

22 COMMUNITY WORK

INTRODUCTION: A single article of our Constitutions will serve as a basis for this community work. An article that today calls us to live our mission in a new way. This article tells us that our charisma, or rather, from where we live it, commits us to a peculiar style of personal give up. Let's think about it.

SONG: *Women on the Road (Ain Kareem)*

We are united by so many lives!
of the past and the present,
sustained by sap (2nd time: encouraged by dance)
of the Spirit of God!
Women who intertwine
experiences and paths,
wise, brave,
the women of your people; (2nd time: my people)
Faithful, constant,
rooted in your love.

READING Constitutions 10

Our Charism, "the works of mercy", lived from the Mystery of Mary's Redemption, commits us to follow more closely Christ who gave himself to the Father for the salvation of the whole world, and especially for the poor and marginalized.

TO MEDITATE:

- In my concrete situation, what works of mercy do I practice?
- Do I live mercy from the mystery of co-redemption? Or, is it a burden to me?
- How do I give myself to the Father, how does my community give itself to the Father?

READING Lk. 7, 36-50.

A Pharisee invited Jesus to eat with him. Jesus went home and got to the table.

There was in the city a sinful woman, who, hearing that Jesus was at the table in the house of the Pharisee, appeared there with an alabaster vessel full of perfume, stood behind him at his feet, and, weeping, began to water them with her tears and wipe him with the hair of his head, she kissed and anointed him with perfume.

The Pharisee who had invited him, when he saw her, said to himself: If he were a prophet, he would know who and what kind of woman is the one who touches him! A sinner!

Jesus said, "Simon, I have to tell you one thing!

And he: Master, say!

A lender had two debtors; One owed him ten times more than the other! Since they couldn't pay him, he forgave them both. Which of them will love you the most?

Simon answered, "I suppose the one you forgave the most!

Jesus said to him, "You have judged well!

And, turning to the woman, he said to Simon, "Do you see this woman?" I went into your house and you didn't give me water for my feet; She, on the other hand, has bathed my feet with her tears and wiped them with her hair. You didn't kiss me; But she, since she came in, has not stopped kissing my feet. You did not put ointment on my head, and it has anointed my feet with perfume.

Therefore I tell you that if she loves very much it is because her many sins have been forgiven. The one who is forgiven little loves little!

And he said to the woman, Your sins are forgiven! The guests began to say to themselves: Who is this one who even forgives sins?!

He said to the woman, "Your faith has saved you; Go in peace!

TO MEDITATE:

- What character am I in this text? What character could represent my community?
- Who are our destinaries for me and my community? And our collaborators or workers?
- With what look do I approach them, all of them? Am I a merciful manifestation of God to those around me?

SILENCE

READING: Letter from Fr. Tejero to M. Jesús Lara 18/12/1882

(Letters p. 232 par. 6) What is lacking in preaching, the congregants must make up for with their good and constant examples, helping their daughters, very dear, with healthy advice in order to make their conversion to God certain. Who could be there to help them in such a holy task!

BRIEF SILENCE

READING: (Charismatic Profile M. Dolores p. 67)

Our relationship with God does not close in on ourselves: it opens us to the Sisters. True, but it also opens us to our recipients.

Our community, for Mother Dolores, is not complete without the welcomes, who form with us the FAMILY; who are included in life in such a way that, for example, in their letters, it is difficult to know whether the person they are talking about at any given moment is one of the young women welcomed or one of the religious.

Destinataries who have also received the *CALL* of God and have heard and followed Him; who can also have positions of certain responsibility in the daily life of the House; who are transferred with the religious to the new foundations; who share with the religious Community what they have and what is lacking, even their own savings; who participate in the feasts and sorrows of the Community.

Destinataries who have in the religious their *MOTHERS*, who lavish on them *TENDER CARE WITH THE CHARITY OF A MOTHER*.

TO MEDITATE:

- What relationship do I have, does my community have, with the destinataries? Can they feel us close? Do they know us? Are we for them the example that makes up for what is lacking in "preaching"? Do they feel us like "Mothers" or, already "grandmothers", or are we simply "ornaments" or "furniture" in their daily landscape?
- Do we have, do I have a maternal relationship with collaborators and workers? Do I know them, do we know them? Do I just judge their work? Do I leave it to the superior or religious concerned to judge and talk to them about how they do their work? Do I make their job easy?

SILENCE

READING: *Vita Consecrata* 85

In our world, where the trail of God seems to have been lost, there is an urgent need for bold prophetic witness on the part of consecrated persons. A witness above all to the affirmation of the primacy of God and of future goods, as can be seen from the following and imitation of Christ, chaste, poor and obedient, totally devoted to the glory of the Father and to the love of our brothers and sisters. Fraternal life itself is a prophetic act, in a society in which a deep yearning for fraternity without borders is hidden, sometimes without realizing it. Fidelity to one's charism leads consecrated persons to give qualified witness everywhere, with the loyalty of the prophet who is not afraid to risk even his own life.

A special persuasive force of prophecy derives from the coherence between proclamation and life. Consecrated persons will be faithful to their mission in the Church and in the world to the extent that they are able to make a continuous examination of themselves in the light of the Word of God. In this way they will be able to enrich the other faithful with the charismatic goods received, allowing themselves to be challenged in turn by the prophetic voices coming from the other ecclesial members. In this exchange of gifts, guaranteed by full harmony with the Magisterium and the discipline of the Church, the action of the Holy Spirit who "unites her in communion and service, builds and directs her with various hierarchical and charismatic gifts" will shine forth.

TO MEDITATE:

Is my life, our life, prophetic witness? Are God and future goods the priority in our lives, or do we entertain ourselves with the things of this earth? Are we a witness of love to those around us?

Are we consistent in our words and actions? Do we devote our lives completely to the mission of witnessing God's preferential love for the most marginalized, for those around us, for those who work with us?

- Do I let shine the action of the Holy Spirit who makes us communion and service?

SILENCE

WE SHARE OUR FAITH

OUR FATHER

SONG: *Women on the Road (Ain Karem)*