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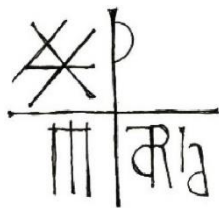
¡Animo! que Dios provee.

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que Dios provee.



Pascua 2020
Xitko





Madrid, March 25th, 2020
Solemnity of the Annunciation

Dear brothers and sisters,

I am very happy to send you these words in this Easter 2020. Courage! Christ is risen, this is our hope and our Passover. How not to be grateful to the Lord knowing that he came to free us all from submission and from the slavery to death and sin! He entered into death for me and you. He is alive and intercedes for us before the Father. As Scripture says, we have a lawyer who defends us before God. Let us rejoice at this Easter 2020, because the Lord is risen for our justification.

In this situation in which we find ourselves, we are happy to know that Christ, our Passover, is alive and risen, that he loves us with an unspeakable love and wants us to walk with him. He thought of us before the creation of the universe to grant us to participate in himself, in his happiness; full of love, he has thought of us to love us, because God is Love.

We are surrounded by the *coronavirus* that shows us how sensitive and fragile we are. And yet it is a great grace to have a community to celebrate the love that Christ has for us and the love between us.

"Love one another" – says the Lord. In this love they will know that you are my Disciples. It is wonderful to think that life is given to us, so that we love one another and that our end is glorious in heaven with the Lord, with the Blessed Virgin Mary and all the saints.

Especially during this Easter, in which an event surrounding us through the *coronavirus* will bring many brothers and sisters to death, to go to the Father. It is for all of us a call of God to conversion.

Dear brothers and sisters, this Easter is approaching, and we are all surrounded by the *coronavirus* that creates restlessness, because so many brothers and sisters can go to the Father. Well, we hope that this will help many people to convert from a life against God and to turn to him with love! May this pandemic be for everybody a moment of salvation.

In the midst of the darkness in which our society finds itself, we have more than ever the need of the Easter Vigil, which comes to fill our existence with hope, because in it God manifests himself in his fullness.

In this exceptional circumstance we will celebrate Easter in a different way from that which we had celebrated it so far, in an unique way; but the wonderful thing is that God has prepared us providentially in these 50 years to be able to celebrate it at home, with our family. The Sunday morning prayers with your children have prepared you to celebrate an Easter per family. The father of the family will preside Easter, which will be lived as we have always done, in an authentic festive atmosphere. We get echoes of gratitude from many parts of the world, because in this situation of anguish for so many, the brothers do not feel alone. Many communities have the celebrations through the internet; some priests celebrate the Eucharist by transmitting it through



the Internet... We know that all these initiatives support the brothers. The Families with many children do the domestic celebrations and they tell us about the wonderful reactions of the children.

As Easter Announcement, in this particular situation, we send you one of the first letters I wrote to the brothers 50 years ago on the occasion of Easter. I hope it may help you. With the Announcement we attach some liturgical orientations to celebrate Holy Thursday, Good Friday and the Easter Vigil with the family, with some songs, in case there are no cantors in the home.

In the communities where everybody is already old and their children are married and in the home few are left or you are alone, you can organize yourself as you see appropriate; if you wish to live the Easter through the internet with the community or with the parish, we leave it to the discernment of every family.

In the homes where there may be a small assembly, we invite you to live the Passover in the family, and it will be wonderful.

The brothers who are alone and cannot get in contact with their community, can celebrate the Passover connecting with the Vatican television or the one of the Diocese.

Let us take advantage of this night to pray for so many sick brothers and sisters as well as for the health workers, for the brothers whom the Lord will call soon and for those who have already been called.

Easter comes to meet us, inviting us to the eschatological waiting. Courage Brothers! It will be a providential and exceptional Easter. Courage, brothers! That in this night we may be able to wait for the Lord's passage, the resurrection of Christ!

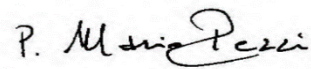
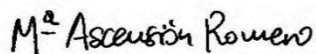
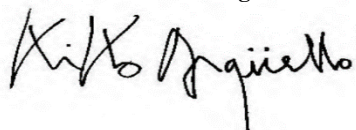
Christ is risen! He's truly risen!

