air, so that we may clear away the dust of evil thoughts and ideas, and may inspire Christians to open their windows and doors fully, so that we may let your Spirit in, so that we may be able to transform the Church (Rebuild) from the freedom of the children of God.
Lord, grant us your FORGIVENESS. Forgiveness is not the fruit of our efforts, but a gift, a gift of the Holy Spirit, who fills us with the bath of mercy and grace that flows ceaselessly from the wide-open heart of the crucified and risen Christ.



VERSE V:
Praised be You, my Lord, through Sister Water,
which is very useful and humble and precious and chaste.

CCGG:

- **Art 13.2:** In this spirit of conversion, they should live out their love for the renewal of the Church, which should be accompanied by personal and communal renewal. The fruits of conversion, which is a response to the love of God, are the works of charity in the interactions with the brothers and sisters.

TEXTO BÍBLICO:

- **Jn 4, 5-15:** " On the way he came to the Samaritan town called Sychar[*a], near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink'. His disciples had gone into the town to buy food. The

Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied: 'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water'. 'You have no bucket, sir,' she answered 'and the well is deep: how could you get this living water? Are you a greater man than our father Jacob who gave us this well and drank from it himself with his sons and his cattle?' Jesus replied: 'Whoever drinks this water will get thirsty again; but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life'. 'Sir,' said the woman 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water.'

RESPONSE:

Señor, déjanos ser el agua de tu río, para que podamos llevar vida del manantial a quienes tanto lo necesitan. **"Nunca ser agua estancada que se pudre".**

EL "DON DE DIOS" ES ESA AGUA. Ese don que NO ES OTRO QUE EL AMOR. Abramos nuestro entendimiento y sólo podemos ofrecer esa AGUA desde la conversión y tenemos que estar dispuestos a dar de beber a las diferentes samaritanas del camino (incluido yo) conozcamos

EL DON DE DIOS ES EL ÚNICO QUE SACIA LA SED: EL AMOR

YO QUIERO BEBER DE ESA AGUA y no buscar la que me ofrece esta sociedad: EL PODER, LA VANAGLORIA, EL
ÉXITO, EL RECONOCIMIENTO,…



VERSE VI:



Praised be You, my Lord, through Brother Fire,
through whom You light the night;
and he is beautiful and playful and robust and strong..

CCGG:

- **Art.18:**
  1. Secular Franciscans are called to make their own contribution, inspired by the person and message of Saint Francis of Assisi, towards a civilisation in which the dignity of the human person, shared responsibility, and love may be living realities/
  2. They should deepen the true foundations of universal kinship and create a spirit of welcome and an atmosphere of fraternity everywhere. They should firmly commit themselves to oppose every form of exploitation, discrimination, and marginalisation and against every attitude of indifference in relation to others.
  3. They should work together with movements which promote the building of fraternity among peoples. They should commit themselves to "create worthy conditions of life" for all and to work for the freedom of all people.

BIBLICAL TEXT.-

- **Acts 2,1-8**: " When Pentecost day came round, they had all met in one room,
- when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech. Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language?

RESPONSE:

Lord, let us be your fire, to illuminate the darkness of the world and warm the souls of those who feel the cold of suffering, isolation, hardship,… To be your fire and transform the world. To speak the language of love.
Lord, let us proclaim the risen Christ, transforming dead realities into living ones.

VERSE VII:

**Praised be You, my Lord, through Sister Mother Earth,
who sustains us and governs us and who produces
varied fruits with colored flowers and herbs.**

- **REGLA 18:** Moreover they should respect all creatures, animate and inanimate, which "bear the imprint of the Most High"30, and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship.
- **CCGG 18.4:** Following the example of Francis, patron of ecologists, they should actively promote initiatives that care for creation and should work with others in efforts that both put a stop to polluting and degrading nature and also establish circumstances of living and environment which would not be a threat to the human person.

BIBLICAL TEXT:

- **Lk 8, 4-15:** " With a large crowd gathering and people from every town finding their way to him, he used this parable: 'A sower went out to sow his seed. As he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. Some seed fell on rock, and when it came up it withered away, having no moisture. Some seed fell amongst thorns and the thorns grew with it and choked it.
- 8:8 And some seed fell into rich soil and grew and produced its crop a hundredfold.' Saying this he cried, 'Listen, anyone who has ears to hear!' Why Jesus speaks in parables His disciples asked him what this parable might mean, and he said, The mysteries of the kingdom of God are revealed to you; for the rest there are only parables, so that they may see but not perceive, listen but not understand. The parable of the sower explained 'This, then, is what the parable means: the seed is the word of God.Those on the edge of the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. Those on the rock are people who, when they first hear it, welcome the word with joy. But these have no root; they believe for a while, and in time of trial they give up. As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and do not reach maturity. As for the part in the rich

soil, this is people with a noble and generous heart who have heard the word and take it to themselves and yield a harvest through their perseverance.

RESPONSE:

- **Lord, let us be your soil, so that we may welcome your seeds and bear fruit, thus offering your nourishment to those who hunger for your words and your spirituality.**
- **Lord, let us be brothers and sisters to our Mother Earth.**

MOTHER AND SISTER at the same time, it's striking to consider the Earth as both mother and sister.

