



Seglares Claretianos

[Movimiento de Seglares al estilo de S. A^o M^a Claret]

NEW WINE INTO NEW WINESKINS

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I address this reflection to my sisters and brothers of the "Seglares Claretianos" Movement who hold their IX General Assembly on the 16th-25th July 2015, inspired by this evangelical lemma: "New wine into old wineskins".

I want to offer a meditative reflection that could allow us to discover the richness of this teaching of Jesus and how to make it actual in the Spirit to our time.

I THE METAPHORE OF THE "NEW WINE" AND THE "NEW WINESKINS"

1.- The evangelical text and its immediate meaning

"No one puts new wine into old wineskins for the wine would burst the skins and the both the wine and the skins would be lost. But new wine, new skins" (Mc 2, 22)

So Jesus replied to the disciples of John and of the pharisees when they asked him why his disciples did not fast (Mc 2,18). And he added to reasons:

- the first: because they are "the guests to the wedding" and *they do not fast* when the bridegroom is with them.
- the second: because *the Jewish religious system is surpassed* and it is necessary to open a *new type* of spirituality, of community, of relations.

Jesus brings in such a novelty that it cannot be taken -without being spoiled- into old methods and forms of thinking (Mc 2, 19). Jesus indirectly tells to the disciples of John and of the pharisees that repentance and the good deeds are "old wineskins"¹

To follow Christ is the "new wineskin". Jesus Himself is the "good wine kept until the end" (Jn 2, 10). And with Jesus "something new" arrived: a new "priesthood", a "new temple", a "new Jerusalem", a "new heart", a "new law of

¹ Cf. J. Klausner, *Jesus of Nazareth. His life, his time, his doctrine*, New York 1989, pp. 248.275.

the Spirit", a "new Covenant", a "new heaven" and a "new earth"². That is why "it is necessary to be born again" (Jn 3, 5-7) and "to be re-engendered to a living hope" (1Ped 1,4).

Jesus' actions appeared as a "juvenile rebellion" against a religious aged system, within a religion that had lost its living heart into rules, formalities and hierarchies. Jesus wanted everything "new" because he revolted against a religious system that accorded with the political powers and that did not mind about the exploited and the marginalized. Jesus reminded prophetically and with full authority to the Jewish religion its own origins: the experience of one God who rescues from slavery, the experience and the faith in one God that does not permit to his side any divinity legitimating the empires of dominion and repression.

2. ... An unbelievable actuality

The theology and the teaching of Jesus, the master of signs, was an authentic "visual theology". We will understand it much better if we push into the images he uses: in our case the images of "wine" and of the "wineskins".

We all know perfectly well what it is wine. There are countries where excellent wines are produced that are exported all over the world. Nowadays the wine is kept in tanks (*cubas*). In old times it was kept in wineskins (*odres*) but the people those days knew very well that the new wine, young, could not be put into old wineskins because the fermentations and the release of gases would destroy those that had been previously used and, therefore, the wine would be slopped and lost. This is the reason why in old times the new wine was put into *new, solid wineskins, capable of enduring very strong pressures*. It is this context that Jesus' sentence is perfectly understandable: "The new wine is not to be put into new wineskins". The point underlying this inventive image is extremely interesting and interpellative.

Jesus was bringing "the new wine", "the good wine", as He showed at the wedding at Cana (Jn 2, 10). That is why He invited those following Him to get hold of "new wineskins", so that the new wine could become mellow and not be lost nor rotten. And when talking of "new wineskins" He meant that his teaching and, above all, the happening of the Kingdom of God had to be shed into *solid and resistant institutions, communities and persons, capable of enduring the changes that "the new wine"-teaching, event and happening- is going to produce necessarily in them after a certain time*. Like the new wine, the happening of the Kingdom and its teachings is not a dead reality: on the contrary, it is alive and its life carries all kind of consequences.

² Cf. F. Wayne MacLeod, *Old wineskins and New Wine: how Christ fulfilled the Old Testament Law and what he expects of us now*, Light to my path Book Distribution, Sydney Mines (Canada), 2007.

In another words: the new wine only can be kept in "new persons", "transformed" persons, and in "new institutions", "transformative" institutions. It could be said that the human heart and the human spirit are the first wineskins. Thence the Spirit promised -through the prophets- to transform our stony heart into a fleshy one and to fix in us a "new heart", a "new spirit". The genuine chistianism is not transmited through "old institutions", old communitarian styles, old proselitisms... Jesus said frequently that: "You have heard that it was said... but this I tell you" (Mtt 5, 44-48).