Pray for us.

Kiko Arguello

Maria Ascencion Romero

Fr. Mario Pezzi



Madrid, 15 March 1972

Dear Brothers and Sisters,

The grace, the peace and the joy of Jesus risen from the dead be with you all. To Him, who has made us pass from death to eternal life, be BLESSING AND HONOUR AND GLORY for ever and ever, AMEN.

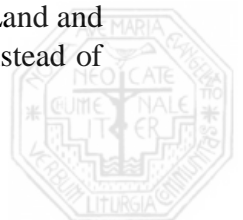
I am very happy to be able to write you this letter, dear brothers and sisters in Christ, it makes me aware that Easter is near and with it the coming of our Lord Jesus. You know that I never write to you, but with the approaching feast and the holy night, I cannot help sending you a few lines which might be of help to you in keeping vigil, so that the passing of Our Lord does not find you asleep, but ready with your loins girded and lamps lit to await our Bridegroom who is coming.

Blessed be the God and Father of Our Lord Jesus Christ who has given us this feast of happiness, who instituted this sacramental night, this holy night, from the fullness of which all the feasts of the year draw life, from which all the Eucharists drink as from a spring. Feast of feasts, bright and radiant night in which Our Lord destroyed our death by his own death, and by rising through the power of the Father's love, He has taken us with Him to the very throne in which He is seated as Kyrios, Lord of all which oppresses us on earth, of all that binds us, that destroys us.. Blessed be the God and Father of Our Lord Jesus Christ who has elected us before the creation of the world to be holy and pure in love.

First of all, I would like to put you on your guard against some of the risks we run with regard to the paschal feast, given that we must never at any moment forget that we are still neo-catechumens on the way to the waters of our regeneration, and new neo-catechumens in constant need of guidance, counsel and catechesis, because our ignorance is still great.

The first of these dangers is that of believing that Lent, Holy Week and Easter are no more than annual memorials of a historical fact which is repeated with sentimentality every year, with the object of being a commemoration, to recall to us the sublime models which this history presents. Celebrated in this way, the power of this feast would be in the outward theatrical recollection of the facts - a preoccupation about the exact time in which the events took place, processions, stations of the Cross, Palm Sunday, re-enacting the entry of Jesus into Jerusalem with branches and if possible the ass and all the rest. Maundy Thursday, the re-enactment of the Hebrew supper with the lamb, the washing of the feet, etc. Good Friday with a procession in silence in which you cannot sing, a funeral office, the empty tabernacles ...etc. Holy Saturday continues in the tomb and rises on the Sunday ... joy and feasting.

Forgive me, brothers and sisters, for being ironic, but nothing is further from the authentic tradition of the Church. None of this bears any resemblance to what the Apostolic Church celebrated at Easter. In the first place, Holy Week did not exist, nor any description of theatrical ritual. This started in the IV Century with Saint Helen, Constantine's mother, who went to the Holy Land and fell in love with the place. She then began to reenact the facts in a theatrical manner instead of



living them in the liturgy and through the sacraments. Secondly, the Paschal Mystery of Our Lord Jesus Christ is a totality which cannot be separated or divided without destroying its very essence. Thirdly, and most important, Christianity is not a cyclic religion of eternal repetition, in which by following the course of the seasons and the years, the sublime examples of Jesus Christ are represented for us in an uninterrupted cycle of years.

This Easter comes to us in a specific historical context which began with a concrete moment in man's history and from then on it continues, through the power of God's promises to its fullness, that is to say to its fulfillment, so that we are all immersed in a tension in which everything cries out COME LORD JESUS!

To live this Easter means to understand this moment, interpreting the signs of the times through which God is speaking to us today. I will try and make this clear brothers and sisters in this letter, if Our Lord, by His grace, helps me to do so, so that enlightened by the Word of God we can prepare ourselves to receive Him who comes in glory to take us to His Father's Kingdom.

You all know that being a Christian means entering into the History of Salvation, a history which is taking place today, which is in tension until its total fulfillment.

