

19 COMMUNITY PRAYER OF THE CAPITULAR AGREEMENTS

SINGING: Al – Haraca: You are a blessing to me (Clay and sand)

INTRODUCTION

We are going to meditate, in this prayer, the Community that we form in the Church, and in what way we will be able to evangelize and transform the universe for the glory of God.

CONSTITUTIONS 2005

65. The ecclesial community has received from Christ, through the action of the Spirit, the Mission of evangelizing and transforming the entire universe, according to the plan of God the Father for his glory.

The Philipians Religious, we feel in the Church community sent by God, to announce the Gospel, with our life and with our apostolic works that respond to the Charism received from our Founders, to girls and young people, particularly to the marginalized.

QUESTIONS TO MEDITATE AND SHARE:

1. How do we live belonging to the Church in our community?
2. Do we see, do we live our peculiar charism as part of God's plan within the Church?

BIBLE READING: I Cor 1, 25 and ss

The fool of God is wiser than men; and the weak of God is stronger than men. And if not, look at your assembly, brothers: there are not many humanly wise, nor many powerful, nor many aristocrats in it; Rather, God has chosen what is foolish in the world to humiliate the wise, and God has chosen what is weak in the world to humiliate the powerful. Even more, he has chosen the lowly people of the world, the despicable, what does not count, to override what does count, so that no one can glory in the presence of the Lord. It is because of him that you are in Christ Jesus, who has become for us wisdom from God, righteousness, sanctification, and redemption. And so —as it is written—: whoever boasts, let him boast in the Lord.

QUESTIONS TO MEDITATE AND SHARE:

1. Do the defects of the Sisters of Community bother us?
2. Are we aware that ours bother them?
3. Have we come to accept the weakness of our community as a gift from God to humble the powerful in the world?
4. Are we aware, personally and as a community, that this weakness of ours is what makes it possible for Jesus to perform "miracles" among our recipients?

5. Do we realize that this weakness of ours, accepted and placed in the hands of Jesus, will be what will make the Congregation endure, and not our "efforts" to make it "perfect"?

CONSTITUTIONS 1867

(p. 14 last paragraph)

In the way that in the human body all its members and organs are useful in the place and use that providence has destined for each one of them, so that neither can perfectly do the job of the other and each one lends in its order a utility proportionally equal to that which each one of the others can offer respectively, and all lending each other mutual aid results in perfect harmony; thus the daughters of this congregation, although placed in a different order and carrying out different offices in it, must console themselves with the idea of being equally useful to the holy end that congregates them in the class and occupation to which God has been served to assign them, and they must set all their efforts to cooperate with the divine will faithfully fulfilling the duties that their special vocation imposes on them, convinced that this is the surest means of sanctifying themselves and that, doing so united, the order and concert of the congregation will result. It will make it useful to the glory of God, the only end to which it must live.

QUESTIONS TO MEDITATE AND SHARE:

1. Do we perceive how each member of our community has different qualities?
2. Do we see how together we complete ourselves for life and the mission that has been entrusted to us?
3. Do we value the qualities of others?
4. Do we get involved in each other's tasks without having been asked for our collaboration? Have we felt that others have done it with us? How has it made us feel?

IXCIS: In common.

P. TEJERO: Excellencies of the Congregation of the Oratory

And why is it not better reflected that God does not guide all men along the same paths? It demands one thing from some and another. From some more contemplation, from others more action. From these retreats, from those exterior works of charity. Why not notice that this is a disposition of Providence, that one is a lover of solitude and the other is not? If everyone went out, none would stay at home for functions and urgent needs of the same, which can happen unexpectedly; and if everyone stayed at home, the sick in the city would not be visited, many disorders and sins would not be avoided, and the neighbors would no longer be helped in their needs.

Oh God, how much damage is caused to the community with such judgments! Because one judges his brother to be defective, he begins to lose his esteem, and with it his love, and charity is seen to be ruined.

One says the lighter mass, another heavier; this one preaches with sweetness, that one with heat and severity; who is inclined to external penances, and who to inner mortification; one eats sparingly, the other more, just enough.

And what do you intend to deduce from all this? Geniuses and temperaments are diverse. One misses, perhaps, the common functions, for example the first table or the night exercise; and at the moment it is judged as non-observant; without reflecting that he may have legitimate impediments, or due to illness, or due to some work of great mercy, or due to some precise occupation of his office. This one is not obliged to tell you the cause that he has but to the Superior; if he thinks of doing it, he doesn't touch you. One is ordinarily very cheerful in the common recreation, the other modest and serious: what interpretation do you want to give to this?: that one is dissolute and the other wild?, that this one is better than that one? What a trial without a trial!