There are persons who, when receiving an inspiration or motion of the Spirit (a divine current emanating from the Mystery), react trying to get rid of it. They fear and draw back in front of the transformations (physical, chemical, psicological and spiritual) that could take place under its influence. And so, those that could have been splendid occasions for transformation remain pitifully "lost occasions". There are persons who fear more to the Spirit and the high levels of conscience than to sin, the devil or hell. They are not ready to the new life. They fear the Spirit.

Really, there is nothing more beautiful than to be able of capturing the spiritual currents, this light, this strength and this pleasure coming to us every day, this love that traverses the souls every instant. If we stop these currents with our mistakes, with our feelings and our thoughts it is because our wineskins are not yet ready to receive the new wine. They are old wineskins and we have to replace them.

It seems unbelievable, but it is so. These words of Jesus maintain today an impressive inspiring strength. They sound for us as the words of a young revolutionary addressing a group of young disciples to whom he wants to implicate and involve into his revolution. Jesus was fed up of the "old wine" and of the "old wineskins". Everything he was seeing and experiencing in his people tasted to him as old and rotten.

3. Updated -also today- by the Spirit

Jesus happening does not belong only to the past but it is constantly "updated " by the Spirit. It never becomes obsolete. It is contemporary to all generations.

We are now in the XXI century. The humankind now dwelling in our planet lives in a moment that is defined by not a few as "change of era". In this context we ask ourselves:

- which is the New Wine that the Spirit is offering in this time?
- as a consequence, we keep on asking: which could be the "new wineskins" to reserve it without spoiling nor dissipating it?

- Do they take part of this need of "new wineskins" the eager calls of Pope Francis to welcome the joy of the Gospel and the ensuing "pastoral and missionary conversion", the "care of the common house", the call to the "ecological conversion" and the reception of the Joy of Love and the appeal to be transformed by Love?

II. THE "NEW WINE" THAT THE SPIRIT GRANTS US TODAY

Which have been the "living processes" and the "in fieri elements" that are marking the metamorphosis of the Christian life nowadays? Let us fix our attention in the living processes that, impelled by the Spirit and orientated by the Church, have driven us towards a new experience of God in the postmodernity, a new ecclesiality ("in Ecclesia et cum Ecclesia") and to a new expansion of the conscience.

1. Towards a new experience of God in the "today" of postmodernity

"New wine" is the *experience of God* that is given to us nowadays. Today we know that we do not need to go into a monastery or a desert to meet up with God. Nor we need to go into a process of introspection to meet Him -as Erich Przywara said- "digging ditches in the soul"³. We could be deceived! "If anyone says 'I love God' while he hates his brother, he is a liar. If he does not love his brother whom he sees, he cannot love God whom he does not see" (1Jn 4, 20). It is not possible to meet God closing our eyes. "Look attentively and you will know"⁴ said Johann Baptist Metz, assertor of the "open eyes mystic". It is not the point of not looking (the classical modesty!) but of looking at our world with the look of Jesus, the Good Shepherd⁵.

Nowadays our God reveals and gives Himself to us in the reality of this world that so many times seems to deny Him through injustice, violence, unhuman cruelty, death. Dietrich Bonhoeffer discovered God in the experience of the suffering in the world: "Only a suffering God can save me". We, Christians, meet our God in the victims: saddened, suffering, marginalized, discarded. In this context the experience of God becomes dramatic and identifies us easily with the Crucified crying out in the cross: "Elí, Elí, lama sabactaní".

³ Erich Przywara, *Ringens der Gegenwart, Gesammelte Aufsätze 1922-1927*, Bd. 1. Augsburg 1929, p. 243.

⁴ Johann Baptist Metz, *Memoria passionis. Una evocación provocadora en una sociedad pluralista*. Santander: Sal Terrae, 2007, p. 167. Metz is citing Hans Jonas.

⁵ "Evangelii Gaudium" offers a authentic metodological criterion when it says that we have to observe the reality not with a look merely sociological but with the Jesus' look. I have studied this aspect in: José Cristo Rey García Paredes, *Hacia la "conversión pastoral": "Evangelii Gaudium" en la vida consagrada*, en "Claretianum ITVC", 54 (2014), pp. 11-13.

