



VOCATION WEEK 2019

One heart and one soul



toward God

ONE SOUL AND ONE HEART DIRECTED TOWARDS GOD (R.1,2)

On December 5, 2018, we expressed our gratitude to God for the 430 years of the Order of Augustinian Recollects; fruit of the inspiration of the Holy Spirit within the Order of St. Augustine, *desirous* to live more intensely the Augustinian charism and spirituality: to have one mind, one heart and one soul directed towards God. The same year that the restructuring of the Order was completed—with the union of the provinces.

This new reality within the Order has left to the whole Augustinian Recollect Family: religious and laity, with greater challenge of being 'creators of communion'; to live with intensity the desire of St. Augustine to have one mind, one heart and one soul directed towards God. For this reason, all the activities within the Order throughout the year 2019 are guided by this motto, in order to make a 'more lively' communitarian fraternity.

Applying this to our pastoral care of vocations, we must say that the first vocation of a Christian is that of forming community. God is the communion of persons and this communion is reflected within the very life of the Church. The Christian is not a solitary being, who goes alone through the world preaching the Gospel or working on behalf of the poor and needy. The book of the Acts of the Apostles describes clearly the "community of Christians": *The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common... There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale... and they were distributed to each according to need.* (Acts 4:32,34,35)

Inspired by this text from the Sacred Scripture, St. Augustine writes to his brothers: *The principal reason why they have gathered together is that they should live unanimously in the house and have one soul and one heart in God* (R. 1:2); thus indicating that the principal objective of the religious community is communion; unity of mind and heart. Only in this way can he who lives the Augustinian charism grow and make the community grow. Everything is possible when God is at the center of the community and so he concludes by saying: in God; because without him, the religious community can only be an experience of friends or companions, incapable of transcending fraternity.

We, the Augustinian Recollects are also called today to live authentically the vocation *par excellence* of the Christian: the community, which is also the primordial desire of the Bishop of Hippo, and as clearly encouraged by Pope Francis to be *creators of communion*. The union of hearts and souls in God cannot be a utopia among us who profess and live the Rule of St. Augustine; but more of a continuous desire to achieve what St. Augustine dreamed of and what made our forebears in the Recollection embraced... Pope Francis already reminded us of this in his speech to the participants of the last General Chapter in 2016: *Dear brothers, I invite you to maintain with a renewed spirit the dream of Saint Augustine, to live as brothers "with one soul and one heart" (R. 1,2), which reflects the ideal of the first Christians and is a living prophecy of communion in our world, so that there will be no divisions, conflicts or exclusions, but rather that harmony reigns and dialogue will be promoted.*



Those of us who have, in addition, the responsibility of the Pastoral Care of Vocations in the Order, are not only called to live this dream authentically, but we must also be transmitters of it; a dream that today continues to become a reality in every religious, religious or lay person who incarnates the Augustinian Recollect charism and reflects it in his daily life, in his prayer, in his community life and in his daily work.

It is clear that the first pastoral work for vocations is the testimony of the religious themselves, therefore, and rightly so, we must all be promoters of vocations, since it is not only a question of speaking of vocation, of the charism and spirituality of the Order, of the being and doing of the Augustinian Recollect religious; but, above all, of living with joy the call, the vocation and the charism that identifies us—allowing us to respond to the needs of the Church in today's world. As Augustinian Recollects, our communitarian life must be a sign of the presence of the risen Christ in the world.

We are also aware that it is not only a question of working as if the vocational task depended on us, forgetting that it is God who calls and provides his Church with the vocations that she needs at the moment when she needs them; we understand that the first thing is to pray insistently to the Lord so that many young people respond generously to his call, and that we as religious can accompany them on their vocational journey.

For this reason, the General Secretariat for Vocations and Youth of the Order of Augustinian Recollects makes this liturgical and pastoral aid available to all religious, young men and women in formation, members of Vocation Animation Teams, members of the Secular Fraternity and young people of the JAR/RAY, as a guide to *pray, celebrate and work* for one week in the Year of Vocations. Desirous of our being *creators of communion*, we want it to be a material that integrates all of us for this common project—praying, celebrating and working together for vocations.

The motto of the Vocation Week for this year is: *One soul and one heart directed towards God*. All our proposed activities must be guided by this theme. First of all, you will find some liturgical texts for each day of the week, which can be applied to the liturgy of the Mass of the day. It is also suggested that on days when there is no obligatory memorial, feast or solemnity in the Liturgy, the form proposed by the Roman Missal should be maximized to pray for vocations. You will also find an outline for the *holy vocational hour* and for *lectio divina*. Also, the Holy Vocation Rosary and a series of catechesis that allow us to deepen the theme of community and work with children, youth and adults. In addition you will find a series of vocational prayers made by different people and an explanation of the vocational logo developed for this year.

May the Lord of the harvest, who gathers his Church into one soul and one heart, to live and celebrate the faith and invites us to preach his Gospel to the whole world, guide the work we do throughout this year and make grow that which we joyfully sow in the hearts of many people. May the Mother of Consolation, Patroness of our Order, walk with us and help us to be, at all times, creators of communion.

Juan Pablo Martínez Peláez, oar
President of the General Secretariat for Vocations and Youth

TABLE OF CONTENTS

I. LITURGICAL TEXTS	7
II. LECTIO DIVINA	14
III. HOLY HOUR	21
IV. HOLY VOCATION ROSARY	25
V. CATECHESIS ON VOCATION AND COMMUNITY	41
VI. VOCATION PRAYERS	53
VII. EXPLANATION OF THE VOCATION LOGO	58

I. LITURGICAL SCRIPTS

"They had one soul and one heart in God."

Monday "They had..."

INTRODUCTORY REFLECTION

In general, people spend a lot of their energy, creativity and intelligence to have, get something or get what they want, and it is understandable. But during this vocational week we will concentrate all our efforts on trying to "have" something which, although not tangible, is fundamental in life: to be responsive to the invitation made to us by Jesus, "Come and follow me".



REFLECTION ON THE READING

God has become dialogue, communication, Word that speaks to our heart. Open your ears, open your mind, widen your heart so that you may understand what God wants of you today.

+ TWO VOCATIONAL PRAYERS

1. Our Lord, who adorns the Church with the presence of men and women who give themselves for the proclamation of the Gospel, let their lives be a sign of witnessing, the salt and light for a more just and fraternal society. **Let us pray...**
2. O Christ, sent by the Father to redeem the human race, awaken in the Church numerous and holy evangelizers, so that the proclamation of the Good News may always be the expression of a faith lived in the heart. **Let us pray.**

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord the bread and wine, they represent the little that we can contribute and what is enough for you to fill us with your blessing.

A backpack: We also present to you, Lord, this backpack. It is a sign of our life: we decide what we fill with it. Help us today to have you in our lives, to give you a special place in our hearts and in our dreams.

THANKSGIVING

A beautiful poem springs from my heart, thank you, Lord, for being the treasure of my heart! I am poor, but you, being rich, have become poor, to enrich me with your poverty. Thank you, Lord, for being the treasure of my heart.

VOCATION PRAYER

Lord, our God, make the cry of your voice reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



Tuesday "One Soul"

INTRODUCTORY REFLECTION

The sea is formed by an infinity of drops of water; a single drop may seem to be insignificant, but all together they speak to us of something immense and beautiful. In the Christian community each person is a vocation, a gift from God to others. And it is the diversity of vocations that gives rise to the beauty of the People of God, the community of the *responders* in Christ.



REFLECTION ON THE READINGS

Words are the instrument with which we express what is raised and happens in the relationship with others. Christ is the Word of life that places us in a relationship of love with God, our Father. Each of his word prepares us for this encounter.

+ TWO VOCATIONAL PRAYERS

1. Lord Jesus, who has made the will of the Father your food and your mission, enkindle in the hearts of young people a docile listening to your plan of love, so that they may make their lives a generous and fruitful response for all. **Let us pray.**
2. Holy Father, who continually speaks to the heart of each person, making known your project of love and authentic happiness, make the heart of the young be the fertile ground where the seed of vocation can grow in the joy of following you. **Let us pray.**

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord, this bread and this wine. Products from grains of wheat and from many grapes these gifts have been formed which we now place before your altar. In them we express the gift of our lives united to one another, where you make yourself present by giving us new life.

A jug of water: We present to you, Lord, this jug of water. It is a sign that together, from drops of water, we form the Church. It is in the Church, the community of the baptized, where we respond to the call of the Lord and where we become and give the best of ourselves.

THANKSGIVING

We humbly thank you, Lord, for the gift of faith, which keeps us united in you and among us. Thank you because today, in this Eucharist, you hold us tight in your breast and in this warm embrace we find strength to be more united in your community of love.

VOCATION PRAYER

Lord, our God, may the cry of your voice reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



Wednesday "and one heart"

INTRODUCTORY REFLECTION

St. Augustine says "in the heart we are what we are". It does us much good to *feel* from time to time the depths of our heart to understand our deepest identity, our true vocation. Today, in this Eucharist, may we integrate this journey to our heart, to discover our vocation to be children in the heart of the Father.



REFLECTION ON THE READINGS

We Christians often discover that we have a cowardly heart and withdraw from it. As we listen to the Word of God, let us allow Jesus to sponge our heart and put in it the confidence and courage to live the Gospel in our daily lives.

+ TWO VOCATIONAL PRAYERS

1. Jesus, who is meek and humble of heart, accompany bishops, priests and deacons so that they may have a *heart* like the Good Shepherd. **Let us pray.**
2. Merciful God, who fascinates every young person who seeks you with a sincere heart, encourage a courageous response among our Augustinian Recollect formands so that, being docile to your Word, they will listen to the cry of the poor and serve them with generosity. **Let us pray.**

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord, the bread and wine. We give you these gifts with all our heart knowing that you put all your heart into them so that they may be for us food of love.

A blanket. We present to you, Lord, this blanket. It is a sign of your embrace that gives us warmth; warm our hearts, Lord, with your love!

THANKSGIVING

Today, Lord, we give you our most sincere thanks because in meeting you you make known to our hearts our true condition: we are your friends, your missionary disciples. Thank you for manifesting in our hearts the greatness of our vocation.

VOCATION PRAYER

Lord our God, grant that the cry of your voice may reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



THURSDAY "in God"

INTRODUCTORY REFLECTION

People make plans, set goals, set goals and embark on big projects. From time to time we would have to ask ourselves if God fits into these projects or if what we plan we do in God. St. Augustine's dream of "having one soul and one heart" is only possible in God.



REFLECTION ON THE READINGS

God has a plan for us that is wonderful. We are often afraid to ask God what he wants from us because it gives us the impression that his proposal may upset our plans. In fact, he does, but the consequences are surprising and astounding. Listen to him...

VOCATION PRAYER

1. Lord Jesus Christ, may those whom you have called to the service of your kingdom perpetuate your saving work in the world; give us missionaries, priests, religious and lay people according to your heart, who will tirelessly work for the proclamation of the Gospel. **Let us pray.**
2. Eternal Priest, who sent your Apostles to proclaim the Gospel to the ends of the earth, strengthen the *hearts* of religious men and women to spread your kingdom of justice and peace. **Let us pray.**

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord, the bread and wine. By themselves they are a little ground wheat and a few crushed grapes, but in you and by your Spirit, they become for us food of love and drink of hope.

Sacred Scripture: We present to you, Lord, these Sacred Scriptures. They contain God's proposal for us to walk towards fullness, joy and true happiness, whatever vocation He calls us to. Grant, Lord, that your Word may be a lamp in our pilgrimage to the homeland of heaven.

THANKSGIVING

We thank you, Lord, for today you enter fully into our hearts, into our lives, and into our dreams. It fills me with joy to know that I can count on you to be the best of me. It was difficult for me to understand, but in the end I understood that I have nothing to lose with you and much to gain; with you I gain everything when I allow you to win.

VOCATION PRAYER

Lord our God, let the cry of your voice reach many; let them arise and live together in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



FRIDAY “to be creators of communion”

INTRODUCTORY REFLECTION

The cold wind of suspicion, murmuring and distrust has entered the church through the window openings and the setting. And, without realizing it, we find ourselves trapped in fear and the feeling of always being in danger. Today, more than ever, we need to take care of the cultures of encounter, dialogue and trust. We do not need to defend ourselves, but we only need to grow together.



REFLECTION ON THE READINGS

The Word of God is what makes us discover within ourselves the invitation to create bonds and to establish relationships based on trust, respect, affection and understanding. And at the same time that the Word gives us the interior certainty of being immersed in the love of God who is Trinity and relationship of persons, we discover ourselves with the strength and desire to regain good relationships with others.