Our Holy Father Felipe was always cheerful; Saint Charles Borromeo was a bit severe. The Venerable P. Juvenal Ancina, also son of San Felipe, was very jovial and festive; Father Juan Mateo, his brother, was always serious and melancholy; and they were all saints. What can you say to this? The judgment is reserved to God alone, and to the Superiors when they have their foundations and must judge by reason of their office; others are never allowed.

So do not judge but the good of all; Otherwise, you will break charity and do great damage to your soul and to the whole community. On the contrary, if you judge everyone well, and never evil, charity will remain firm towards everyone; because in it the esteem and love for all will be preserved.

QUESTIONS TO MEDITATE AND SHARE:

1. Do we judge the Sisters for being different from us?
2. Do we close our eyes so as not to see the good they do by being different from me?

M. DOLORES: Charismatic profile (p. 65)

In various writings, Mother Dolores gives us the clues to guide our fraternal relationships, and that in this way they become that "reflection on earth of the Trinitarian Family."

- Always valuing the positive they have and worrying about their growth and improvement.

First, to *CHOOSE AMONG THEM THE MOST SUITABLE FOR THE RESPECTIVE DESTINATIONS OF THE HOUSE AND TO REPLACE THEM WITH OTHERS WHEN CONVENIENT*, as the Primitive Constitutions say;

TO FULFILL BY HERSELF THE VOLUNTARY AND INVOLUNTARY DEFECTS OF THE OTHER OFFICERS IN THEIR RESPECTIVE POSITIONS.

To *KNOW WHAT THEY CAN GIVE OF THEMSELVES AND THEIR ASPIRATIONS* of him; and help them to carry them out, as the current Constitutions say: "Each sister is responsible (...) for the growth and formation of the Sisters of her community".

ASKING GOD FOR THE SUCCESS to treat them without *ENVY*, which causes so much suffering, although the one who suffers it can live it in terms of personal growth, making her grow in *MEEKNESS, PRUDENCE AND SUFFERING AS HER COMPANIONS MAKE HER SUFFER.*

QUESTIONS TO MEDITATE AND SHARE:

1. When we look at our Sisters in community, do we remember the parable of Jesus in which each grain that fell on good soil produced a different amount of fruit?
2. How do we deal with feelings of envy? Do we let the Sisters know –“I envy you how well you do such a thing”...- turning envy into praise; or do we shut up and let ourselves be corroded by it to the point of even seeking harm for the other?

VITA CONSECRATE

For consecrated persons, who have become "one heart and one soul" (Acts 4, 32) by the gift of the Holy Spirit poured into their hearts (cf. Rom 5, 5), it is an interior requirement to put everything in common: material goods and spiritual experiences, talents and inspirations, apostolic ideals and charitable services. "In community life, the energy of the Spirit that is in one person passes simultaneously to all. Here one not only enjoys one's own gift, but it multiplies by making others sharers in it, and one enjoys the fruit of the other's gifts as if it were one's own».

In community life, furthermore, it must be made tangible in some way that fraternal communion, before being an instrument for a certain mission, is a theological space in which the mystical presence of the risen Lord can be experienced (cf. Mt 18, 20). This happens thanks to the reciprocal love of those who make up the community, a love nourished by the Word and the Eucharist, purified in the Sacrament of Reconciliation, sustained by the plea for unity, a special gift of the Spirit for those who listen obedient to the Gospel.

It is precisely He, the Spirit, who introduces the soul into communion with the Father and with his Son Jesus Christ (cf. 1 Jn 1, 3), communion in which is the source of fraternal life. The Spirit is the one who guides the communities of consecrated life in the fulfillment of the mission of service to the Church and to all humanity, according to his own inspiration.

QUESTIONS TO MEDITATE AND SHARE:

1. Is it an internal requirement for us to put everything in common, or do we follow that selfish saying "In community do not show ability"?

2. Do we discover how much the gifts of the Sisters of community enrich us?
3. Is our community “theological space” in which we participate here on earth of the holy community of the Trinity?

TIME TO SHARE OR MAKE REQUESTS

If we have not shared in the different sections, we can do it now, or make requests to God for our community, our communities in the Church.

OUR FATHER

CLOSING PRAYER: (All)

Christ, you have no hands
you only have our hands
to build a world
where justice dwells.
Christ, you have no feet,
you have only our feet
to unleash the downtrodden
down the path of freedom.
Christ, you have no lips,
you have only our lips,
to proclaim to the poor

the Good News of Freedom.
Christ, you have no means,
you have only our stock
to get men
be brothers.
Christ, we are the only Bible
that the people still read,
we are the only message
of God-Father-of-the-People,
written with works
and powerful words.

Fabiola Torrero: We are your people (It's not that easy)