Our God has identified Himself with the mankind: "the Word was made flesh". Nicholas of Cusa reminds us of how God is an infinite circle whose center is everywhere and whose circumference is nowhere⁶. That is why God can not be put aside the horizon of our history, of societies, of politics, of economy. Theology and spirituality make us to discover God everywhere. Jesus defended the dignity of every human being: everyone is for Jesus like the new temple of God. The gospels tell us how Jesus was more worried by the human sufferings and deprivations than by sin itself. The new "christologies" have made us much more sensible to the Jesus of history. Is this not a "new wine"?

In the last years we, christians, have been made specially sensible to the person, the action and the inspiration of the Holy Spirit. We have taken conscience of the protagonism of the Holy Spirit, of His mission displayed from Pentecostes to the Parousia, of the charisms that He effuses upon the community and the individuals. The Holy Spirit is been recognized as the great protagonist of our Christian life. Is this not a "new wine"?

From this new experience of God we feel capable to face the "new atheism"⁷ or the postmodern religious "indifference". We know that the objections to the religious experience are incapable of attacking or to threaten the God we confess. We get also conscious that a life without any religious relation or without spirituality leaves empty essential spaces in the human being who, little by little, becomes idolater of successive and transient realities.

The great preoccupation of the contemporary lay Christian life is: how to be witnesses of God into contexts of strong and increasing secularization? How to configure our testimony in such a way that the new generations might feel the attractiveness of establishing a strong alliance with our God and of entering in an adventurous and surprising way of spirituality?

2. Towards a new paradigm of the Mission, in which all of us are involved

"New wine" has been also the copernican turn that has taken place in the theology of the mission: "It is not the Church that makes the mission, but the mission that makes the Church"⁸

The mission is, above all, an attribute of God, it is "missio Dei". The Father sends to the world his Son Jesus who accomplishes the mission till the

⁶ Docta ignorantia, II, 2

⁷ Cf. Glenn B. Siniscalchi, *Evangelization and the new Atheism*, in "American Theological Inquiry" 15 (2009) pp. 29-41.

⁸ "The mission is not anything that the Church does; it is something done by the Holy Spirit who is also who testifies and who changes at the same time the world and the Church": Lesslie Newbigin, *The Open Secret. An introduction to the Theology of Mission*, B. Eerdmans Publishing, Grand Rapids, 1978.1995, pp. 56-61. Cf. David Bosch, *Transforming mission: paradigms shift in Theology of Mission*, Orbis Books, Maryknoll, 1991.

"consumatum est" in the cross. The Abbá and the Risen Christ *send* the Holy Spirit to us. From the mission of the Holy Spirit sprouts the Church and this one becomes the community of the Spirit, collaborator and accomplice of the Spirit: "The Spirit and the Spouse say: Come, Lord Jesus!" (Apc 22,17).

To affirm this protagonism of our God is fundamental to our understanding of the mission. It excludes any prometheic or pelagianist comprehension of it. In front of the protagonism of our God and of his Spirit we only can confess: "We are no more than useless servants; we have done only our duty" (Lk 17,10).

This protagonism of the Spirit in the mission in any way annuls us nor incapacitates us. On the contrary: He effuses upon us his charisms, his energies.

From the moment of creation the God creator gave to the humankind, represented in Adam and Eve, the first missionary mandate: "Be fruitful and increase in number, fill the earth and subdue it; rule" (Gen 1, 28). It is *the mission of the pro-creation* (not only in the biological sense, but also the cultural, intellectual, artistic, spiritual). Also the evolutionary process of the planet and our human collaboration in it through science, work, enterprise... is the answer to a creative mandate⁹. In this way, step by step, are accomplished the stages of the mission inborn in the cosmos. Within the human being this mission becomes conscious, cordial, responsible and filial.

The mission has also a "redeemer" or "liberating" dimension. The mysterious presence of the evil has destroyed alliances, has distorted and destroyed life, has deteriorated the planet. The Spirit of God creator made emerge in the human history redeeming, therapeutic, liberating processes: "He spoke through the prophets, the liberators, the charismatic". The great liberation, nevertheless, arrived when the Son of God incarnated in the womb of the virgin Mary by the work of the Spirit. He introduced in the humankind a redeemer principle that connect us again with the fountains of the Life and of the Creator. The powers of Evil have no future. The Redemption is , little by little, taking over the weaker and dying zones of the humankind in order to cure, to heal and to bring fruit thanks to the Spirit of Jesus who is present and active among us. This missionary strength that comes from God finds collaboration in those who have, as their greater preoccupation, the liberation of the human being in the *political, psicological, spiritual, corporal, or biological fields* and exorcize the evil wherever it is found.