Our Christian catechumenal communities appear in the history of the Church at a very precise moment which it is necessary to illuminate. The History of Salvation is marked by different stages, these are characterized by the intervention of God who appears with the promise of salvation. And as soon as this Word, which of itself comprises a promise, appears, it holds history in tension until the fulfillment of the Word itself, in such a way that what enlightens us and makes us happy is to experience that God fulfills His promises. That is why it is important for the Apostles to show how the coming of Jesus of Nazareth was already foretold in Scripture and announced by God through all His preceding interventions, because He was the fulfillment of all the prophecies: THE WORD OF GOD MADE FLESH. The Word which illuminates all past history and precipitates the present into the future. Because the death of Our Lord Jesus Christ, His resurrection from the dead through the action of the Holy Spirit, and His exaltation as Kyrios, MESSIAH AND SAVIOUR OF ALL MEN, catapults us to the fullness of this event eschatologically, the Parousia, in which men make present the second coming of the SON OF MAN AND THE SERVANT OF YAHWEH.

God wanted His saving intervention to occur on given dates, concrete moments in our history, and it was He who chose the date of the Passover as the situation for His action. So that what comes to us in this Passover is not only the memory of a past fact but the fullness of this fact which today is closer than ever. The night of the resurrection of Our Lord Jesus Christ, when eternal death was conquered for all men, comes to call us to conversion, because Jesus comes and with Him the eschatological Kingdom of God. He comes in glory with His saints to carry out judgment. We are living in the time of salvation, in the time of grace, in the patience of God, in which God has elected us to prepare men to wait for their bridegroom, to announce to them the forgiveness of sins and the opportunity they have to receive a new garment free, a new nature, not of sin but of



holiness, the same nature as God. His very Spirit, COMPLETE LOVE OF ALL, LOVE OF THE ENEMY, LOVE TO THE POINT OF GIVING ONE'S LIFE. The Spirit which makes us become sons of God, which guarantees heaven and makes us brothers of Jesus Christ.

The holy night, the night of vigil, comes to us in a moment in which we are on the way to Christianity, in a catechumenate in which we are gestated to reproduce in us the image of His Son, of the new man who is already living in the new age, in the time of the last days.

The night of the exit from slavery in Egypt has remained throughout the years as a perpetual memorial of all the subsequent interventions that God promised humanity, because the saving will of God embraces the human race in its totality: God does not differentiate between persons. Till this day the people of Israel celebrates the feast of their liberation on that night, in a sacramental environment which includes the night itself, a serious fast preceding a supper which breaks the fast. The night is framed by two rites, one before and one after, through bread and a cup of wine, these signifying slavery and freedom. However, all this was not simply a recollection for them, but the very feast and guarantee of another greater promise: the coming of the Messiah which would inaugurate the Kingdom of God, so that on this Night one place is left empty and the door is left open to await Elijah, precursor of the Messiah, because on this night all the Hebrew people await their Savior. This promise was fulfilled in Christ, because on this night He, our Pasch, was sacrificed and raised from the dead initiating in man's history the Kingdom of God, through the Holy Spirit shed on humanity, on all those who have listened to Him, "who are not born of blood or of the flesh, but are born from God". But on this night Our Lord Jesus Christ said that this memorial (the fast, the night spent in waiting, the supper and the rites) should continue, but no longer in memory of the freedom from slavery in Egypt, but in memory of Him, as the sacrament of His Pasch, of His passing to the Father. He tells us to spend this Night in waiting for His glorious return on this very night, in accordance with ancient traditions - the Jewish Midrash and that of the primitive Church. That is why our Eucharist cannot be separated from the second coming, for which we are all yearning and for which the whole of creation is waiting in unutterable groaning. That is why, brothers and sisters, the time is drawing closer. Let us wake up as St. Paul says, and run to meet Him who comes to catapult us forward. Let us run to meet Him who is coming this Easter to comfort us and to free us from our fear and confusion, from our slavery to sin and death, from our selfishness. The Holy Night in which death was destroyed by the resurrection of Our Lord Jesus Christ, and in which slavery and servitude to evil was destroyed, by the precious blood of our Saviour whom God has raised above every power, virtue and domination, making Him Kyrios, that is Lord of all that destroys us and kills us. Well, this freedom which we have started to experience in a weak way, if you like, is present on this night with all its power, announcing to us that it is the guarantee of our total freedom which is very near, telling us to be patient, to wait because the Lord is already at the door. Our feast, Easter, inaugurates fifty days of uninterrupted feast - which culminates in Pentecost with the coming of the Holy Spirit, the sign, of what our catechumenate is: from a liberation, a way of feast towards our Baptism in which we will be completely clothed in the Spirit of Jesus Christ.