VOCATION PRAYERS

1. Holy Father, we ask you for all those who, having responded to their vocation, announce the good news of the Gospel in the “peripheries” of the world, accompany them with the power of your Spirit, so that they may always be a sign of your mercy. **Let us pray.**
2. Good Father, who enlightens and sustains all families with your Word, may they enrich the Church with the beauty of their vocation, and communicate life and love in their “domestic churches”. **Let us pray.**

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord, the bread and wine. We want to be crushed white wheat and fresh grapes crushed so that it is realized in us and through us, by your blessing, unity in love.

A stone: We present to you, Lord, this stone, a sign that we are all living stones in the Church, for the building up of the Body of Christ in charity. With it, we offer you our commitment to continue contributing our wealth to be creators of encounter, dialogue, understanding, patience and forgiveness, that is to say, creators of community.

THANKSGIVING

Thank you, Lord, for strengthening in us the longing for communion. Today you have given us reasons to take up again the commitment to create the beauty of unity in the people of God. We know that only by living in depth our common vocation, that of being disciples and missionaries, and of our particular vocation, that which God gave us as a way of dedication, will we be creators of community.

VOCATION PRAYER

Lord, our God, make the cry of your voice reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



SATURDAY “and animators of unity”

INTRODUCTORY REFLECTION

It is wisdom of life that who has a reason for something, finds, in the measure of its possibility, a how to take it to change. Sometimes in the Church we lack the motivation to become more involved in fraternal relationships because, in short, we lack the presence of the one who makes unity possible, the Holy Spirit; he is the principal animator of unity.



REFLECTION ON THE READINGS

The Word of God is Spirit and Life. Let this Word that we will hear bring us the life of God and the strength of his Spirit to venture us into the beauty of personal relationships. Only in this way will we become credible witnesses that responding to a vocation is what makes us grow in love and be happy.

+ TWO VOCATIONAL PRAYERS

1. O God, through the intercession of the Virgin Mary, to whom you have given the vocation of Mother, watch over the spousal love of those women who live the Augustinian Recollect contemplative life. *Let us pray.*
2. O God, who through vocation calls all men and women in your abundant harvest, continue to call generous people to the service of the Church, so that imitating Jesus Christ, they may work for the glory of your immense love. *Let us pray.*

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you the bread and wine, Lord. This is what we bring. And you send your Spirit so that they may become for us the Bread of life and the drink of salvation.

A fan: We present to you, Lord, this fan. God created man and breathed into him the breath of life, his own being. And it is the Spirit who recreates him and makes him new in order to live Christ’s way of life according to his own vocation. This fan reminds us that it is the Spirit the fresh wind that animates unity in our Christian communities.

THANKSGIVING

Thank you, Holy Spirit, Spirit of Love, because you grant us, friends and disciples of Jesus, to grow in unity and to manifest to the world the sweetness and delight of living together as brothers and sisters. Thank you for being the architect of the encounter with ourselves, of the encounter with God within ourselves and of the encounter with others in charity.

VOCATION PRAYER

Lord, our God, make the cry of your voice reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.



SUNDAY "and thus make St. Augustine's dream come true"

INTRODUCTORY REFLECTION

St. Augustine was a gift from God to the Church. His experience of encounter with Christ, his itinerary of search, his longing for happiness and his pedagogy for interiority continue to be a valid proposal for the Christian of today. And we Augustinian Recollects give the People of God the Gospel from the inspiration of Augustine. Let us participate in this Eucharist with the confidence that to come closer to the dream of St. Augustine is to come closer with an open heart to Christ and his Word.



REFLECTION ON THE READINGS

The Word of God are for St. Augustine like arrows that become bald in the heart and make it burn in love, they ignite it in charity. Let the Word of God today penetrate to the depths of our being and warm and enlighten our following of Jesus Christ, the true Master.

+ TWO VOCATIONAL PRAYERS

1. O Jesus, Good Shepherd, guide the Pope, bishops, priests and deacons to give special care to the material and spiritual needs of the People of God, in full obedience to your Word. *Let us pray.*
2. Risen Lord, ceaselessly give your life-giving Spirit to your spouse, the Church, so that the People of God, always called by the Father, may be renewed and live always in this Trinitarian vocation. *Let us pray.*

REFLECTION ON THE OFFERINGS

Bread and wine: We present to you, Lord, the bread and wine. In the bread and wine we give you our life so that, by the power of your Spirit, you may transform it into a new life, just as you transform bread into food for the spirit and drink into the capacity to love.

The logo of the Order: We present to you, Lord, the logo of the Order of the Augustinian Recollects. It is a sign of our spirituality: a heart, that is, the person himself in his innermost center; supported by a book, namely, Sacred Scripture; and pierced by an arrow, this, the Word of God, which causes the heart to go up in flames, because the Word of God enlivens the ardor of faith and charity.

THANKSGIVING

Thank you, Lord, for in the encounter with you from the style and inspiration of St. Augustine it gives vigour to our vocation. Thank you because you enkindle your love in the embers of our heart and set it on fire again. Thank you for helping us to get out of ourselves and live in mission.

VOCATION PRAYER

Lord, our God, grant that the cry of your voice may reach many; that they may rise and live united in you. Prepare their hearts with your Word, so that they may prepare to evangelize the poor and to take care of your abundant harvest. Lord, may all those called to Augustinian Recollect life listen to your voice and be able to do your will. Amen.

II. LECTIO DIVINA

"One soul and one heart directed toward God."

Some orientations...

The following material is intended to be a help for prayer during Vocation Week 2019 whose motto is: One soul and one heart directed towards God. We know that the whole Order, after the union of provinces recently carried out, is inspired by the challenge - suggested by Pope Francis to the brothers participating in the last General Chapter - to be creators of communion. For this reason, the following texts reflect the theme of the communion of life, faith and love lived by the first Christians, especially the so-called Joannic community. The 1st Letter of John reflects the importance of living in communion with God and the brothers as a legacy of Jesus himself to his disciples. God's love for us and fraternal love, that is, that of the brothers among themselves, is the "key" that allows us to open ourselves to the experience of communion.

As you can see, we place an indicative title and a text for each day, then we suggest the steps of lectio divina. Remember that everything that is done at the level of materials and didactic resources (atmosphere, music, etc.) favors the realization of the moment of prayer with the Word of God, which is based above all on a paused and prayerful reading of the text. In the brief sections you will find the questions that can help you to read (and reread) the text better until you find "that" word that God directs to you in the "today" of your life, a word that will always be vocational, since God continues to speak to us in order to give a new response to new situations.

Lectio divina for each day



Day 1: "that they may live in communion"

Lectio

"What was from the beginning, what we have heard, what we have seen with our eyes, what we have contemplated and what we have touched with our hands about the Word of Life, is what we announce to them. For life became visible, and we saw it and we are witnesses, and we proclaim to them eternal life, which was with the Father and has been revealed to us. What we have seen and heard, we proclaim also to you, that you may live in communion with us. And our communion is with the Father and with his Son Jesus Christ" (1Jn 1,1-3).



Meditatio

What existed from the beginning... Sometimes we read this text very lightly without realizing what the apostle wants to tell us from the first verse. He shares with us what until now could only be thought, assumed or theorized; he and his community made it vital and real experience. Moreover, it is as if he warned us that in order to contemplate God, we also have to put our senses and all that we are into play. Hearing, sight, intelligence, touch... either we approach the mystery with our whole being, or we will not be transformed by the word of God. On this first day, do you encourage yourself to walk a path of conversion that leads you to a more intense communion with the Father and his Son Jesus Christ?

What things about yourself do you reserve for yourself and do not put into prayer? What existed from the beginning, says John, is Communion. Take advantage of this time of prayer to enter into communion with the Father, in the Son, through the Holy Spirit.

Oratio

Lord, may I not lose the possibility of experiencing your love;
Love that is communion.
May he know how to receive the good news of fraternal communion every day.
May he listen to the witnesses of your love.
and let me embrace in the mornings, in the afternoons, in the nights
for your mercy. Amen.

Contemplatio

Don't leave prayer without a moment to recapitulate what you have just experienced. What did you discover about God during this time? How did you learn about yourself in your relationship with God? What things do you reserve for yourself, what things do you find difficult to give to God, what aspects of your life and your person do not want to give to God because you are ashamed or because you think they have nothing to do with prayer?

Remember Augustine's words:

"You called and cried to me, and broke my deafness; shining and shining, and healed my blindness; You breathed out your perfume, and I inhaled it, and now I long for you; I liked you, and now I feel hunger and thirst for you; You touched me, and I long for the peace that comes from you."

2nd day: "this is the sign that we live in him"

Lectio

"The sign that we know him is that we keep his commandments. He who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. But in him who keeps his word, the love of God has truly reached its fullness. This is the sign that we live in him. He who says that he abides in him should proceed as he did" (1Jn 2:3-6).



Meditatio

On the contrary, when we love someone we want to be with that person, above all we seek to share and our life begins to have a new meaning the moment we do this. Therefore, to live a vocation is to discover every day that we are called to live in Him. What signs do you find in your life that give you the indication that you live in Him? Can you say "I know Him"? Meditate 1 Jn 2, 3-6, pass these words through your heart, listen to him say to John: "...in him who keeps his word, the love of God has truly reached its fullness".

Oratio

Lord Jesus, I want to reach the fullness of love,
Sometimes I feel like a liar.
because I don't keep your commandments;
Guide me and educate me in the path of your law,
the law of love in freedom;
May the touch of your grace help me
to take steps like yours. Amen.

Contemplatio

To know Jesus, to allow oneself to be inhabited by the truth, to fulfill his commandment of love, that in his love we reach fullness, to remain in him, to proceed like him... what else can one who has known the love that God has for us and that was manifested in his Son Jesus Christ... these are the desires that he who discovers himself called to follow him must have. Before you withdraw from your prayer, present your life to Jesus and examine what is within you. Don't be afraid to let Him in, ask Him to fill your heart with the same desires, with the same life, with the same love.

3rd day: "He who loves his brother abides in the light"

Lectio

"Dearly beloved, I do not give you a new commandment, but an old commandment, which you learned from the beginning: this old commandment is the word which you heard. Yet the commandment which I give you is new. And this is true both in it and in you, for darkness is dissipated and the true light is already shining. He who says that he is in the light and does not love his brother, is still in darkness. He who loves his brother abides in the light and nothing causes him to stumble. But he who does not love his brother is in the darkness and walks in it, not knowing where he is going, because the darkness has blinded him" (1Jn 2,7-11).

Meditatio

The commandment we hear, on the one hand, is not new, at least it was not new for John's community, because it is the commandment of Jesus of which they had already heard and in fact practiced as an expression of fraternity; on the other hand, the commandment is new: it becomes new every day, it is renewed because it is the "sign", the "mark" of our actions as



Christians. It is also what allows us to walk in the light and not stumble. The baptismal vocation entails a commitment of love. Ask yourself: Is Jesus' commandment "new" for you? Is it new every morning? Do you feel like walking in the light?

Oratio

Lord, your commandment is light and life,
is old and new
as your beauty and your mercy;
Your commandment allows us to create communion, fraternity,
give me the grace not to depart from him,
to engrave it in my heart
and make it the imprint of my works. Amen.

Contemplatio

Stay alone for a moment with Jesus and feel his gentle and light yoke, that which gives to the weary and burdened, is also for you. The commandment of Jesus does not weigh, it is light and helps you to walk through life in the light.

4th day: "We must lay down our lives for our brothers"

Lectio

"In this we have known love, in that he laid down his life for us. Therefore, we too should lay down our lives for our brethren. If someone lives in abundance, and seeing his brother in need, closes his heart to him, how will the love of God remain in him? My little children, let us not love only with our tongue and with our words, but with deeds and with truth" (1Jn 3:11-18).

Meditatio

In a world where we see many selfish and interested attitudes, there are still people who are supportive and dedicated to others. Some believers, others not. But they are convinced of how much it is worthwhile to help others and to make life a path worthy of walking. The first Christians understood all this very well, they understood the idea of "giving one's life for one's brothers", they understood the apostle's request: "Let us love not only with our tongue and words, but with deeds and truth". We can say that in life we are often forced to make a decision: to open our hearts to others or to close them. Perhaps it will help you to reread the text thinking of your open or closed heart; of your love of words or of your love with deeds.



Oratio

To give one's life for one's brothers,
I think, "Just you and the martyrs."
However, I know that others, day by day, give their lives for others,
in the little sacrifices,
in the delivery of time,
in the renunciation of whims;
my vocation is yours,
help me bear fruit,
lead me on the path of those with open hearts. Amen

Contemplatio

Now you can stay close to the great and generous heart of Jesus, the Good Shepherd. Let his mercy and compassion widen your heart. Why not go deeper and deeper into the greatness of the love of the one who gave his life for us?

5th day: "Love is born of God"

Lectio

"Dearly beloved, let us love one another, for love proceeds from God, and he who loves is born of God and knows God. He who does not love has not known God, because God is love. Thus God showed us his love: he sent his only Son into the world, that we might have life through him. And this love is not that we loved God, but that he first loved us and sent his Son as a propitiatory sacrifice for our sins" (1Jn 4:7-10).