A particular aspect of the mission of redemption is the apocalyptic mission, carried on by those who are apocalyptic watchtowers, those who announce the

⁹ All human beings are responsible of the mission received from the Creator, as the responsibility of propagating the race, of educating the new generations, of organizing and structuring societies. That is why God sends to the humankind the gifts of being fathers and mothers, of being educators or politicians without any discrimination by reason of creed, religion or culture. The evolutionary process of nature and of the human race is a response to the mission received from the Creator. To understand it and to favour it is to collaborate with the mission.

Consolation of God and reveal the new heavens and the new earth in the middle of the more unfortunate, threatened and poorest situations of the world. They exercise the prophecy of the resistance. They definitely oppose the Beast and its cortege and are definitely in favor of the New Jerusalem.

The mission of the Spirit incarnates in each one of the charismatic assignments that the different groups and individuals perform in the world, in the Church. They show the creativity of the Spirit and how He takes all reality towards its culmination in the Kingdom of God. Specially sensible to this mission are the religious communities that discover, day after day, new challenges or missionary defiances and are ready to implement them.

The reference to the common and shared aspects of the mission does not make us forgetful of the importance that bears, in the ensemble of the mankind, the "Christian", "ecclesial", lay dimension or ministry, within the great shared mission. The "mystery of the Kingdom"¹⁰ have been given to us; we know in advance what others will know at the end¹¹. That is why the Church is "sacramentum mundi", a symbol of what everybody is called to be.

We are nowadays very conscious that the Spirit wants a Church allied with Him, accomplice with his mission. The Church is not so much who sends, but who is sent¹² by the Spirit where He wants, when He wants and for as long as He wants. Cardinal Walter Kasper has written beautifully as follows:

Only the Church filled up with the Holy Spirit is capable of missioning. But a Church pushed by the Spirit of God cannot but go out of herself and give testimony of the Gospel to the whole world... The fidelity to the transmitted faith does not consist only in repeating it; on the contrary it is necessary to make it valuable in the Spirit in a form always new, young and fresh"¹³.

Each group in the Church participates in a form totally particular in the mission of the world and of the Church. The Holy Spirit operates through a movement, as the Lay Claretians (individuals and groups), in a wonderful way. That is why it is of vital importance not so much to program our mission as to try to discover, through a good discernment, where the Spirit is directing us.

New wine is, therefore, the transforming conviction that mission (*Missio Dei*) is the mother of the Church, the mother of consecrated life.

¹⁰ "When the crowd went away, some who were around Him with the twelve asked about the parables. He answered them: the mystery of the Kingdom of God has been given to you. But for those outside everything comes in parables" (Mc 4,10-11). "Fortunate are you to see what you see, for I tell you that many prophets and kings would have liked to see what you see but did not, and to hear what you hear but did not hear it" (Lk 10,23-24)

¹¹ "I was hungry and you fed me...I was thirsty and you gave me drink..." Shocked, the human beings will ask him: "When did we see you hungry and give you food, thirsty and give you drink?" He will reply: "Whenever you did this to one of the least, of these my brothers, you did it to me" (Mth 25 35, 40).

¹² Cf. D. BOSCH, *o.c.*, p. 370.

¹³ WALTER KASPER, *La Nueva Evangelización: un desafío pastoral, teológico y espiritual*, en GEORGE AUGUSTIN (ed), *El desafío de la nueva evangelización. Impulsos para la revitalización de la fe*, Sal Terrae, Santander, 2012, p. 29.

3. Towards a "new ecclesiality": "In Ecclesia et cum Ecclesia"

New wine is also for us the "new ecclesiality" deriving from the four great Constitutions of the Vatican II Council (Sacrosanctum Concilium, Dei Verbum, Lumen Gentium, Gaudium et Spes), read the four of them and interpreted synchronically, as if they were only one Constitution of the Church for the present time. This "new ecclesiality" has been fathomed and developed by the Synods of the forms of life¹⁴ and the continental Synods¹⁵, when they are read jointly, interconnected.

The conciliar and synodal ways have made us to understand the identity of the forms of Christian life in their correlation as well as to accept and to promote the cultural and ethnical differences of the particular churches and of the different forms of Christian life. As a consequence, we have been made well aware of the necessity of establishing a wide "mutuae relationes" at all levels: theological, practical, spiritual and juridical.

