

12 COMMUNITY WORK

INTRODUCTION

Once the work and prayers on Nucleus I Challenge 1 of the XXX General Chapter Agreements have been completed, today we begin Challenge 2 of the same Nucleus I, entitled: "Revive the spirituality of following Jesus as a common ecclesial project."

In the coming months, God willing, we will meditate and pray this Challenge in the Bible, Constitutions, etc.

In the work this June we are going to ask ourselves several questions, and with them in the background we are going to meditate on the texts that are proposed below.

1. Do I live community relations, as Saint Philip and our founders said, as a school of charity in which I exercise the love that I have received from God?
2. Do I take care in my community that all the sisters feel accepted and valued more for what they are than for what they do?
3. Do I help create a climate of mercy in my community?
4. Do I respect the processes and differences of my community sisters?
5. Do I acknowledge to my community sisters the gifts that God has given them?
6. Do I let them know that any of their actions have seemed good or particularly good to me, or do I only speak up when they do something that I don't see well?
7. Do I put the gifts that I have received from God at the service of the sisters, the community, and the apostolate?

BIBLICAL TEXTS

Rom. 12, 10

Love one another from the heart, as good brothers; that each one love others more than himself.

Acts 4, 32-35

All believers had one heart and one soul, and no one called any of those they possessed their own, but they had all things in common.

The apostles bore firm testimony of the resurrection of Jesus the Lord. And they all enjoyed great sympathy.

There were not destitute among them, because all those who owned farms or houses sold them, took the price of what was sold, put it at the feet of the apostles and distributed it to each according to their needs.

CONSTITUTIONS

7. Our religious life is a total consecration to the beloved God above all things, it more closely imitates Jesus Christ and represents in the church that kind of life that He took when he came to save us to fulfill the will of the Father.

8. Our response of love is expressed by the Profession of the religious vows made and lived in community, to carry out in the Church a Mission of Evangelization within the Institute of Religious Philipians Daughters of Maria Dolorosa.

DIRECTORY

12. The Superior and the Sisters make their relations respectful, cordial and impregnated with sincerity. We will all be objective and concrete when making our conscientious objections, taking into account that these are not based on whims or particular desires.

CAPITULAR AGREEMENTS 2005

I. 2. The Renewal of the Congregation necessarily passes through the experience of some Communities, true followers of Christ, in today's world and in history.

VITA CONSECRATA

41. During his earthly life, Jesus called those whom he wanted, to keep them close to him and to teach them to live according to his example, for the Father and for the mission that the Father had entrusted to him (cf. Mk 3:13 -fifteen). In this way he inaugurated a new family of which all those who were willing to "do the will of God" were to be a part throughout the centuries (cf. Mk 3: 32-35). After the Ascension, thanks to the gift of the Spirit, a fraternal community was formed around the Apostles, united in praise of God and in a concrete experience of communion (cf. Acts 2, 42-47; 4, 32-35). The life of this community and, above all, the experience of full participation in the mystery of Christ lived by the Twelve, have been the model in which the Church has always been inspired as it has wanted to revive the fervor of its origins and resume his path in history with renewed evangelical vigor.

In reality, the Church is essentially a mystery of communion, "a crowd gathered by the unity of the Father and the Son and the Holy Spirit." Fraternal life wants to reflect the depth and richness of this mystery, configuring itself as a human space inhabited by the Trinity, which thus spills into history the gifts of communion that are proper to the three

divine Persons. The spheres and the ways in which fraternal communion manifests itself in ecclesial life are many. Consecrated life certainly has the merit of having contributed effectively to keeping alive in the Church the demand for fraternity as a confession of the Trinity. With the constant promotion of fraternal love in the common way of life, consecrated life shows that participation in Trinitarian communion can transform human relationships, creating a new type of solidarity. In this way she indicates to men both the beauty of fraternal communion and the concrete paths that lead to it. Consecrated persons, in effect, live "for" God and "of" God. That is precisely why they can proclaim the reconciling power of grace, which destroys the disintegrating forces found in the human heart and in social relationships.

"REJOICE" DOCUMENT No. 101 to 103:

In our time, dominated by an invasive and global communication incapable, at the same time, of communicating authentically, consecrated life is called to be a sign of the possibility of welcoming, transparent and sincere human relationships. The Church, in the weakness and in the alienating and self-referential loneliness of the human being, relies on the fraternity "rich with joy and the Holy Spirit" (Acts 13,52) "Specialis caritatis schola" (Special School of Charity) Consecrated Life In its multiple forms of fraternity, it is shaped by the Holy Spirit, because "where the community is, there is also the Spirit of God; and where the Spirit of God is, there is also the community and all grace »