Brothers and sisters, I don't want you to be ignorant about the times in which we are living, because the last days have already arrived. And when I speak of the last days I am referring to how the apostle says that for God one day is like a thousand years. The nations are leaving the Church, or if you like, they've already left it, whatever was detaining the antichrist has already been removed and his manifestation is certain. Let me interpret: what was detaining him was that the Gospel of Our Lord Jesus Christ still had to be announced to all nations and, if you like, rejected by them, just as Israel rejected them so that no one could take the glory and so that God may have mercy on all.

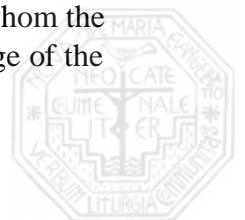
In his second letter to the Thessalonians, Paul says: "For the Day will not come until the final Rebellion takes place and the Wicked One appears, who is destined for hell. He will oppose every so-called god or object of worship and will put himself above them all. He will even go in and sit down in God's Temple and claim to be God.

Don't you remember? I told you all this while I was with you. Yet there is something that keeps this from happening now, and you know what it is. At the proper time, then, the Wicked one will appear. The Mysterious Wickedness is already at work, but what is going to happen will not happen until the one who holds it back is taken out of the way. Then the Wicked One will be revealed, but when the Lord Jesus comes, he will kill him with the breath from his mouth and destroy him with his dazzling presence. The Wicked One will come with the power of Satan and perform all kinds of false miracles and wonders, and use every kind of wicked deceit on those who will perish. They will perish because they did not welcome and love the truth so as to be saved. And so God sends the power of error to work in them so that they believe what is false. The result is that all that have not believed the truth, but have taken pleasure in sin, will be condemned.

We must thank God at all times for you, brothers, you whom the Lord loves. For God chose you as the first to be saved by the Spirit's power to make you his holy people and by your faith in the truth. God called you to this through the Good News we preached to you; he called you to possess your share of the glory of our Lord Jesus Christ. So then, our brothers, stand firm, and hold on to those truths which we taught you, both in our preaching and in our letter."

As you see from this text, beloved brothers and sisters, the apostle Paul tells us about the signs, which will precede the second coming of our Lord Jesus Christ and we can say, almost without fear of making a mistake that these signs are present in the world: because the coming of the Lord is always near.

Why am I bringing this to your attention brothers and sisters? Because in the last days the Church will be a remnant in the midst of the nations. Now the nations are leaving the Church, now the Church is losing its power, its temporal prestige. Now the Church separates herself from the states. Poor and naked, now she will be able to accomplish her mission as the Servant of Yahweh amongst men, as light, as salt, as leaven, giving health and salvation, giving the Risen Christ who died for our sins and for the sins of all men, was resurrected by God for the justification of those whom the Father had destined to an enormous foulness in glory. I am convinced that in this new age of the



Church, our neocatechumenal communities have a great mission, that is, of preparing the remnant. Without doubt we are preparing the Church of the future, the Church which will have to fight in an age to come, when she will be a pilgrim and stranger amongst the nations, and the peoples will not understand her because she speaks a different language, because it is not of this world.

That is why, brothers and sisters, I am announcing that Jesus is coming in this Pasch to prepare us. Jesus is coming to strengthen us, Jesus is coming to give us a mission: that of saving the nations by announcing the forgiveness of sins in His death and resurrection. For this He ransoms us first as first fruits, from our Egypt, he frees us from the dark night, He opens a way for us in the middle of the primordial waters, He leads us to His Kingdom through a catechumenate, preparing us in a community like that which He had in Nazareth, making this man, this new man grow and mature in us, in the measure that God has established for us, in the measure of Charity, of total love, of perfect love and then we shall go out into the world and with Jesus we will go up to Calvary to be crucified there for love of the world, for love of the enemy, because this is the mission, brothers and sisters, to which the Lord is calling all of us. For he calls us to love the one who is most lost, the worst murderer and scoundrel who will perhaps not listen to us, on the contrary we shall be called to be killed by him. Jesus will accomplish this in us when He is all in all, when it is not us who live, but He in each one of us.