Meditatio

Faced with a world that discusses everything, John gives us an answer about who God is. Far from lofty ideas, entangled thoughts, philosophical concepts or theological theories, the disciple responds by saying: God is love. Perhaps this may seem to remain in the air, but for John, God, from whom love comes and who, in the expression of Pope Francis, first loves us, loves us by sending us his only Son so that we may have Life through him. Love is God giving us his Son, so that we may live. So if this love is contagious to us, then we will create communion and radiate life around us: vocation, which is born of an encounter of love, tends to multiply the spaces of encounter and communion.

Oratio

Sir, allow me to be able to multiply
and not divide;
to make others happy and not sad;
to walk waiting for the brother,
that I'm not left running alone;
everything is deciphered in your love that always precedes,
that your love may infect me to create communion
and I can launch the mission with passion. Amen.



Contemplatio

We invite you to detect at this moment concrete signs of love in your life. Confront them with God's way of loving. Recognize yourself as loved, "first stepped" by God's love and impelled to love. Discover that your love comes from God and give Him thanks, but ask Him to help you continue to grow in His way of loving.

6th day: "In love there is no place for fear"

Lectio

"The sign that we abide in him and he abides in us is that he has communicated his Spirit to us. And we have seen and witnessed that the Father sent the Son as the Savior of the world. He who confesses that Jesus is the Son of God abides in God, and God abides in him. We have known God's love for us and have believed in Him. God is love, and he who abides in love abides in God, and God abides in him. The sign that love has reached its fullness in us is that we have full confidence before the day of judgment, because already in this world we are like him. In love there is no place for fear: on the contrary, perfect love eliminates fear, because fear is punishment, and he who fears has not reached the fullness of love" (1Jn 4:13-18).

Meditatio

The encounter with the Word of God sheds light on our personal reality. Today we are invited to pray this passage with a very provocative title: "In love there is no place for fear". 1 John 4:13-18 tells us that fear is opposed to love, that he who loves does not fear. We invite you to examine whether on your path to holiness, you move more by fear or by love. We propose five affirmations that we find, among others, in these verses of John's first letter: Christ has communicated his Spirit to us; confessing Jesus as the Son of God is a sign that we remain in him; knowing the love he has causes us to trust in him; remaining in love is how we remain in God and God in us; our posture before judgment reveals whether love has reached its fullness in us or not. And all this is based on a single reality: "in love there is no place for fear".

To discern which is the motor of your following Christ, the following questions can help you, but remember to answer them all in a climate of prayer, do not rush to answer them all, perhaps you can dedicate yourself more to those that are clearer to you and leave the rest for when you pray again: Do you trust in Christ and in what he is doing in you? In what aspects of your life do you recognize that God loves you deeply? Do you remain in the Church out of love or out of fear?

Oratio

Lord, may I not sink into my fears;
May I transcend my limits, trusting in your grace.
May I seek you in the "we" of my community,
in the "we" of the Church where there is room for sinners.
Jesus, may there be no room in my heart for fear,
help me make room for your love. Amen.



Contemplatio

At this last moment we invite you to contemplate what God was doing in you during the prayer, what things you discovered about God and your own person in this brief encounter. Perhaps it will help you to imagine the apostle saying what you read in his letter; imagine yourself listening to him and thinking about what his words produce for you: discomfort, peace, oppression, joy or sadness... what it provokes in you, to listen to one of Jesus' witnesses, speaking directly of what he lived and experienced. Do you encourage love to transform you and displace the fear in your heart?

7th day: "the victory that triumphs over the world is our faith"

Lectio

"He that believeth that Jesus is the Christ is born of God: and he that loveth the Father loveth him also that is born of him. The sign that we love God's children is that we love God and keep His commandments. The love of God consists in keeping His commandments, and His commandments are not a burden, for he who is born of God overcomes the world. And the victory that triumphs over the world is our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1Jn 5,1-5)

Meditatio

The world - at least that part of the world that opposes Good - is hostile to the Christian faith. Somehow, we are fighting a battle, certainly not a war like the ones you see in series or movies, but it is a real fight. And, unfortunately, heroes aren't rewarded with a happy ending on earth either. Many times only God sees the sacrifice made, the life given, the constant love. Our faith is the victory that triumphs over the world in this sense, paradoxically different from what we are accustomed to seeing. To believe in the Father and in Christ is to be born to a life in which one is overcome with the gift and weapons of faith. And so "his commandments are not a burden", not because they are lived from faith united to hope and love. For you, who defeats the world?

Oratio

In life, in the midst of sorrows and joys,
I discover that faith helps me move forward;
I understand that it is a powerful weapon,
able to get up when I fall,
capable of defending myself when evil haunts me;
Therefore, let me not fail to breathe the faith of your Church,
that I feel that with my brothers faith is strengthened
and that, in this way, it is possible to win and triumph.
Help me, as you helped the saints. Amen.

Contemplatio

Be thankful for the gift of faith, faith is already in you and is God's gift from your baptism; rest in God after so many battles: in many situations your faith defeated the world.

III. HOLY VOCATION HOUR

"One soul and one heart directed toward God"

INPUT MONITION

Dear friends and brothers, we have responded to the Lord's invitation to be with Him in this time of day, where we will try to be silent, to calm concerns and worries so that the heart will be open and available to listen to the voice of God. Today we want to listen to Jesus' request to his disciples: ask the Lord of the harvest, the Lord of the Church, to send workers to his harvest, apostles and ministers who will consecrate themselves totally to making present his Heart of the Good Shepherd in the midst of the world and in a special way on behalf of young people. This year, the motto of the Order is: "One soul and one heart directed towards God", echoing the indications of Pope Francis to the Brother capitulants. This moment of prayer we wish to continue asking the Lord to send us young people who are well disposed to give their lives to the service of the Gospel.



THE BLESSED SACRAMENT IS EXPOSED

GUIDE: We sing (A song for the entrance that gathers the assembly and motivates it to worship)

Brief silence

GUIDE: On this day we want to pray for vocations, meditating on our common consecration to God in Baptism. We especially want to thank Father for the gift of the call to be part of his flock.

READER 1: Let us listen to the account of the Acts of the Apostles 4:32-37.

"The multitude of believers had one heart and one soul. No one regarded their possessions as their own, but they had all things in common. The apostles bore witness to the resurrection of the Lord Jesus with great power. And they all had great sympathy. There was no needy among them, for all who owned fields or houses sold them, brought the proceeds of the sales, and laid them at the apostles' feet, and they distributed them to each one according to his need. Joseph, called by the apostles Barnabas (which means son of the exhortation), a Levite and a native of Cyprus, had a field; he sold it, brought the money, and put it at the apostles' feet.



Brief silence

Song ("One heart, one soul" or Ved que dulzura y que delicia...)

Story: ASSEMBLY IN THE CARPENTRY

Reader 2: (reads with background music)

They say that in the carpentry there was once a strange and curious assembly: the tools were gathered to try to settle their differences.

The hammer took the floor and wanted to hold the presidency, but the assembly notified him that he had to resign. The cause? It was making too much noise! And he kept knocking all day.

The hammer, after a moment of hesitation, accepted his guilt, but asked that the screw also be expelled. He said it was very twisted and had to be spun around a lot to be of any use.

Faced with this attack, the screw also accepted his guilt, because he recognized that it was true. But immediately he asked for the expulsion of the sandpaper: it was very rough in its treatment and it always had frictions with the others!

The sandpaper agreed, on condition that the subway was also disqualified, because it was always spent measuring others according to their measurements, as if it were the only perfect one!

They were there when the carpenter came in. He put on his suit and began his work. He used the hammer, the sandpaper, the meter and the screw, and finally, from an initial rough wood he made a nice piece of furniture.

When the carpentry was left alone again, the assembly resumed its deliberations with greater force. It was then that the saw took the floor, and said:

- Gentlemen, it has been shown that we have many defects, but the carpenter fixes himself and works with our qualities. That is what makes us valuable. So let us no longer think about our bad points and concentrate on the usefulness of our good points.

The assembly, after a few moments of astonishment, found that the hammer was strong, that the screw joined and gave consistency, that the sandpaper was special for filing roughness, and that the meter was precise and exact.

They felt they had a team capable of producing furniture of the highest quality. They were proud of their strengths and of working together.

And since that assembly, without us noticing it, that team has not stopped serving us and making our lives easier and more enjoyable.

Brief reflection:

Silence.

Song: (On gifts or talents)

Biblical text:

Brethren: As the body is one and has many members, and all the members of the body, though many, are one body, so is Christ. All of us, Jews and Greeks, slaves and free, have been baptized in one Spirit into one body. And we have all drunk of one Spirit. The body has many



members, not just one. Well then, you are the body of Christ, and each one is a member. And God has distributed to you in the Church: in the first place the apostles, in the second the prophets, in the third the teachers, then the miracles come, then the gift of healing, the beneficence, the government, the diversity of tongues, the gift of interpreting them. Are they all apostles? Or are they all prophets? Or are they all teachers? Do they all perform miracles? Do they all have gifts to heal? Do they all speak in tongues or do they all interpret them? Ambition for the best charisms. "Word of God. We praise You Lord"

Brief Silence

Brief reflection:

Petitions:

- We pray for the monks and cloistered nuns who offer their lives in silence, work and prayer and without walking or speaking much, yet they fill the world with Your footsteps and inundate it with their fruitful silence. Let us pray.
- We ask You for those consecrated to the missions, charged with making Your presence felt in every corner of the earth and from there present to You the petitions of Your people. Let us pray.
- We pray for those who are consecrated to the service of the poorest, of the sick, of the prisoners who unite so many pains to Your Cross. Let us pray.
- We pray for those who are consecrated to the evangelization of culture and who teach men to praise You by offering You their works. Let us pray.
- We ask You for all couples to be models of holiness in the midst of the world. Let us pray.
- We pray for the missionaries that through the proclamation with their lives and words they may be the cause of salvation for the different peoples. Let us pray.
- For mothers who want their children to come closer to God, so that You may give them patience and strength in their daily supplications and prayers. Let us pray.
- For marriages that are going through a difficult time, so that You give them constancy even in the midst of crises. Let us pray.
- For the various particular lay vocations so that with the help of Your Spirit they may exercise the baptismal priesthood. Let us pray.

Our Father



FINAL PRAYER

Let us pray with the following hymn from the Liturgy of the Hours. (Can be proclaimed by a reader inserting a call antiphon after each stanza)

Lord, You called me to be an instrument of Your grace, to announce the Good News, to heal souls. Instrument of peace and justice, I proclaim all Your words, water to quench the hurting thirst, a hand that blesses and loves.

Lord, You called me to heal wounded hearts, to cry out, in the middle of the squares, that Love is alive, to awaken those who are asleep, and to free the captive. I am soft wax between Your fingers, do what You want with me.

Lord, You called me to save the world already tired, to love the persons You, Father, gave me as brothers and sisters. Lord, You want me to abolish wars and to alleviate misery and sin; to make stones tremble and to drive away the wolves from the flock.

SONG

PRIEST: (Blessing with the Blessed Sacrament)

GUIDE: We end our worship of the Lord with a song

IV. VOCATIONAL ROSARY

SETTING AND MOTIVATION FOR EVERY DAY

- There can be a procession with an image of Our Lady, flowers, candles and other signs that help Marian devotion or that recall the various invocations.
- Singing a Marian song or a meditated poem.
- A song can be sung between each mystery prayed.
- The litanies can be prayed to Our Lady of Consolation, patroness of the Order of Augustinian Recollects.



LITANIES TO OUR CONSOLATION OR BELT LADY

"Mary, your name is consolation"

Reader: Let's say together:

All: *Mary, your name is consolation*

L. When, in need of a mother's lap, you offer yours to us as a safe companion in despair

Mary, your name is consolation.

L. When, scourged by doubts, you offer to us, in your arms, the only Truth.

Mary, your name is consolation.

L. When, afflicted by our sins, you offer yourself to us as refuge for sinners.

Mary, your name is consolation.



L. When, lost in the things of life, you offer to us your simplicity, as a serene encounter with the Creator of beings.

Mary, your name is consolation.

L. When, already burdened with carrying the cross of each day, you offer to us your presence as a woman "standing by the cross of her Son".

Mary, your name is consolation.

L. When, separated from the grace of your Divine Son, You offer us with your hands to bring about our reconciliation with God.

Mary, your name is consolation.

L. When agitated, we seek what to do in this life, and you offer to us the motto of your whole existence: "Do whatever He tells you".

Mary, your name is consolation.

L. When we enter the dark nights of life, you offer your face to us as the Morning Star.

Mary, your name is consolation.

L. When pain diverts us from what is essential for the soul, you offer to us your intercession as Mother and Friend.

Mary, your name is consolation.

L. When, shipwrecked and tired in the sea of life, you present to us, in your bosom, our Salvation.

Mary, your name is consolation.

