



The backpack of the SES

Reflection on the CDB Identity

EN
04

Reflection on the CDB Identity. Words of "Good night". Pascual Chaves. EESS 16.08. 2018

The fact that you live your secular consecration alone and can also have moments like this (of EESS together) that is a precious stimulus that must be valued, that must also be promoted at the level of your Institute, what should I tell you? That today everything is fundamentally played out in identity: who are we?

It is interesting that in a moment of crisis of consecrated life - and you are consecrated - in which it seems that the movements and other types of groups get the best, not the classic Congregations, not the classic expressions of Consecrated Life, they are those groups in which the members and the group as such have a clear identity: who are we? Also, because it would not be nice that you yourself were not really able to say who you are!

In your case, your identity moves around three elements that are inseparable: first of all, your **secularity**: you are lay people and as such you are the People of God but placed in the heart of the world.

Mons. Tonino Bello used to say that it is important for the baptized to wear the baptismal garment in the factory (to say how they must be fully inserted in reality) and they must bring the work suit into the Church (to say how they must, at the same time, be able to bring to God the life of everyday). Well then live your secularity to the full.

However yours is a **consecrated secularity**; and consecration means a total belonging to God, it means a handing over in which there are no areas of our life in which God is not the Lord; when we delude ourselves that we can hand over to God a part and stay with rest in which we are masters, in which we do not let God be God, precisely through that area that we reserve for ourselves, for our lordship, through that area the small and the great betrayal infiltrates. And we can't say, "yes, but what good is it for God if I don't know which part of me?" Everything, Everything!

Consecration is a consecration that includes the totality of the person, indeed, that always asks for more. Here, then: yours is a consecrated secularity: live it in the world.

I really like the image of salt to talk about your identity, because salt has, among its many properties, the ability to dissolve in water, but once it is dissolved, it can crystallize again and become salt; it means that it has the ability to dissolve without losing its identity. And in fact, it can be highlighted even in salt granules. And sometimes we perhaps insert ourselves in such a way in secular realities that we do it at the expense of our identity, in the loss of what really makes us what we are.

Then your identity is a consecrated secularity and a **consecrated Salesian secularity** with a series of values that speak of Don Bosco's spirituality, of the spirit of Don Bosco, of the charism of Don Bosco, of the mission of Don Bosco.

Here, then: what are the groups that can have a future in the Church today? The Groups that have identities; groups that are carriers of something precious to offer to this Society. If what you feel called to offer is not significant for you, imagine if it will be meaningful to others; absolutely not.

And sometimes the first not to believe it is ourselves; how many times speaking before prime ministers, presidents, in many parts of the world, I feel I am the bearer of a very precious gift; I do not feel like a parasite in this Society, not even in the most developed from the technological point of view, the most affluent from an economic point of view; no. I feel I am the bearer of an element that this rich, affluent and developed society is not capable of producing.

And then you must specify what is your contribution, what is your contribution to this Society, to this Church; without this you will really have neither dynamism, nor the capacity for conviction, nor credibility, nor fecundity.

Which are the groups that have a greater future and which groups besides identity, have the conviction of being carriers of something precious to offer to this society: those groups that stand out for a deep sense of family, in which they really say: "See, they love each other"; a group that is truly attractive, a group that has something (to offer) because this then produces an element of warm-hearted diffusion, otherwise he says: "I, insert myself to join you, absolutely no".

Federico Nietzsche said: "with the face that you have of people full of bitterness, of sadness, do you think that I believe in your Redeemer? I do not believe. The same face of yours does not truly reflect the joy of being carriers of something truly precious". And so, if there is an element to which the Society of today is very sensitive, it is this authenticity that also translates into this type of relationship which passes from the small group always to wider beams.

Only groups with a great sense of the Church, with love for the Church – the Church should be loved – and we cannot yet continue to think that we are prophecy before the Institution, as if the Church were an Institution and we were prophecy, as if we were one hundred percent charisma and the Church was a hundred percent institution. First of all, we are Church and we are also an institution; and the Church is, above all, charismatic because it is animated by the Spirit.

Then the Church must be loved, one must be proud of the Church; one cannot enter the game of being able to speak because today it is fashionable to speak well of Christ and backbite about the Church, because, first of all, the Church is Christ, who is the Head of the Church; the Church is Mary who is the Mother of the Church; the Church is the Holy Spirit who is the soul of the Church; the Church is the Apostles who sealed their faith with their blood, their love for Christ, their adherence to others; and the innumerable multitude of men, women, consecrated persons, lay people, martyrs, young people, adults who truly filled the Church with glory; it is there where we were born as children of God, it is there where we grew up, it is there where we discovered our vocation.

So, the groups that really have a future are those groups that have great love for the Church; and the groups of course with a great devotion to Mary. Mary is not a secondary element in the Church, never, and less, and less in those people who live with a lot more conviction, sometimes with a vow or promise, a total dedication.

Here, if you need this, take it and it can really help you. The important thing is that first of all you yourself are happy and convinced about your vocation to be able to have the honesty of being able to invite others to join the Group.

Good. I conclude saying "Good night".