It's true that it's easy to understand the Earth as a mother: she gives us life, sustains us, nourishes us... But if she is all of this, how can she also be a sister?

I understand that being a sister means being like us, even one of us, a creature of God as well as a mother... and therefore a fragile mother..



VERSE VIII:

Praised be You, my Lord,
through those who give pardon for Your love,
and bear infirmity and tribulation.
Blessed are those who endure in peace
for by You, Most High, they shall be crowned.

CCGG:

- **ART 23.1:** Peace is the work of justice and the fruit of reconciliation and of fraternal love. Secular Franciscans are called to be bearers of peace in their families and in society:
  - they should see to the proposal and spreading of peaceful ideas and attitudes;
  - they should develop their own initiatives and should collaborate, individually and
  as a fraternity, with initiatives of the Pope, the local Churches, and the Franciscan Family;
  - they should collaborate with those movements and institutions which promote

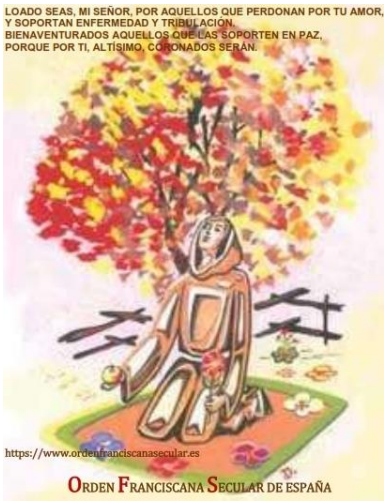
peace while respecting its authentic foundations.

BIBLICAL TEXTS:

- **Lk 6:37:** Do not judge, and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned.
- **Colosenses 3:13:** Bear with one another; forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same.

RESPONSE:

Lord, let us be instruments of peace
"Franciscan peace is not a sugary sentiment. Please: that Saint Francis does not exist!
"The peace of Saint Francis is that of Christ, and it is found by those who 'carry' his 'yoke,' that is, his commandment: 'Love one another as I have loved you.' And this yoke cannot be borne with arrogance, with presumption, with pride, but only with meekness and humility of heart. We turn to you, Francis, and ask you: teach us to be 'instruments of peace,' of the peace that has its source in God, the peace that the Lord Jesus has brought us."
Never indifferent, please, let us not be that complacent society where routine rules.
"Let us listen to the cries of those who weep, suffer, and die from violence, terrorism, or war in the world."



VERSE IX:

Praised be You, my Lord,
through our Sister Bodily Death,
from whom no living man can escape.
Woe to those who die in mortal sin.
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.

CCGG:

- **Art 26:** 1. Even in suffering, Francis experienced confidence and joy from:

- his experience of the fatherhood of God;
- his steadfast faith that he would rise with Christ to eternal life;
- his experience of being able to meet and praise the Creator in universal fraternity with all creatures.

Following the Gospel, secular Franciscans therefore affirm their hope and their joy in living. They make a contribution to counter idespread distress and pessimism, preparing a better future.

2. In the fraternity, the brothers and sisters should promote mutual understanding and they should ensure that the atmosphere of their meetings be welcoming and that it reflects joy. They should encourage one another for the good.

- **Art 27.**

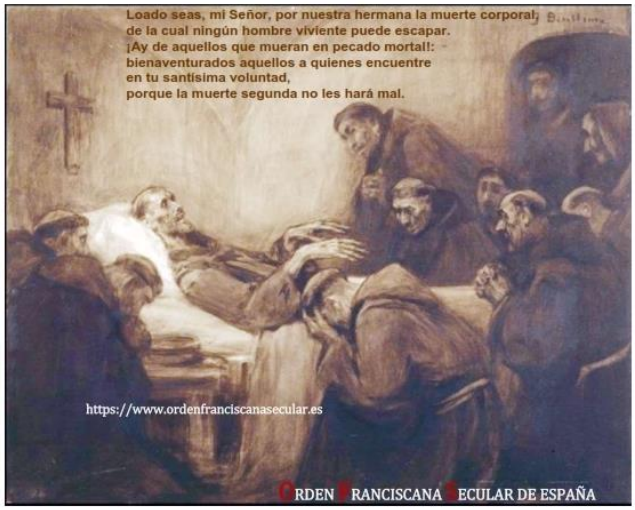
1. The brothers and sisters, who are getting older, should learn to accept illness and increasing difficulties and to give a deeper sense to their life. This should be undertaken with increasing detachment as they set out for the promised Land. They should be firmly convinced that the community of those who believe in Christ and who love one another in him will go forward into eternal life as the “communion of saints”.
2. Secular Franciscans should commit themselves to create in their environment and, above all, in their fraternities, a climate of faith and hope so that “Sister Death” may be regarded as a passage to the Father, and all may prepare themselves with serenity..