PRAYER

Sweet Mother of Consolation, you who have consoled St. Monica, weeping for the loss of her son, Augustine, and who were for him, now converted to God, the protection and strength with which he defeated the enemies of your Son; listen to our prayer and help us in all our needs. Turn to us your merciful eyes, O Mother of Consolation! You know what we have to do at home, with the friend, with a brother in the community, with the superior, with the inferior. You also know how God offers us opportunity, how He opens the door for us with His Word. Therefore, may you not wish to live in peace until you conquer us for Christ, because you have been conquered by Christ.

We know our misery and we know that our merits are worthless. But we also know your maternal affection and we know that you never leave without consoling those who confidently came to you in your mercy, O loving Mother. To you then, we entrust the joys and sorrows, the



pains and the works; the present and the future, hoping that, through your blessed belt, you will obtain peace for the world, and for us, your favorite children, the happiness of being able to love you faithfully on earth and praise you forever with your Son, in heaven. Amen.

VOCATIONAL ROSARY

Motivation: Like Mary, Mother of Consolation, we want to say our yes and open our hearts and our lives to “do whatever He tells us” (cf. Jn 2:5). We remember the maternal presence of Mary, who enlightens and intercedes for all those who respond to God’s call.

As Pope Francis affirms in the Apostolic Exhortation *Evangelii Gaudium* (n. 286): “Mary was able to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love. She is the handmaid of the Father who sings his praises. She is the friend who is ever concerned that wine not be lacking in our lives. She is the woman whose heart was pierced by a sword and who understands all our pain. As mother of all, she is a sign of hope for peoples suffering the birth pangs of justice. She is the missionary who draws near to us and accompanies us throughout life, opening our hearts to faith by her maternal love. As a true mother, she walks at our side, she shares our struggles and she constantly surrounds us with God’s love.”

We will pray the rosary in memory of the Mysteries of Jesus’ life, in which Mary participated in a special way. With this we will also remember the mystery of God’s call in the life of each person. We ask for the intercession of Mary, Mother of Consolation, Patroness of our Order, so that we may be a family of brothers, with one soul and one heart directed towards God.

As Pope Francis reminds us in his address to the participants of the General Chapter of the Augustinian Recollects, in 2016: Dear brothers, I invite you to maintain with a renewed spirit the dream of St. Augustine, to live as brothers “with one soul and one heart” (Rule 1.2), which reflects the ideal of the first Christians and is a living prophecy of communion in our world, so that there will be no divisions, no conflicts, no exclusions, but that harmony will reign and dialogue will be promoted. I entrust to the protection of Our Mother, the Virgin Mary, the intentions and projects of the Order, so that it may guide and protect them.

(Optional) we receive the image of the Virgin Mary, Mother of God, Mother of Consolation, Mother of all those who respond to the Lord’s call.

JOYFUL MYSTERIES

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Reader: God never ceases to come to meet us: He is “God with us”, He accompanies us along the sometimes dusty streets of our life and, knowing our nostalgia for love and happiness, He calls us to joy. Mary Most Holy, the young girl from the periphery who listened, welcomed and lived the Word of God made flesh, keep us and always accompany us on our journey.

Song: (Optional)

FIRST MYSTERY: Announcement to Mary who would be the Mother of the Savior

Bible Reading: Lk 1:35-38





Reader 1: Mary is the woman of the YES; from yes to the surprising will of God to be the Mother of the Savior; she had her doubts, but she trusted and said “yes”; she accepted and carried out this great plan with great availability and generosity. As St. Lawrence Justinian affirms: *Blessed is the heart of the Virgin who, by the light of the Spirit who dwelt in her, always and in everything obeyed the will of the Word of God. She did not let herself be guided by her own feeling or inclination, but in her outward attitude she carried out the inner insinuations of wisdom inspired by faith. In fact, it is fitting that God’s Wisdom, in building the Church to be the temple of her dwelling place, should present Mary as a model of the fulfillment of the law, of purification of the soul, of true humility and of spiritual sacrifice.* (Sermo 8, in festo Purificationis B.M.V.: Opera 2, Venetis 1751,38-39).

Reader 2: “ Mary, Virgin and Mother, you who, moved by the Holy Spirit, welcomed the word of life in the depths of your humble faith: as you gave yourself completely to the Eternal One, help us to say our own “yes” to the urgent call, as pressing as ever, to proclaim the Good News of Jesus. (Evangelii Gaudium, n. 288).

Our Father, 10 Hail Mary, Glory be to God.

Song (optional)

SECOND MYSTERY: Mary visits her cousin Elizabeth.

Biblical Reading: (Lk 1:39-41)

Reader 1: St. Bede, the Venerable, helps us to reflect on this mystery when he reminds us of the words of the Virgin Mary: “*My soul proclaims the greatness of the Lord; my spirit rejoices in God my Savior (Lk 1:46).* With these words, Mary recognizes, first of all, the gifts that were especially granted to her; then, she enumerates the universal benefits with which God continually favors the human race. Although these words apply to all holy souls, they nevertheless acquire the fullest resonance when they are uttered by the holy Mother of God. She, by singular privilege, loved with perfect spiritual love the one whose bodily conception in her womb was the cause of her joy. With good reason she was able to exult in Jesus, her Savior, with singular joy, more than all the other saints, because she knew that the author of eternal salvation was to be born of her flesh by a temporary birth; and being one and the same person, she was to be at the same time her Son and her Lord. (From the homilies of St. Bede, the Venerable, priest. Lib 1,4: CCL 122,25-26.30).

Reader 2: “Filled with Christ’s presence, you brought joy to John the Baptist, making him exult in the womb of his mother. Brimming over with joy, you sang of the great things done by God. Standing at the foot of the cross with unyielding faith, you received the joyful comfort of the resurrection, and joined the disciples in awaiting the Spirit so that the evangelizing Church might be born.” (Evangelii Gaudium, n. 288).

Our Father, 10 Hail Mary, Glory be to God.

Song (optional)



THIRD MYSTERY: The birth of the Child Jesus in Bethlehem

Bible Reading: Lk 2:6-7)

Reader 1: God is definitely a God - with us. In Jesus Christ, He took the human form and nature, so that His love for us may be clear. As our father St. Augustine says: *Awake, O man: for your sake God became man. Wake up, you who sleep, rise from the dead and Christ will shine upon you (Eph 5:14). For your sake, I repeat, God became man. You would be dead forever, if I had not been born in time. You would never free yourself from the flesh of sin, if he had not assumed a flesh similar to that of sin. You would be condemned to eternal misery if it were not for His mercy. You would not return to life if I had not come to meet your death. You would have perished if he had not helped you. You would be lost if he did not come to save you. Let us celebrate with joy the coming of our salvation and redemption.* (Sermo 185: PL 38,997-999).

Reader 2: O Mother, Obtain for us now a new ardor born of the Resurrection, that we may bring to all the Gospel of life which triumphs over death. Give us a holy courage to seek new paths, that the gift of unfading beauty may reach every man and woman. . (Evangelii Gaudium, n. 288). Help us to be creators of communion in this new reality of union of provinces in our Order of the Augustinian Recollects.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FOURTH MYSTERY: The Presentation of the Child Jesus in the Temple

Bible Reading: Lk 2:22-23

Reader 1: St. Sophronius in his sermon on the Feast of the Presentation of the Lord, tells us: *In the same way that the Mother of God and the Immaculate Virgin brought the true light into her arms and communicated it to those who lay in darkness, we too, illuminated by her radiance and bringing in our hands a light that shines before all, let us hasten to meet Him who is the True Light. Truly, the Light came into the world (Jn 1:9) and dispersed the shadows that covered it; the Sun that rises from on high visited us (Lk 1:78) and illuminated those who lay in darkness. This is the meaning of the mystery we celebrate today. That is why we walk with lamps in our hands, that is why we come bringing the lights, not only symbolizing that the Light has already shone for us, but also to announce the greater splendor that will come from it in the future. Therefore, let us all go together, let us run to meet God.* (St. Sophronius. Orat. 3, by Hypapante,6.7: PG87,3,3291-3293).

Reader 2: Let us ask the Lord, through the intercession of the Virgin Mary, Mother of Consolation, to enlighten our Order, in this new reality, and that this light may help us to be of one heart and one soul, as Pope Francis reminds us in his address to the participants of the General Chapter of the Order in 2016: *And at this moment he is asking us in a special way to be his 'creators of communion'. We are called to create, through our presence in the midst of the world, a society capable of recognizing the dignity of each person and of sharing the gift that*



each is to the other. With our witness of a living and open community to those whom the Lord directs, through the breath of his Spirit, we will be able to respond to the needs of each person with the same love with which God loved us.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FIFTH MYSTERY: The Finding of the Child Jesus in the Temple

Bible Reading: Lk 2, 46-47

Reader 1: We know how many workers are lacking to work in the harvest of the Lord. There is a lack of workers to announce the Good News of Jesus. And the coherence of life is often lacking in those who have already been called by the Lord, as Pope St. Gregory the Great reminds us: *Workers are few for such a great harvest; we cannot speak about this shortage of Gospel workers without feeling a deep sadness, because even if there are those who are willing to listen to the Good News, there is a lack of preachers. The world is full of priests, but we rarely find them to work in God's harvest. We receive the priestly ministry, but we do not fulfill the demands of that ministry. Reflect, dear brothers, reflect on what we say: Pray to the Lord of the harvest to send workers into His harvest. Pray also for us, that we may be able to work for you as is fitting, that our language may not cease to exhort you, so that, having received the ministry of preaching, we may not one day be accused before the just Judge by our own silence.* (St. Gregory the Great, on the Gospels. Hom. 17.3, 14: PL 76, 1139-1140.1146).

Reader 2: *Star of the new evangelization, help us to bear radiant witness to communion, service, ardent and generous faith, justice and love of the poor, that the joy of the Gospel may reach to the ends of the earth, illuminating even the fringes of our world. Mother of the living Gospel, wellspring of happiness for God's little ones, pray for us. Amen.*

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

Salve Regina

Final Prayer: (The Prayer for Augustinian Recollect Vocations is suggested).



LUMINOUS MYSTERIES

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Song: (Optional)

Reader: *"Mary leads us to discover the secret of Christian joy, reminding us that Christianity is, first and foremost, euangelion, "Good News", which has as its heart and its whole content the person of Jesus Christ, the Word made flesh, the one Savior of the world." (Rosarium Virginis Mariae, 20)*

FIRST MYSTERY: The Baptism of Jesus in the Jordan

Bible Reading: (Mt 3, 16-17)

Reader 1: Baptism is the origin of the common vocation of all the Christian faithful. Through Baptism we are all called to live our human existence in communion with Christ. St. Gregory of Nazianzen affirms: *Christ is enlightened in baptism, we receive with him the light; Christ is baptized, to descend with Him to the waters to ascend with Him. Remain completely pure and purify yourselves ever more. Nothing pleases God as much as the repentance and salvation of man, for whom all His words and mysteries are destined. Be as lights in the world, that is to say, as a life-giving force for other men. Remaining as perfect lights before the Great Light, you will be inundated by the splendor of that Light that shines in the sky and illuminated with greater purity and radiance by the Trinity. From it you have just received, though not in fullness, the only Ray that comes from the only Divinity, in Jesus Christ, our Lord. (Sermons of St. Gregory of Nazianzen, Bishop. Oratio in sancta Lumina, 14-16. 20:PG 36, 350-351. 354. 358-359).*



Reader 2: Through baptism, we are "called" of the Father, called to holiness and called to make happen in our lives the will of God, who wants to touch other hearts through ours. We who receive baptism pray, and for all who prepare to receive it.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

SECOND MYSTERY: The Revelation of Jesus at the Wedding at Cana

Bible Reading: (Jn 2:1-2)

Reader 1: The first Christians experienced Jesus as the source of new life. From him they received a different breath to live. Without him, everything became dry again, sterile, extinguished for them. The evangelist John picks up the episode of the wedding at Cana to symbolically present Jesus as the bearer of a "good wine", capable of reviving the spirit; Jesus is today the Leaven of the new humanity.



Reader 2: Mother of Consolation, dear Mother, through your intercession, wine was not lacking. May the “new wine” of joy, availability, hope, courage and dedication not be lacking in our vocational life. May you, Mother of the Wedding at Cana, be always attentive to the needs of your sons and daughters, our great intercessor and companion, help us to give our “yes” in a total sur-render of our being to God and to His Kingdom, until we can all be one soul and one heart.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

THIRD MYSTERY: The Proclamation of the Kingdom of God

Bible Reading: (Mk 1:14-15)

Reader 1: Pope St. Paul VI, in the Apostolic Exhortation *Evangelii Nuntiandi*, tells us: *“The first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one’s neighbor with limitless zeal... It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus- the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity.”* (Evangelii Nuntiandi, 41)

Reader 2: We pray that many will welcome Your voice, Lord, and that they may continue to give joy the Church with the generosity and fidelity of their response and of their vocation.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FOURTH MYSTERY: The Transfiguration of the Lord.