The Christian lay life moves in this direction in its renovation and adaptation. In some cases it has understood better what does it mean the pertinence to a charismatic family, the shared mission, the interculturality and the collaboration with other human movements and groups that move in the direction of the Kingdom of God.

In the ensemble of the Church the lay people belonging to a charismatic family has discovered its double function of contemplation and prophecy. In the prophet Jesus mystic and healing power emanated from one and the same spring: His experience of the contrast between the living God and the history of the human suffering. The memory of Jesus through the power of the Spirit guides and informs the life of prophecy and the contemplation of the Church.

4. Towards the fourth expansion of the conscience

We find the "new wine" in positive phenomena -apparently lay- that make humankind to advance under the impulse of the Spirit. One of them is the progressive expansion of the conscience¹⁶.

It is common to talk today about the progressive expansion of the conscience along the tremendous evolutionary itinerary it has covered. The *first expansion* took place when individuals became tied with other individuals in the *tribe*.

¹⁴ Familiaris Consortio, Christifideles Laici, Pastores dabo vobis, Vita Consecrata, Pastores Gregis,

¹⁵ Ecclesia in Europa, Ecclesia in America, Ecclesia in Asia, Ecclesia in Africa, Ecclesia in Oceania

¹⁶ Cf. Eudald Carbonell, *El nacimiento de una nueva conciencia*, Ara Llibres, Badalona, 2007; Louann Brizendine, *El cerebro femenino*, RBA Libros, Barcelona 2006; Georges Charpak y Roland Omnès, *Sed sabios, convertíos en profetas*, Anagrama,, Barcelona 2005.

From here it emerges the tribal conscience. The *second expansion* happened when individuals became linked to abstract groups of individuals in the *nation-state*, from where emerged the national conscience. The *third expansion*, when different groups, peoples and nations were linked, from where it sprang the transnational conscience. The *fourth expansion* will happen when our conscience will be planetary.

Such expansions of the conscience -from the tribal conscience to the planetarian conscience have been also -and still keep being- a challenge to the consecrated life. In its missionary conscience the consecrated life has been catholic, that is, open to the whole: it has left behind the limits of the countries of origin to enter into other peoples, languages and cultures to become inculturated in them.

We are now approaching to the fourth expansion, namely to the conscience of being a part of the complete ecology of our planet (where human beings, animals and environment are integrated). This conscience instigates new virtues in us such as *hospitality* towards "the other", be it of one kind or another; *compassion* towards whatever manifestation of life; *humanity* against any form of savagery; *the conscience of equality* in front of any form of despotism or discard; the *shared prosperity* and the *mutual respect* to the dignity of the person, of the life.

This fourth expansion of the conscience reveals that there is no reason why one human being should be enemy to another human being and might be confronted to him or her. Therefore, not to the weapons and their fabrication, not to an economy that is at the service of private benefits and "does not expand richness but instead canalizes it towards the rich, making billionaires out of millionaires (Joes Hirschhorn¹⁷), not to inequality, not to poverty, war, destruction, violation, looting and to the exploitation of the resources of the planet.

The fourth expansion of the conscience heralds integration and not homogenization. The planetary dimension tries to articulate what is diverse and to build up a solidararian society, dynamically well balanced¹⁸. Against the only and uniform thought the alternative is proposed of a unique integrator thought. The planetization is urging us to learn how to integrate critically diversity. Only in this way we will be able to put an end to the species violence.

I want to add an important aspect to the expansion of the including and not excluding conscience: I refer here to *feminism*. The fight from the Christian faith in favor of the respect to the dignity of the woman has given birth to a Christian

¹⁷ "Globalization does not spread wealth; it channels it to the wealthy, making billionaires out of millionaires ...".

¹⁸ Cf. Carbonell, 70.71.

feminism that is having a especial incidence in the feminine religious institutes, in their constitutional texts and in their style of mission and life. Religious women are implicated very seriously in the cause of the most poor and specially of the women and have denounce the patriarchalism both social and ecclesial. Through the Christian feminism the Spirit of God is offering to the whole Church a transforming grace.

The expansion of the conscience has made us to discover the catholicity (*katholikon*), or the mundialization (*globalization*) understood as solidarity, communion, dialogue, integration, of the different peoples, of all particular forms of being,

living and acting. This catholicity requires a certain kind of "perichóresis", interchange between the universal church and the particular churches, between the mankind and its nations, without prevailing a particular reality over the others but the good of humankind or of the universal church over the particularities. In this model of catholicity or globalization nobody is excluded, discarded or absorbed; nobody shuts oneself up or makes itself absolute. In this model the riches of the nations or of the particular churches arrive to mankind, arrive to the Church and to the consecrated life.