BIBLICAL TEXT:

- **Jn 12, 24-26: " I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him.**

RESPONSE:

Lord, let us be living, consistent, and authentic witnesses of yours, to follow you in this total surrender (TO GIVE OURSELVES).
Lord, let us have an attitude of complete and unreserved trust in the salvation of God's reign.
Let us remember Jesus' words: "No one has greater love than this: he who lays down his life for those he loves." He who lays down his life for others truly loves, forgets his own interests and his own security, and fights for a dignified and free life for all.



VERSE X:

Praise and bless my Lord,
and give Him thanks,
and serve Him with great humility.
Amen.

BIBLICAL TEXT:

- **Jn 13, 1-14:** It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was. They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet[*a] and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand'. 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me'. 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath

needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are'. When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet.

RESPONSE:

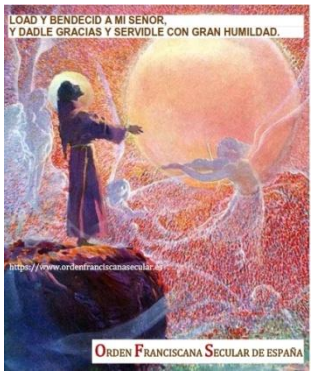
WE ARE 21ST-CENTURY PENITENTS PRAISING THE LORD AND LIVING THE WORKS OF MERCY. FROM MINORITY, LET US SERVE THE LORD AND ALL HIS LITTLE ONES WITH GREAT HUMILITY.

Lord, help us to be lesser than…
Lesser means smaller than…
Being lesser is not an acquired state; it is not static; it is quite the opposite; dynamic. Always in motion, always in tension, to be lesser than… in relation to the other, to one's brother.
Being lesser has a double aspect:

- Becoming poor (emptying oneself, dispossession) to serve my brothers
- Humble oneself to obey = listen to my brothers with a spirit of acceptance

Obey: It comes from "ab-audiere," which means to listen. Obeying one's brother is understood as "listening with a spirit of acceptance." So necessary in our world today.

WE CAN SAY THAT A LESSER IS THE ONE WHO EXPERIENCES THE WASHING OF THE FEET, THE ONE WHO CELEBRATES AND LIVES THE EUCHARIST, THE ONE WHO ANNOUNCES JESUS CHRIST ALIVE AND RISEN, THE ONE WHO GIVES LIFE.



"BEING A SECULAR FRANCISCAN: A SONG OF PRAISE TO THE FATHER FROM THE SONG OF JOY."

"Hijos míos, salid al mundo con las antorchas en las manos.
Colgad lámparas en los muros de las noches
Donde haya hogueras, poned manantiales.
Donde se forjen espadas, plantad rosales.

Transformad en jardines los campos de batalla
Abrid surcos y sembrad Amor.

Plantad banderas de libertad en la patria de la Pobreza.
Y anunciad que llega pronto la era
del Amor, de la Alegría y de la Paz".

(El hermano de Asis, Ignacio Larrañaga)

"My children, go out into the world with torches in your hands.
Hang lamps on the walls of the nights.
Where there are bonfires, place springs.
Where swords are forged, plant rosebushes.

Transform the battlefields into gardens.
Open furrows and sow Love.

Plant flags of freedom in the homeland of Poverty.
And announce that the era of Love, Joy, and Peace is soon coming."

(Ignacio Larrañaga, a brother from Assisi)

1:30 PM Break
2:00 PM Lunch
4:00 PM Pool break...
6:00 PM Workshop: The Canticle of the Creatures. Manolo Sánchez OFS
(Groups by language. Rooms and surrounding areas)

VERSE	ACTIVITY	QUESTION	RESPONSE WITH A FRATERNAL COMMITMENT
	MAKE AN OPENING PRAYER	Do I know my place as a Christian-Franciscan? How do I live out my vocation?	
	LOOK AT THE SUN	Do I light someone up with my life? Do I give warmth, protect,...?	
	WALK WITH YOUR EYES CLOSED FOR A MOMENT	Who is the light that illuminates my darkness?	
	FOCUS ON MY BREATHING FOR A MOMENT	What inspiration drives my life? Am I willing to help rebuild the Church?	
	DRINK SOME WATER FROM A FOUNTAIN	What is the water that quenches my thirst? Am I willing to drink that water? And give it to others with all the consequences?	
	LIGHT A CANDLE	Am I a fire that transforms the world, transforming dead realities into living ones? Do I speak the language of love?	
	TOUCH AND FEEL THE SOIL	What kind of soil am I? Am I ready to bear fruit? Will we be able to care for the fragility of our mother, Sister Earth?	
	THINK OF SOMEONE YOU NEED TO FORGIVE. AND FORGIVE THEM	Am I a man of peace? Do I live the culture of encounter, dialogue, and care?	
	GIVE SOMETHING I'M LOVING	Do I discover that being a Christian-Franciscan is giving one's life?	
	OUR FATHER PRAYER UNITED US AS BROTHERS		



19:15 Sharing
19:45 Break
20:00 Praises to God Most High through song. Young people from the Parish of Mare der Deu (Mother of God), Montserrat and Saint Anthony of Padua, Granollers. (Central Patio)
21:00 Dinner
22:00 Fraternal Night (Catechesis through Magic by Rafa and Javi)