Bible Reading: (Mk 9,5.7)

Reader 1: *“Jesus Christ, the “Light of the nations”, shines upon the face of His Church, which He sends forth to the whole world to proclaim the Gospel to every creature (Mk 16:15). Hence the Church, as the People of God among the nations, while attentive to the new challenges of history and to mankind’s efforts to discover the meaning of life, offers to everyone the answer which comes from the truth about Jesus Christ and His Gospel. The Church remains deeply conscious of her “duty in every age of examining the signs of the times and interpreting them in the light of the Gospel, so that she can offer in a manner appropriate to each generation replies to the continual human questionings on the meaning of this life and the life to come and on how they are related”* (Veritatis Splendor, 2).



Reader 2: Let us pray that the Light of the glorified Christ may be the certainty that our vocational journey may lead to infinity, to an encounter with God in future glory. Precisely for this reason, the mishaps of the journey, doubts and trials are not a reason for dispersion and abandonment of the mission on our part, but serve to increase our desire and hope to be with the Lord in His marvelous light.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FIFTH MYSTERY: The Institution of the Eucharist

Bible Reading: (Mt 26:26-29)

Reader 1: Our Father St. Augustine, in his work “The City of God” affirms: *Therefore the true Mediator, who, in taking the form of a slave became a mediator between God and men, the Man Jesus Christ, in the form of God, accepts the sacrifice with the Father, with whom He is one God; but, in the form of a slave, He preferred to be a sacrifice rather than accept it, so that no one would take advantage of this opportunity to sacrifice any creature. That is why He is a Priest: it is He who offers, it is He who offers the oblation. From this reality He wanted the sacrifice of the Church to be a daily sacrament. The Church, being the Body of the same Head, learned to offer herself through Him ... With this supreme and authentic sacrifice all false sacrifices ceased.*

Reader 2: We ask you, Lord of the Eucharist, through the intercession of Mary, Mother of Consolation, that the Christian communities may hunger for You and feel the need for holy priests, men of God, truly worthy to offer, in the name of the Church, your Eucharistic sacrifice.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

Salve Regina

Final Prayer: (The Prayer for Augustinian Recollect Vocations is suggested).



SORROWFUL MYSTERIES

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Song: (Optional)

Reader: St. Augustine, in a sermon on the Passion and Cross of the Lord, helps us to meditate on these sorrowful mysteries: *Let us also rejoice in the Cross of the Lord! The passion of our Lord and Savior Jesus Christ is for us a pledge of glory and an example of patience; is there anything that the hearts of the faithful cannot expect from divine grace, for whom the only-begotten Son of God, eternal like the Father, not only wanted to be born as a man among men, but also wanted to die by the hands of the men He had created? Great things the Lord promises us in the future! But what He did for us and now we celebrate is even greater. Where is He or who were we, when Christ died for us sinners? Who can doubt that He will give life to His faithful, when He already gave them even His death? Why does human weakness still hesitate to believe that one day men will live in God? Much more incredible is what has already happened: God died for men.* (Sermo Guelferbytanus 3: PSL 2,545-5469).

FIRST MYSTERY: The Prayer of Jesus in the Garden of Olives

Bible Reading: (Lk 22:39-40)

Reader 1: *The tribulation of the human soul of Jesus prompts Him to ask to be delivered from that hour. But the awareness that He has of His mission, that is, the fact that He came precisely for that hour, makes Him pronounce the second petition, that is, that God may glorify His name: precisely the cross, the acceptance of its horrible reality, to enter into the ignominy of an infamous death is that it becomes the glorification of God's name. In fact, it is precisely in this way that God manifests Himself in what He is: the God who, in the depth of His love, giving Himself, opposes the true power of good to all the forces of evil.* (Benedict XVI, Jesus of Nazareth, p. 146).



Reader 2: We pray for all those who are experiencing moments of crisis and vocational difficult-ties. We pray for bishops, priests, deacons, religious men and women, missionaries, that they may be vigilant apostles.

Our Father, 10 Hail Mary, Glory be to you.

Song: (Optional)

SECOND MYSTERY: The Scourging of Jesus at the Pillar

Bible Reading: (Mk 15,12-13.15)



Reader 1: One's participation in the sufferings of Christ [...] *"has a twofold dimension. If a man becomes a participant in Christ's sufferings, this happens because Christ opened His suffering to man, because He Himself, in His redemptive suffering, became in a certain sense a participant in all human sufferings. In discovering Christ's redemptive suffering through faith, man discovers in it at the same time his own sufferings, he rediscovers them, through faith, enriched by a new content and with a new meaning."* (Saint John Paul II, *Salvifici Doloris*, 20).

Reader 2: Let us pray that the people of God may not lack the witness of faithful consecrated men and women, especially the Augustinian Recollects, that they may be on this earth a sign of God's love that overcomes all "death".

Our Father, 10 Hail Mary, Glory be to you.

Song: (Optional)

THIRD MYSTERY: The Crowning of Thorns

Bible Reading: (Mt 27:27-29)

Reader 1: *Jesus has a crown of thorns on his head. A sheaf of thorny branches found in the courtyard, perhaps to light a fire, gave the soldiers the idea of that cruel mockery of His royalty. Drops of blood run down His face. His mouth is half open, as if struggling to breathe. On his shoulders there is heavy and worn-out mantle, more similar to tinplate than to cloth. His shoulders have cuts from recent blows during his flogging. His wrists are bound together by a coarse rope looped around twice. They have put a reed in one of his hands as a kind of scepter and a bundle of branches in the other, symbols mocking his royalty. Jesus cannot move even a finger; this is a man reduced to total powerlessness, the prototype of all the people in history with their hands bound.* (Raniero Cantalamessa, Homily of Good Friday 2015).

Reader 2: Let us pray for the religious who, far from their homeland, work with great difficulty and face many challenges and sufferings.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FOURTH MYSTERY: Jesus Carrying His Cross

Bible Reading: (Lk 23, 26-31)

Reader 1: Lord, we stand before You with love, we offer our sufferings to you, we turn our eyes and our hearts to Your Holy Cross and, encouraged by Your promise, we pray: *Blessed be our Redeemer, who has given us life by His death. O divine Redeemer, realize in us the mystery of Your redemption, through Your passion, Your Death and Resurrection.* (Maronite Liturgy).



Reader 2: We pray for our Augustinian Recollect missionaries who, in the service of their brothers and sisters, are exposed to heavy crosses. For those who leave their land to serve in simplicity. And for all those who carry the crosses of humanity, living the continual encounter with the poor and suffering Jesus.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FIFTH MYSTERY: The Crucifixion and Death of Jesus

Bible Reading: (Lk 23:33-38.44-46)

Reader 1: St. Andrew of Crete tells us: *Had there been no cross, Christ could not have been crucified. Had there been no cross, life itself could not have been nailed to the tree. And if life had not been nailed to it, there would be no streams of immortality pouring from Christ's side, blood and water for the world's cleansing. The legal bond of our sin would not be cancelled, we should not have attained our freedom, we should not have enjoyed the fruit of the tree of life and the gates of paradise would not stand open. Had there been no cross, death would not have been trodden underfoot, nor hell despoiled. Therefore, the cross is something wonderfully great and honorable. It is great because through the cross the many noble acts of Christ found their consummation – very many indeed, for both his miracles and his sufferings were fully rewarded with victory. The cross is honorable because it is both the sign of God's suffering and the trophy of his victory. It stands for his suffering because on it he freely suffered unto death. But it is also his trophy because it was the means by which the devil was wounded and death conquered; the barred gates of hell were smashed, and the cross became the one common salvation of the whole world.* (From the Sermon of St. Andrew of Crete, Office of the Feast of the Exaltation of the Holy Cross).

Reader 2. Let us for all Christians who are persecuted and killed in the most varied ways. May they have the perseverance and the grace to change their outlook before a testimony that may lead their lives give glory to the God of Life.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

Salve Regina

Final Prayer: (The Prayer for Augustinian Recollect Vocations is suggested).



GLORIOUS MYSTERIES

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

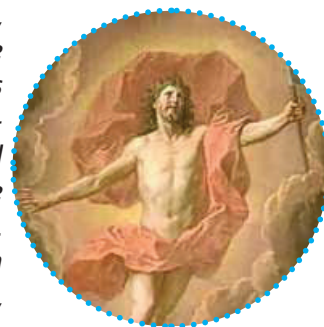
Song: (Optional)

Reader: St. Augustine, in the Sermon on the Resurrection of the Lord, in the octave of Easter, helps us to reflect and pray in these glorious mysteries: *It is with the words of the Apostle that I speak to you: Clothe yourselves with the Lord Jesus Christ and do not pay attention to the flesh to satisfy its passions (Rom 13:14), so that, also in life, you may clothe yourselves with Him whom you clothed in the sacrament. All of you who were baptized into Christ put on Christ. What matters is not to be a Jew or a Greek, or a slave or a free man or a woman, for you are all one in Jesus Christ (Gal 3:27-28). Now you walk by faith, living in this mortal body as pilgrims far from the Lord. But your sure way is the same one for whom you are addressing yourselves, Jesus Christ, who became man for our sake. For His faithful He prepared a great treasure of happiness, which He is to reveal and give abundantly to all who hope in Him, when we receive in reality what we now receive only in hope. You too, therefore, share in the same mystery, not in the perfect reality, but in the certainty of hope, because you have received the guarantee of the Spirit. For if you have been raised with Christ, strive to reach the things that are on high, where Christ is, seated at the right hand of God; aspire for heavenly things and not for earthly things. For you died, and your life is hidden with Christ in God. When Christ, your life, appears in His triumph, then you also appear with Him, clothed in glory (Gal 3:1-4).* (Sermo 8, in Octava Paschae l. 4: PL46, 838. 841).

FIRST MYSTERY: The Resurrection of Jesus

Bible Reading: (Lk 24:1-3)

Reader 1: *Our faith in the Resurrection of Jesus, the cause of our hope, is based on the faith of the first Disciples of Jesus, who recognized the Crucified-Risen One! Although no one has seen His Resurrection, God's risen act acts in the silence, in the secret and in the intimacy of His regenerating womb. The Christian community perceived and understood little by little in the encounter with the Lord and by the action of the Spirit, that their Master had risen and continued to live in their midst. Faith in the Risen One impels us to go to meet the crucified of today in order to share with them the Good News that God is alive in our midst, rising, freeing from death and making a new creation.* (Homiletic Guide. Episcopal Conference of Brazil - Easter Sunday 2015)



Reader 2: Grant, Lord, to our Church many holy vocations in marriage, priestly, consecrated and missionary life, so that we may have in our communities prophets who witness and proclaim that Jesus is alive and makes us live.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)



SECOND MYSTERY: Ascension of Jesus to Heaven

Bible Reading: (Lk 24, 50-52).

Reader 1: Our Father St. Augustine says: *Christ has already been lifted up to the heights of heaven; yet He continues to suffer on earth through the tribulations we experience as His members. He bore witness to this truth when it was heard from heaven: "Saul, Saul, why do you persecute Me" (Acts 9:4). And yet: "I was hungry and you gave Me something to eat" (Mt 25:35). Why do we not work here on earth in such a way that, through the faith, hope and charity that unite us to our Savior, we can now rest with Him in heaven? Christ is in heaven, but He is also with us; and we, remaining on earth, are also with Him. Through His divinity, through His power, and through His love He is with us; we, although we cannot do this through divinity, like Him, we can at least do it through the love we have for Him. The Lord Jesus Christ did not leave heaven when He descended from there to us; He did not depart from us when He ascended again into heaven either. He Himself affirms that He was in heaven when He lived on earth, saying: "No one has ascended into heaven except He who descended from heaven, the Son of Man, who is in heaven" (Jn 3:13).* (Sermo de Ascensione Domini, Mai 98,1-2: PLS2,494-495).

Reader 2: Lord Jesus, "at the right hand of the Father," Your power over the world is enormous. Touch the hearts of the young people who seek meaning for life, so that they may discover the vocation You offer them.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

THIRD MYSTERY: The Coming of the Holy Spirit upon the Church

Bible Reading: (Acts 2:3-4).

Reader 1: The Catechism of the Catholic Church says: *The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in His communion with the Father in the Holy Spirit. The Spirit prepares men and goes out to them with His grace, in order to draw them to Christ. Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity.* (CCC 737-738).

Reader 2: Lord, awaken the hearts of our young people by the work in your Church. Pour out on us Your Spirit, may He give us wisdom to see the way, and generosity to follow your voice.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FOURTH MYSTERY: The Assumption of the Virgin Mary into Heaven

Bible Reading (Rev. 21:1-2).