But take courage brothers! The mission which Our Lord has entrusted to us is great: He sheds His Spirit upon us. And this Passover He is coming to remind us of all this and to give us power, to give it to us to help us go one stage further, to project us towards Jesus who is coming. Because this year we are not the same man as we were last year, and next year we shall not be the same man as we are this year, because we are living out our history and every day we are a different man, a new man. Our history is different, it is another history. It is in the middle of our history that this night comes to announce the Pasch of nations, the fruits of history, total resurrection, total forgiveness, the feast for all. The sacramental night is coming, the sign of the darkness conquered by Christ in His resurrection, the night in which the morning star announces the day of Yahweh, the new day without night, the holy Sunday, eternal rest, in which every tear is dried and every sin forgiven. We must prepare for this night so that it does not find us asleep and without oil. That is why the whole of Lent has been an invitation to prayer, fasting and almsgiving which awakens us, anoints us and cleanses us from the mud which clings to us.

The ancient conception of the Christian Pasch holds the Vigil inseparable from the paschal fast to which it puts an end. The fast lasts two days, Friday and Saturday, which together with the Sunday make up the sacred triduum. The Pasch of Christ, died and risen, which the Church celebrates jointly through the fasting and the joy of the Eucharist celebrated on the paschal night, the fast is the opposite of this joy and at the same time it is a preparation for it, a single thing.

In the first centuries the Paschal Eucharist was that of the Vigil. It is not only the principal Mass of Easter, as the Holy See recalled insistently in restoring the nocturnal Vigil, but it is the Eucharist of the whole Easter, what is more of the whole triduum. The Friday and the Saturday are no more than part of the Paschal Vigil, by which the Church indissolubly linked the Memorial of the



Passion, Death and Resurrection of Jesus Christ. The Pasch, brothers and sisters, is not a feast, it is THE FEAST. The dawning of the Sunday is nothing less than the first day of fifty days of uninterrupted feasting, Easter time begins, a foretaste of the eternal day. The Christian Pasch is always new and celebrated anew every year, it is never repeated. Each time another step is made on the way out towards the eternal Pasch.

I think that we should begin to fast. Fasting is very good for your health because it disintoxicates the body and above all prepares us spiritually, because it shows us the weakness of our body, which constantly needs to be fed by Our Lord and makes us think of Our Lord in our obsession with food. I think that a true fast must be a total fast from solid food, even if liquid can be taken when desired, especially tea and chamomile, sugar or fruit juices. But it is better not to eat any bread or any solid food. Everything will be all right, you can work perfectly. As I was saying to you before, the Church has always fasted on the Friday and the Saturday.

I don't think that I have anything else to add about the Vigil which might be of use. Last year I sent a letter similar to this to the communities who had been walking for more than a year, which said more or less the same thing.

To the new communities born this year - please pray for us this Passover that our Lord may help us to serve you, that Our Lord may inspire us so that we can give them His Word. To those communities who cannot celebrate an all night vigil - meaning that it should be celebrated now separately from the parish - do so with the parish this year, and put yourselves at the service of the parish priest in love and harmony. If the community is very small and the parish priest allows them to celebrate an all-night vigil they can join with another community from a nearby parish so that the feast becomes a bigger sign. It must be a night nourished by the love of all because it is the memorial of our eternal Resurrection. Peace to the brothers and sisters of Avila who have been strongly tested by Our Lord with persecution and suffering, and so are being a light for all the communities. To all the brothers and sisters of Madrid and the new communities which are emerging now able to say Maranatha with us. Come quickly Lord Jesus. Lord Jesus, MAY THIS EASTER BRING US TO THE GREAT ALLELUIA IN WHICH THE BRIDE BURSTS INTO SONG IN THE PRESENCE OF THE BELOVED WHO IS COMING.

Pray for us, for Carmen and for me.

THE PEACE AND THE GRACE OF OUR LORD JESUS BE WITH YOU ALL. PRAY FOR ME.

KIKO