From the expansion of its conscience the lay Christian life becomes more catholic, more universal, more open-minded towards dialoging with persons of other cultures, religions, sexual conditions... These Christians find themselves confronted with the political powers that discriminate, divide and subjugate not recognizing the individualities. Nothing strange, then, that they could not stay in society as a neutral element, not compromised, secluded inside a religious system that does not interfere into other affairs. That is why they compromise whole-heartedly with the values of justice, peace and defense of the creation and, furthermore, they stay in the side of the more needed people, they defend the oppressed, the orphan and the widow and they make of their own homes true sanctuaries where the persecuted and refugees are sheltered.

The "new wine" has arrived as in great waves to the life of the Church, to the lay and charismatic life: the new experience of God, the new ecclesiality, the new conscience. These three realities have distilled the "new wine". They are like the hinge round which our fidelity to the Alliance with God will have to turn in this second decade of the XXI century.

III AND WHICH WINESKINS TODAY? NEW WINESKINS AND INNOVATION

We have reflected upon the "new wine" that today is offered to us by the Holy Spirit. In the same manner that Jesus could not drop into the heads and the hearts of the farisees and the sadducees his message and the event of the

Kingdom of God, neither his Spirit can drop the new wine into minds, spirits and hearts unable to endure the great tensions and tests of a new wine that ferments and transforms.

The temptation of pouring the "new wine" into "old wineskins" is persistent. And this occurs at all levels: political, social, religious, ecclesial... In this case the structures are not at the service of the person, of the charism, of the mission, but at the service of other interests. They are "old wineskins":

- the type of mission centered in the person of the evangelizer, in his/her protagonism and power.
- the authoritarian ways of practicing the service of leadership (authoritarianism, paternalism, all the isms of the power) are "old wineskins" whose deleterious effect on the human or Christian community are unpredictable.
- the models of formation that do not transform, that do not give an answer to the charisms and needs of the persons.
- the communities or groups that are not based on life but on imposed norms and rules, with no space to dialogue, the existential confrontation and the corresponsability, the celebration.
- All that that does not irradiate beauty, joy, dynamism of the Gospel and of the following of Christ.

We will be "new wineskins" both personally and communally and institutionally:

- If we are ready to endure rains, tornados and cyclones or, what is the same, scorn, mockeries, accusations. Our Founder, Saint Anthony Mary Claret put it down very well in the missionary's definition, that is quite applicable to all of us. He describes in the definition perfectly what it is to be a "new wineskin" person.
- The new wineskins do not get ready overnight. They require "searches", "processes", new experiences in the way of accepting the necessary innovations within us, in our groups, in our institutions.
- The new wine could be poured into a bottle, but the bottle is not a wineskin. It is necessary to enter into transformation processes that, as rehabilitation, are painful and require a lot of patience.
- We are in a moment in which the new wine requires "new wineskins" of innovation, invention, discovery of new forms of organization, leadership, communication and spreading.

The Holy Spirit -in permanent mission- sends to the world, to the different peoples and societies, currents similar to the new wine. When He meets accomplices the wine overflows over the world transforming it. The wineskins

that are not prepared to bear the new wine will be destroyed, because the world of God wants to fill all the wineskins, both new and old. In mankind there are new and old wineskins: all will be filled. But all the worse for the old wineskins! The wine will come, it will be poured in all the containers: the new ones will survive while the old ones will be destroyed. Jesus spoke of the revelation of the mysteries, the Word will be sowed, but not all receive it in the same way.

The Kingdom of God is new every day, as the rays of the sun, as the water of the rivers always renovated. Everything that exists in nature, the flowers, the trees, the stones, contains something new that did not exist the previous day. The Earth does not pass twice along the same path, it enters steadily in different regions where it receives new influences. In the same way the cells of our body are renewed unceasingly too... our heart, our spirit require also this constant renovation.

The humankind is at the lintel of a new era. How will it make the crossing? It all depends on its state of conscience, on its capacity to allow to be transformed.

The movement of Lay Claretians has received the gift of a previous and valuable "new wine". The diversity of its members is, by sure, a guarantee of "innovation", of that kind of innovation that transforms, seduces and causes a revolution.