Reader 1: Pope Pius XII, in the Apostolic Constitution *Munificentissimus Deus*, tells us: *Just as the glorious resurrection of Christ was an essential part and the last sign of this victory, so the struggle of the Holy Virgin, the same as that of her Son, for the glorification of the virginal body should also be included. The Apostle himself had said: When the mortal is clothed with immortality, then what has been written will be fulfilled: Death was defeated by victory (1 Cor 15:54, cf. 13:14). Therefore, from all eternity mysteriously united to Jesus Christ, by the same design of predestination, the august Mother of God, immaculate in conception, entirely virgin, intact in divine motherhood, generous companion of the divine Redeemer, who obtained full triumph over sin and its consequences, she managed to be kept immune from the corruption of the sepulcher, as the supreme crown of her privileges. Like her Son, once death was defeated, she was taken in body and soul to the heavenly glory, where, reigns, she shines to the right of her Son, the immortal king of the centuries.* (Pius XII, Apostolic Constitution *Munificentissimus Deus*, AAS 42 ([1950], 760-762. 767-769).

Reader 2: Lord Jesus, may the mystery of the Assumption make us feel that, in the image of Mary, if we live our life in fidelity to God's vocation, an infinite, profound and inexplicable peace awaits us.

Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

FIFTH MYSTERY: The Coronation of the Virgin Mary as Queen of Angels and Saints.

Bible Reading: (Rev. 12:1-2)

Reader 1: St. Amadeus tells us: *Consider with what just disposition, before the Assumption, the admirable name of Mary shone all over the earth. Her extraordinary fame spread everywhere before her magnificence was lifted above the heavens. For it is fitting that the Virgin Mother, in honor of her Son, first reigns on earth, then was gloriously received into heaven. She was widely known on earth, before entering into holy fullness. Elevated from virtue to virtue, was thus exalted from clarity to clarity by the Spirit of the Lord. Present in the flesh, Mary anticipated the first fruits of the future kingdom, prays rising to God with ineffable sublimity, prays looking down on the brothers and sisters with unspeakable charity. There she received the gifts of angels, here she was venerated by the submission of men and women. Gabriel served her with the angels; on the part of the Apostles John served her, happy to have been entrusted to her, virgin, to the Virgin Mother. Those were glad to see her queen; these were glad to know her lady. All obeyed her from the heart.* (From the Homilies of St. Amadeo, Bishop of Lausanne. Hom. 7: SCh 72,188.190.192.200).

Reader 2: Lord, make our life to be of service. Strengthen those who desire to dedicate themselves to the Kingdom in the diversity of ministries and charisms. Mary, Mother of the Church, Mother of Consolation, model of the servants of the Gospel, help us to answer yes. Amen.



Our Father, 10 Hail Mary, Glory be to God.

Song: (Optional)

Salve Regina

Final Prayer (The Prayer for Augustinian Recollect Vocations is suggested).

V. CATECHESIS ON VOCATION AND COMMUNITY

VOCATION IS WRITTEN WITH V¹

Vocation is written with V, we will tell you in seven words; we do not intend to make a syntactic analysis, nor an exegetical interpretation, nor an etymological study; what we intend is to take some words from Sacred Scripture that begin with V and contain some characteristic proper to vocation.

TO LIVE

To emphasize the verb **TO LIVE**, the first motivation of the disciples is to discover where the Master LIVES. To their question, Jesus answers: "Come and see", as if saying to them: "Come and experience it in your own flesh. Come and *live with me* and you will discover how I live, from where do I orient my life, to whom I dedicate myself, why I live like this". As José Antonio Pagola says: "When one encounters Jesus, one has the sensation that he finally begins to live life from its root, for he begins to live from a Good God, more human, more of a friend and savior than all our theories. Everything begins to be different".

Our vocation is not only to be vigilant, but we must also give our life as a gift; our own life is a gift from God: as a gift from God, I have to convert it into a gift for others. Jesus tells us in His own words: "I am the Way, the Truth and the Life", but He also tells us: "I have come to give life and abundant life". Our first vocation is to give life; if we have come to this world, it is for something: if God risked the life of his Son, it was for something. For our life to have meaning, we have to give ourselves to others, as the Gospel paradoxically says: "Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit (Jn 12:24); the paradox is that, in order for us to give life, we have to die. This is how our vocation must be: if we want to follow Jesus, the cross awaits us; of course we did not come to suffer in this life, but we did come to give our life; that is why vocation is synonymous with life.

If we want to help Jesus to save humanity or, better said, to build the Kingdom, we have to be like yeast, like the mustard seed that Jesus proposes to us in the Gospel: yeast is not seen either in the dough or in the bread, but when it comes to giving texture, taste and size to bread, it has to die, to disappear. Likewise, the mustard seed, in order to be a place of welcome, shade and rest, it has to pass through death, to germinate, to grow and to give shelter. This is how all of us who want to follow Jesus have to do: go through death to give life, as the martyrs of the Church did and continue to do, who shed their blood for the sake of the Gospel because they wanted to live the same as Jesus: to let themselves be ground in order to be bread broken for others.

TO COME

Secondly, the word **TO COME**, because the Lord Jesus, in the Gospel of St. John, pronounces it to two Disciples when they go to meet Him. Jesus asks them what they are looking for, and

¹ **Wilmer Moyetones**, *Augustinian Recollect Religious, Master of Novices*. Nuestra Señora del Camino Convent, Monteagudo, Navarra, Spain.



they say to Him: "Master, where do you live? He answers them: "*Come*"; they went and were with Him (cf. Jn 1:36-39). Coming indicates movement, not to remain anchored in securities. The Master invites you to be with Him. Our vocational process is a journey, a march, like pilgrims who know where they are going, to the Master's house, to Jesus, to dwell with Him, to share with Him, to have an intimate relationship with Him

Jesus' invitation is to go to Him; this comes from a profound and significant encounter: they follow Him because they have seen something good in Jesus; at the time of following Him, they trust His word, because first they have to believe and then set out on the road with Him.

TO SEE

Thirdly, **TO SEE**. This verb is closely linked to the previous one, since Jesus answers them: *Come and see*. They went and saw, says the text, but when they stayed with Him, that act of *seeing* became an act of *looking*; to that is, it allowed Him to see beyond and with more attention, to look with the heart. Surely these two disciples had seen many things in their lives, but Jesus makes them realize that they have to learn to look attentively, to see with the heart. Many times, in our vocational journey, we can look and see many things that do not allow us to contemplate the wonders of God; those looks are what prevent us from letting ourselves be surprised by God. May we take the humble stance of the blind Bartimaeus and say to Jesus Christ "Lord, may I see" (cf. Mk 10:46-52): may we see so many unjust things, may we see so much corruption, so many wounds of many brothers and sisters who suffer, may my vocation be to see with the eyes of the heart and not just to look, without getting involved in the pain of the one who suffers.

Now it is up to each one of us to look out and let ourselves be surprised by God, to discover where His Son Jesus dwells, to let ourselves be captivated by Him, to set follow in His footsteps and let His Gospel enlighten us. It is the Lord Himself who invites us to look at this Gospel, with very simple words: "Come and see".

SELL

The fourth word is another verb, **TO SELL**: after going and seeing, it is time to sell everything we have and follow Jesus. It is His command: "You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me." (Mk 10:21). It is a movement, it is a setting in motion, it is not staying static, with arms crossed or asleep; the Lord always puts us in motion, He wants us to go and sell everything we have, all the little things that bind us in life and do not allow us to walk in freedom as children of God, which give us false securities. So let us go and sell everything and keep Jesus as our only treasure. In the life of following Jesus, it is not enough to keep only the commandments; Jesus goes further, He wants everything to be left behind for His sake. If we really want to follow Jesus, we have to leave everything, not remain anchored in those things that offer us security, but cannot save us; moreover, everything we have received, -goods, talents and abilities- comes from God Himself and He has granted it to us so that we can put it at the service of others.

What Jesus does is to invite us to opt for a lifestyle that is not dominated by the god money, but by the authentic God, and that we do not cling to the things of this world and make available to others what we are and have, especially in favor of those whom our society denies their basic needs. They are the poor who need our generosity.



TO STAY AWAKE

The fifth word is, **TO STAY AWAKE** which is also in the Gospel: “Stay awake! For you do not know on which day your Lord will come.” (Mt 24:42). In our life of following Jesus, it is not enough to go, sell all that we have, but it is likewise necessary to stay always awake, and to be always alert; we always have to be awake and not to be asleep; during the period of vocational process, it is easy that the flame that has been lit in our hearts be extinguished by the disappointment of the brothers, by scandals within the Church, by becoming slaves to the social networks, by strict structures in the communities and for many other reasons that daily rob us of our first love; we have felt in love with the voice of the Master, but, along our journey, we fall in love with other voices that likewise seduce us. That is why the Lord invites us to be always vigilant. There are many things that attract us, captivate us and steal our first love. If we do not take care of our vocation, we will not be faithful to God.

“Be awake, for you do not know on what day your Lord will come” (Mt 24:42). In the life of following, it is not only enough to go, see, and sell all that we have, but it is also necessary, and always, to be watching; we have to wake up, not fall asleep: It is very easy that during the vocational process that flame that has been lit in our hearts is extinguished, by the disenchantment of brothers, by scandals within the Church, by enslaving us to social networks, by rigid structures in communities and for many other reasons that, day by day, rob us of our first love; we have been enamored by the voice of the Master, but, during the journey, we fall in love with other voices that also seduce us. That is why the Lord invites us to be always vigilant. There are many things that seduce us, captivate us and steal our first love. If we do not take care of our vocation, we will not be faithful to God.

To be vigilant is, first of all, to awaken from insensitivity. We live with the dream of being authentic religious, but many times our attitudes and lifestyle are not those of Jesus; we have to wake up, because if we remain anchored in this comfort, we will continue deceiving ourselves. To be awake is not only to take care of my vocation, but it also requires me to be attentive to reality: to listen to the groans of those who suffer, the cry of forgotten peoples. Without this sensitivity, it is not possible to walk in the footsteps of Jesus.

TRUTH

Now, we turn to the **TRUTH**: After going, seeing, selling, watching and living, now it is up to us to prove that we do all this freely, in truth, because truth is what makes us free. Moreover, Jesus Himself is the Truth: “I am the Way, the Truth and the Life. He who walks in Truth does not walk in Darkness, but will have the Light of Life” (Jn 14:6). This is what Christ wants for us who are called: that we walk in Truth, not in lies and falsehood, because lies enslave us and do not allow us to be authentic.

Jesus invites us with His word to be witnesses of the Truth. We live in a culture of falsehood that enslaves and we, by our condition of baptized, have to be witnesses of the humanizing Truth. Everyone who is of the Truth listens to the voice of God; Jesus not only speaks the Truth, but he seeks the Truth and only that Truth of God who wants a more human and more sincere world for all His children. We must, each one of us, be witnesses of the Truth, not just guardians like the false prophets.

Our commitment as disciples of Jesus is to walk in the Truth, but not only for our benefit, but to defend the poor. Do not tolerate lies or the concealment of injustices. We must not dis-guise



manipulations, we must not be accomplices to so many lies and injustices, we must be “the voice of the voiceless, and a voice against those who have too much of a voice” (Jon Sobrino). If we want to hear the voice of Jesus but remain like dumb dogs, it is better not to follow Him; and if we follow that voice that calls us to leave everything for Him, it is so that we may walk in the Truth and denounce lie.

VINE

This reflection concludes with the word **VINE**, because we know that, like the branches, without Him we can do nothing: all the words that we have mentioned before start from the true Vine if they have to have meaning and become a reality in our: “I am the Vine, you are the branches; he who remains in me and I in him bears abundant fruit; because without me you can do nothing” (Jn 15:1-8).

As followers of the Master have to be united to Him, because, being with Him, we can bear much fruits and our vocation will be fruitful and joyful; if we do not remain in Him, our vocation will be sterile, mediocre. Our vitality is in Him, not in us; if we detach ourselves from the Master, we will not bear fruit.

Jesus asks us not only to remain in Him, but also that His words remain in us. May we live from the Word, which is the source from which we must drink, since His words are spirit and life.

In short, only Jesus is “the true Vine”. The decisive thing at this moment is to “remain in Him”: to be faithful, because He remains and will always be faithful.

Finally, we can say that our vocation is to go to Jesus, to see where He lives, and this implies selling all that we possess and being generous to the poor; but, moreover, it is not enough to leave everything, but we must be vigilant and live giving our life as God’s gift to be witnesses of the Truth. And for all this to reach its fullness, we have to be united to the true Vine, Jesus, because without Him we cannot walk, see, watch, watch, live and walk in the Truth: without Him we can do nothing. In conclusion, we will be able to speak of a vocational itinerary if, first, Jesus goes out to meet us and invites us to set ourselves in motion to see where He lives; then, He sends us to sell everything we have; in order to persevere in the journey, He wants us to be always vigilant, that is, to cultivate our vocation, and then, He sends us to give life and life in abundance, to be witnesses of the Truth; and if we want to continue on this journey, we must remain united to the Vine, which is Christ, to give fruits and fruits of Truth.



