

12. Testifying to the faith, like children who walk without fear in a dark forest

by Julián Carrón*

With an acute perception of the epochal challenge facing the faith, then-Cardinal Ratzinger said in 1991—the Berlin Wall had fallen just two years before—“So then, what must the Church or the Churches do in this context? I would say that they should first of all be truly themselves, once and for all.” To carry out this task, he concludes, “the Church must be willing to suffer, must prepare the road to the divine not with instruments of power but in obedience to the Spirit, not with the efficacy of its institutional structures, but [pay attention!] through testimony, love, her own living and suffering, and so help society to find its authentic moral physiognomy.”¹ [...]

Fr. Giussani was a father to us and continues to accompany us in the increasingly conscious experience of a great joy that we cannot keep to ourselves but rather want to share with our sisters and brothers. “Testifying to the faith is the task of our life,” he says. “Because the Christian has a specific task in life, which is not the exercise of a given profession, but faith: to testify to the faith, to testify to it in our own state of life. You have your family, your profession, but ‘the’ task is to testify to your faith. For this we have been chosen. [...] In this way we express our personality, not as priests, not as nuns, not as workers, or as professionals, or as parents, but as Christians, no matter what activity we do: affirming that salvation is already present, and showing it, testifying to it in front of everyone.”²

So then, here is the attitude with which the Christian enters into relationship with everyone and everything. “Only if you are totally possessed by a love [that fulfills life, that makes us experience fullness], only if you acknowledge that you belong to the love of Christ ‘brimming over with peace,’ are we like children who walk without fear in a dark forest. It is the Event of Christ that creates the new culture and gives rise to true criticism. Valuing the good in all things, however little or however much, commits us to create »

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© 2016 Fraternità di Comunione e Liberazione for the texts by J. Carrón “I have loved you with an everlasting love. I have had pity on your nothingness”.

» a new civilization, to love a new construction. Thus a new culture is born, as the bond uniting all the fragments of good that are found, in striving to give them importance and to make them work. You stress the positive, despite its limitations, and you leave the rest to the Father's mercy."³

Is there anything more liberating and peace-giving than this humble certainty, the source of a positive gaze on everything and everyone?

¹ Joseph Ratzinger, *Svolta per l'Europa. Chiesa e modernità nell'Europa dei rivolgimenti* [*A Turning Point for Europe. The Church and Modernity in Europe in a Phase of Upheaval*], Edizioni Paoline, Cinisello Balsamo (Mi), 1992, pp. 142, 144.

² Luigi Giussani, *Alla ricerca del volto umano* [*In Search of the Human Face*], Bur, Milano, 2007, p. 129.

³ Luigi Giussani, Stefano Alberto, and Javier Prades, *Generating Traces in the History of the World*, McGill-Queen's University Press, Montreal, 2010, p. 117.