TOGETHER TO BECOME ONE, ACCORDING TO THE RULE OF SAINT AUGUSTINE²

"The main reason why you have gathered together is that you should live together in the house and have one soul and one heart in God."³ With these words, placed at the beginning of the Rule, St. Augustine has indicated in the unity of mind and heart, that is to say, in communion, the main objective of the religious community. Along with the objective he also indicated the model by referring to the first Christian community in Jerusalem, described in the Acts of the Apostles: "The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common." (Acts 4:32).

In his other writings, the bishop of Hippo will further broaden the horizon of his monastic conception putting it within the framework of God's plan to unite men in Christ, because "God is pleased with the unity of many"⁴ and indicating in the same divine Trinity the supreme model of communion, which we are called to imitate.⁵

I - But how can such a sublime goal be achieved? For St. Augustine, first of all, it is necessary to recognize that the unity of many souls and of many hearts is possible only with the condition that God himself be the unifying center towards which all converge. In the Rule this idea is expressed in the addition of **in Deum** to the words of the Acts of the Apostles: one soul and one heart. It is an original addition, which is not found in any ancient code of the Scripture or in any other patristic writing, while in Augustinian writings it is read not once, but more than thirty times.

An explanation is read in the commentary on John's Gospel, where, evoking the descent of the Holy Spirit on the Apostles, their preaching and the conversion of thousands of people, St. Augustine observes: In the growth in number of believers, "only one numerous people was formed, in which all, having received the Holy Spirit who enkindles in them spiritual love, through charity and the fervor of the Spirit, became one... There were several thousand of them and they were one soul. From where were they one heart and one soul? In God. And he concludes: "If they unite themselves to God through charity, many souls become one soul and many hearts become one heart".⁶

The bishop of Hippo has no difficulty in recognizing that in man there is a selfish love that seeks its own interests and is closed to the good of others. Such a love of self is necessarily the cause of divisions and struggles. He recognizes that in man there is likewise a totally natural and licit love, that unites members of the same family, friends who frequent each other, who have the same interests, the same tastes and the same hobbies; he even recognizes a love that links the citizens of the same city. He calls it human love, because it is born spontaneously in the heart of man. But he considers that these and other natural bonds of the same gender are not enough to create a true communion among men, as to ensure a stable harmony and a true friendship, open to all.

In other words, it is not enough to be together, to work together, to live under the same roof and to have so many things in common, to form a truly united community. In order to "preserve the unity of the Spirit in the bond of peace" (Eph 4:3), according to the words of the Apostle, it

² Written by Nello Cipriani, a religious of the Order of St. Augustine, Professor of Patristic Institute Augustinianum of Rome, Year 2016.

³ *Rule of St. Augustine*, 1, 3.

⁴ *De Civitate Dei*, 12, 22.

⁵ *De Trinitate*, 6, 5. 7.

⁶ *In Johannis Evangelium Tractatus*, 39, 5.



is necessary that the Holy Spirit infuse the love of God into the hearts of believers (Rom 5:5). Therefore, he concludes: "He who is full of charity is full of God and a multitude of people full of God form the city of God".⁷

In short, adding *in Deum* to the words of the Acts of the Apostles, St. Augustine wanted to mean that, in order truly live together, it is necessary for religious to live in the presence of God, to dialogue with Him, to contemplate His goodness, to know His will and to invoke His grace, because fraternal communion is His gift. Therefore, without an intense interior life, lived in communion with God, there is no true communion among men.

II - It is not enough, however, to know that the unity of hearts is the principal objective of the religious community and that this unity is first and foremost a gift, which we must ask God in faith.

The Rule of St. Augustine offers a practical guide, I would say almost a manual of education for unity. In fact, all the norms that are read, on the one hand, aim to eliminate the causes of divisions, and on the other, to suggest how to make charity grow, which is the bond of unity.

Thus, immediately after having indicated the main objective for which religious live together, he draws attention to two indispensable conditions for their achievement: the sharing of material goods and humility. The sharing of goods, not separated from attention to the needs of persons, was already practiced in the community described by the Acts of the Apostles: "And no one claimed that any of his possessions was his own, but they had everything in common... and were then distributed to each according to need. (Acts 4:32,35b). St. Augustine follows to the letter this indication. He wants the religious to truly share everything: not only the properties they possessed in the world, the fruit of their own work, the gifts they received from family and friends, he wants them to have in common the table, the clothing and the library. He is convinced that the private possession of material goods does not, in fact, favor the union of hearts. Even the children of the same mother, he observes, often end up fighting and hating each other when it comes to distributing property.⁸ Moreover, it is precisely by possessing material goods that men seek to distinguish themselves and to have more power, to assert themselves and to dominate others. The eagerness to possess serves only to satisfy the desire to excel and to dominate.⁹

For St. Augustine pride, that is, the desire to be or to appear superior to others, is the greatest obstacle to fraternal communion, and it is the worst vice, because - he observes - "For every other vice prompts people to do evil deed, whereas pride lurks even in good works in order to destroy them." (R.I,7).

In the late antique world, unity in the religious community was put to a hard test by the great social differences of its members. Hence, the Rule's insistence not to boast or despise others, is addressed those who came to the monastery from a richer family or to those who had brought to the monastery a greater amount of goods than others. But the call to humility is also addressed to those who have entered poor, not to be proud and arrogant, because they can treat as equals those who in the world they avoided or did not even approach.

In any case, it is not enough even to remove the obstacles that oppose unity. The Rule asks that much attention be paid to the needs of persons: "Let each one be given according to his own need. Recently some critics reproached St. Augustine for having favored social differences in the monastery, because, in the distribution of food and clothing, he exhorted the community to be understanding of the customs of the past tenor of life of one who had a well being in the world. In reality, it is explicit in excluding all kinds of privileges. The community must have equal

⁷ *Enarrationes in Psalmos* 98, 4.

⁸ Cf. *Sermo* 359, 2,4.

⁹ *De Civitate Dei*, 19, 14.



attention for the health of all, rich and poor, sick and convalescent, in food, in clothing, as in anything else. The supreme value is not absolute equality among religious, but charity, which knows how to recognize and respect the weakness of the brother and has confidence in his commitment.

In short, more than any prescription, charity must reign. And because love for the brother is born of the esteem in which he is held, St. Augustine concludes these first prescriptions with the exhortation: "Let all of you then live united in mind and heart, and mutually honor God in yourselves, whose temple you have become" (R.1,8). The dignity of persons is not linked to the nobility of their origins, nor to the cultural level or even to the role played in the community, but to the fact, accessible only to faith, that God dwells in each one as in a temple.

In the Rule, there is naturally no lack of the call to common prayer, as an important moment of religious gathering, but the insistence falls on the interiority: "pray not only with your lips but with your heart" (R. 2,3), because it is not the common fact in itself that unites hearts but rather the union with God.

In the central part, the Rule deals with the care of chastity, calling everyone to reciprocal responsibility and fraternal correction: "protect each other's modesty". In our society privacy is considered almost as a supreme law. But in the name of privacy, indifference cannot be justified. In a religious community no one should say: "I don't care about the behavior of the other"; "drawing attention is not my task". True charity cannot disregard the true good of the brother because, as St. Augustine observes, "God, who dwells in you, protects you, and He will likewise protect in this way, that is, through you yourselves" (R. 4,6). Vigilance and reciprocal correction are also works of mercy.

The fifth chapter of the Rule has been defined by its greatest scholar (Luc Vereijen) as "the most monastic of all the written, in the technical sense of the word". In fact, there is talk of the organization of the life of the monastery and of the distribution of commissions: one is responsible for the common laundry, another for the library and the distribution of codes; one is responsible for the pantry and another for the care of the sick. Each person in charge is exhorted to serve the brothers with attention and love. But to these obvious dispositions St. Augustine adds a paragraph that best expresses the spirit that should animate the activity of religious:

Let no one work for himself, but let all your works tend to the common good and with greater commitment and more fervent industriousness as if each one were doing it for himself. In fact, charity, of which it is written that "it does not seek its own interest" (1 Cor 13:5), is understood in the sense that it puts common things before its own, not its own before common things.

At this point he suggests the criterion to be followed in the evaluation of one's own spiritual progress: For which reason you will realize that you have progressed all the more in perfection the more you have taken care of the common good by putting it before your own. And so that in all things of which transitory necessity makes us, let charity, which abides forever, shines forth (R. 5,2)

The perfection of the religious is not measured by the work he does, but by the love for the common good that inspires his work. In all human societies roles are not necessarily all the same. Also in the religious community there are different roles and tasks, assigned according to the needs of common life and the capacities of individuals. St. Augustine knows very well St. Paul's discourse on charisms in the Church. For his part, he limits himself to adding to the exhortation to rejoice each one in the charism of the brother, because, he observes, "in the unity



of the body I can do what my brother can do, from which I am not separated, and if I have less power, he shares my poverty, while I enjoy with him what he has the greatest.¹⁰

Nevertheless, the very high concept that he has of the religious community, does not make St. Augustine a naïve idealist, deprived of a sense of reality. It is well known that religious community is always made up of sinful men and that perfect peace is not of this world. Only in heaven will there be “the perfectly ordered and concordant society, in which each enjoys God and each enjoys the other in God”.¹¹

Contrasts, moments of misunderstanding and even conflicts and litigation can never be excluded on earth. For this reason he exhorts: ‘Do not have quarrels, or at least bring them to an end as quickly as possible, lest anger develop into hatred... Whoever has harmed another by abuse or evil speaking, or be serious charge, must seek to remedy the damage he has done as soon as possible.’ (R 6:1,2)

Asking for forgiveness and forgiving debts enters into the ordinary dialectic of every community inspired by the Gospel. What must be absolutely avoided is that anger be transformed into hatred, not only because, as Scripture says, “he who hates his brother is a murderer” (1Jn 3:15), but also because hatred is the opposite of charity and unity. Therefore, he does not hesitate to condemn in the most severe way “He who is never willing to ask pardon or who not make the re-quest with sincerity is in the monastery to no purpose even if he is not dismissed.” (R. 6,2).

Finally, it is always charity that must regulate the relations between those who exercise authority and those who are called to obey. Here, the wisdom of the author of the Rule reaches its apex. He does not speak of superiors or subjects. He alternates his calls between those who must obey and those who preside. To the former he simply says: “Let him who presides be obeyed as a father and with due respect, so as not to offend God in his person” (R. 7,1).

Then he addresses the one who presides, reminding him that his mission is that of observing the Rule, inviting him not to neglect anything through negligence and to be solicitous in drawing attention and correcting. But he does not stop here. He is well aware that the exercise of authority is a very important factor for the growth of communion in the religious house, and he is exposed to a great temptation, that of transforming a service into an affirmation of power. That is why he warns him: “He who presides does not consider himself happy because he dominates with power, but because he serves with charity” (R. 7,3). He must be honored by his brothers, but before God he must prostrate himself for fear of their feet. “Let him offer himself to all as an example of good works, moderate the turbulent, encourage the timid, support the weak, be patient with all. Keep discipline with love, impose respect; and though both are necessary, he should prefer to be loved rather than t be feared, remembering always that he will have to render an account to God for every one of you.” (R. 7,3).

A concept of authority so deeply inspired by humility and fraternal love must be matched by an obedience animated by the same spirit: “Therefore,” he concludes, “by diligently obeying, you will show yourselves compassion not only towards yourselves, but also towards him who is in greater danger, the higher his position among you” (R. 7,4). Obedience, too, as we see, can and must be transformed into a work of mercy.

In the last paragraphs, with few touches, the spirit that animates the whole Rule is underlined:

“May the Lord grant you to observe all these norms with love, as lovers of spiritual beauty, not as servants under the law, but as free persons under grace.” (R. 8,1).

¹⁰ *Enarrationes in Psalmos* 130, 6.

¹¹ *De Civitate Dei*, 19, 17.



Religious observance should not be assumed as a yoke imposed from without; it should be an ex-pression of the interior freedom, which the servant of God undoubtedly enjoys, if he is animated by the sincere love of the ideal of communion that he has embraced.

This love, in turn, on the one hand, is a gift of the grace it needs to ask for, and on the other, is the fruit of contemplation of God's love, revealed in the cross of Jesus Christ.

UT OMNES UNUM SINT¹² That they may all be one¹³

With these words the Lord prays to the Father, in the well-known *priestly prayer*, for the unity of His disciples: "that they may be one". Perfect unity is a constant problem in the existential reality (in daily life) of each human being. The encounter with an alter ego, an "other me", constantly tests our longings for an infinite and selfish freedom, in which our own desires become truths that exonerate the individual from a horizon of fraternity and mutual responsibility. These characteristics, just mentioned, are evidently contrary to the message of the Messiah. Unity with one's neighbor, therefore, is not an accessory to the Christian life, but on the contrary, an essential and intrinsically structural element in the configuration with the Divine Master, *who in turn is one with the Father*.¹⁴

This need for unity, which the words of the Lord remind us of, must be understood at least in a double sense; the first as a requirement and the second as a longing. The Christian community requirement derives from the fact that such a witness of unity is an effective sign for the transmission of the Gospel, and as we shall see later it is also a sign of a perfect personal integration of the commandment of Love, as the words of the Lord himself testify "*so that the world may believe that You have sent me*".¹⁵

Secondly, we can emphasize that unity is first and foremost a deep longing that flows from the loving Heart of the Savior for His Disciples. Trinitarian life is a community of Love par excellence in which a trinity of Persons are one. Such a desire for union that exists eternally in the bosom of the three Divine Persons is projected upon man's salvific plan and revealed to us through our own nature (we are social beings) and through the words of the Lord.

In the human sphere, however, such a common unity has always been known, both in the Church and in civil society, with the Greek word *koinonia* and its Latin equivalent *communitas*. These two terms had a very broad and varied meaning, as is the case with our equivalent: community. In spite of this it is necessary to delineate our approach to the term, in this way mistakes will be avoided and it will be simpler to make an approximation to the later elements that we must confront. The most basic meaning that we can have of it is without doubt the "common unity" (community) of a group of individuals associated to the same end. However, the way in which Christians "make community" has two essential elements that no other type of association of individuals possesses. Witness to this is the text in which St. Luke describes the first Christian community:

"The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common.

¹² Written by Juan Manuel Alonso- Carriazo Bustillo, Rome, Italy, 2019.

¹³ Jn 17:21.

¹⁴ Jn 10:30.

¹⁵ Jn 17:21.



With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.”¹⁶

This theme, so widely presented by some authors of spiritual theology, turns out to be of vital importance for each one of the members of the contemporary Church, independently of their state of life (lay or clerical), in the understanding of the Christian ideal of community. The need for such a witness (unity) was reflected in the Christians of the first century A.D., who grouped together under the Apostles lived in unity of souls and hearts, sharing among themselves both spiritual and material goods. This *modus vivendi* (way of life), which from the beginning of the Christian era has been a clear sign of the followers of the Lord. The early Church, the Apostolic tradition, the Fathers of the Church, the monastic and conventual life and the contemporary Magisterium have recognized in the life of community an indefectible light that illumines and strengthens the Christian’s pilgrimage to the Father’s house.

At this point it is convenient to focus on the two characteristic elements of every Christian community: the union of **souls** and **hearts**. Both elements, charged with a strong anthropological symbolism, call us to recognize the totality of man. They are, in this way, two inseparable, total, holistic realities, of the human being; there is “community” when there is an integrality among all the elements that comprise the “being person” with another. Beyond the metaphorical symbolism that surrounds these two constitutive realities of man, it is necessary to understand that community is configured from the union of persons, directed to a common end and driven by a common moving force. We must now examine what such moving force and such an end in the Christian community are.

St. Augustine, in the Rule of Life he proposed to his sisters and brothers, who had decided to gather in a community, helps us to solve this question:

«Before all things, beloved brothers, let us love God and then our neighbor because these are the principal commandments given to us. This is what we command you who reside in the monastery to observe: First of all, that you live unanimously in the house (cf. Ps 67:7) and have one soul and one heart (Acts 4:32) on the way to God. This is the reason why, desirous of unity, you have come together.»¹⁷

It should be noted that the essential element and the first and foremost is love for God and for one’s neighbor; this is the power source of common life, the source from which every good action and desire for wholeness and union of soul and heart is born.

Without charitable love the existence of a community is not possible, since it is the bond by means of which each one of the individuals sees himself intimately and totally united to another. That which ultimately presses the persons is the deep awareness of loving and being loved.

Charity being the rock on which community life is founded, it is understood how hearts become one, for if love, for God and for the neighbor, is the moving force of action, then it will

¹⁶ Acts 4:32-35.

¹⁷ St. Augustine of Hippo, *Regula Sancti Augustini*, 1, 1-3.



tendentiously direct itself in the same direction, beating in unison in a harmonious symphony. In the same way, the soul, understood as a reality that includes the spiritual, volitional and intellectual dimension of man, is equally united as one mind, one will and one desire for truth: to love God and man in Him.

Each of the members who make up the community of brothers (children of the same father, who is God, and of the same mother, who is the Church) gives of himself all that he possesses, offering his charisms and gifts to the service of his neighbor for the good of souls. Thus, by joining one's own heartbeat to the beating heart of God who lives among them,¹⁸ and by directing their prayers and intellects in a unanimous voice to the investigation of the divine mysteries, one becomes "only one", one becomes a community.

St. Augustine, in his *Confessions*, reflects in a beautiful passage what it means to be in community in its practical level

«A group of Christians is a group of people who pray together, but also talk together. They laugh together and exchange favors. They are joking together, and together they are serious. They are sometimes in disagreement, but without animosity, as one is often with oneself, using that disagreement to always reinforce the usual agreement. They learn something from each other or teach it to each other. They sorely miss the absent. They welcome with joy those who arrive. They make manifestations of this or another type: sparks from the heart of those who love each other, expressed on the face, on the tongue, in the eyes, in a thousand gestures of tender-ness.»¹⁹

Love therefore constitutes a threefold function within the community: it is the foundation upon which the union of souls and hearts is built, it is additionally the moving force that promotes the integration of such an association for the good of souls (one's own and those of others) and, finally, it is the purpose of community life: to love and to be loved. If we want to define in terms of charity what a community is, we should say that it is the union of persons in love, united by love and seeking to love one another in Love.

Community life is a gift given to the Church, which allows the members of that Church to incorporate themselves to God through the other and to integrate themselves into the other through God. It is also an immense responsibility before the people of God who observe the unbelieving man and the future generations of Christians. Finally, it is an effective means for sanctification; personal salvation is at work in the encounter with the other, where the primacy of love must be the essential characteristic of the Christian, because community is no other than bringing to life the commandment of the Lord: "Love one another as I have loved you".²⁰

¹⁸ Mt 18:20.

¹⁹ St. Augustine of Hippo, *Confessions*, 4, 8, 13.

²⁰ Jn 13:3.



ONE HEART AND ONE SOUL²¹

Community is not an external reality that gathers and protects people, but consists mainly of spiritual communication. Jesus Christ formed a community with the Apostles and they had no roof over their heads, no rules, no timetable... The book of the Acts of the Apostles gives a reason why the first Christians were an authentic community: "They had one heart and one soul" (4:32) and "they persevered in communion" (2:42).

When can we say that we have one heart and one soul? In the first place, when there is mutual knowledge and love, not mere biographical knowledge. To have one heart and one soul is to share, to have the same feelings, like those who live in friendship or family atmosphere, or have the same life project inspired by Jesus and His Gospel, who come to share material goods and interior situations, those who are mutually responsible for one another.

The community is born when above all three attitudes are lived: In the first place, the feeling of the "we", which means to have made the step from the "I" and the "you" towards the "we". This means sharing, making one's own the situations of the other members of the group. Community is born when individuals feel mutually welcomed and accepted.

Secondly, community is born if there is a feeling of interdependence that can be expressed with this motto: "I am the guardian of my brothers and they are the guardians of me" To be a community is to identify all the members of the group with a common project that establishes relationships of interdependence. This allows for communion. To be community is to be interdependent and this means to know how to take responsibility for one another.

And, thirdly, the feeling of active participation, expressed in these words: "I have my place". Everyone has his place. Each member has to be aware of playing a role in the group. Everyone has to feel useful and know what their collaboration brings to the common work. A disproportionate and impatient desire for effectiveness can often lead to concentrating tasks and positions on the most gifted in order to arrive at immediate results. This leads to inhibitions in others and prevents other members from developing their personality and capacity as this is impossible without responsibility and participation.

In this community, trust is the soul. On the contrary, mistrust is the radical denial of community. When there is trust, relationships are transparent, warm, spontaneous. When there is no trust, relationships are fictitious, false... Trust is earned on the basis of fidelity. But sometimes we have to start by betting on the other person from the beginning. Trust must be given, it must be strengthened and it must be healed through mutual forgiveness and frank dialogue.

We Christians certainly have a special vocation to form community. And we know that we can do it from trust because all of us, in community life, are called to seek nothing but the glory of God and that Christ be known, loved and imitated. We are also called to serve our brothers and sisters, especially those most in need. Trust among Christians should always be taken for granted.

²¹ Extract from the Pastoral Letter published by Monsignor José Ángel Saiz Meneses, Bishop of the Diocese of Terrasa and published by the Revista Ecclesia digital, on July 2013.

VI. VOCATIONAL PRAYERS

PRAYER FOR THE AUGUSTINIAN RECOLLECT FAMILY

In this new era of history,
in which the Gospel forces us to take hold
of the troubled heart of humanity,
we ask you, O Lord, that the gift of faith
which enlightens and encourages their lives
may not be lacking among men.

Our trust in You is sometimes timid,
and to go against the tide rowing out into the deep tires us,
and we can turn our gaze
with interest before the seductive offer of the easy and comfortable; but this blackmail of
temptation makes our souls cold

Lift up, Lord, our cowardly heart,
just as you expanded the courageous spirit
of the Augustinian and Augustinian Recollect saints,
so that your Recollect children may respond with determination at the time of living the Gospel
in the vicissitudes of history.

Grant, Lord, that the Augustinian Recollect family may shine with the splendor of devotion,
blow a warm spirit in the resting place of our heart, so that we can burn with love for You and
our brothers and sisters, and be credible witnesses of Your living presence in the midst of
humanity and express it with gestures of compassion, service and dedication.

May renewed airs come, Lord, to our family, and may it grow and multiply in your Church
among those baptized who, inspired by Saint Augustine, manifest the light of Christ in the
world; may the Recollection burn, Lord, with strength!

O Spirit of Love, grant to the Augustinian Recollect family the precious gift of joy, interiority
and conversion to be meaningful communities in Your Church, bold pedagogues of meeting
with You in prayer, passionate seekers of Your living Presence in the Word and in events,
builders of solid relationships and of an always possible dialogue, available servants of others,
especially the poor. Amen.





PRAYER FOR AUGUSTINIAN RECOLLECT VOCATIONS



Lord, our God,
make the cry of your voice reach many;
that they may arise and live in union with you.
Prepare their hearts with your Word,
so that they may prepare themselves to evangelize the poor,
and take care of your abundant harvest.
Lord, may all those called to the Augustinian Recollect life,
listen to your voice
and they can do your will. Amen.

A FORMAND PRAYS FOR VOCATIONS...

Lord, one day You knocked at the doors of my heart inviting me to follow You more closely and I, trembling with fear, answered You: Here I am. Today, as the years go by and my vocational journey goes in the direction of a full configuration with You, may I radiate Your love to all my brothers and thus spread Your message of love among all. May I courageously take on the challenges and adventures that You send me every day from the smallness of my life. Grant me the grace to live in continuous communion with You from the daily study of Your Word and the contemplation of Your mysteries; that I may be a reflection of a man in love with spiritual beauty and who loves with passion our common life, contributing in it all that you have given me, so that together with my brothers, I may direct my heart towards You. Amen.

MOTHER OF CONSOLATION

Mother of Consolation, beauty of our Augustinian Recollection, teach me to love Jesus as you love Him; teach me to offer as you do, my generous and sincere yes to Him who one day called me to follow Him. To you, O Mother! The first consecrated woman, I entrust my vocation so that I can live it with passion together with my brothers in community. Make us your youngest children, for we need your motherly tenderness and love. Our Mother, help us to give ourselves entirely to God, our Lord.

Amen.



SHORT PRAYERS

- Make me, Lord, a man of interior (common) life.
- Lord, may I show to my brothers in fraternal life how much You love us.
- Mother of Good Counsel, in your hands O Mother! I entrust my life.



AN AUGUSTINIAN TEACHER PRAYS FOR VOCATIONS...



Lord, our God and Father who, from the beginning of history, has placed all Your love in Your creature, man; and You have clothed him with your grace and with enormous desires for service.

Listen to the cry of your children, be a support for all families; that from the fruit of the love of the spouses new vocations are reborn for married, religious and priestly life. Grant also that we may live to the full the call that you make to the blessed life. Amen.

AN AUGUSTINIAN RECOLLECT RELIGIOUS PRAYS FOR VOCATIONS...

Today, Lord, we put our heart
in the open book of your hands.

Grant us love and science.

A loving heart, intrepid, that for nothing is frightened,
that in You and for You, may all things overcome.

Give us the wisdom that knows how to identify the true path that You
are,

among other possible ways

that only lead us away from You, away from us.

Bring us back to the heart

and discover that the Truth is within

and that leaving everything for You

is how I find true freedom and happiness,

the one that nothing and no one can take away from us.

Grant us, today and always, the wisdom of love. Amen



THE AUGUSTINIAN RECOLLECT SECULAR FRATERNITY PRAYS FOR VOCATIONS...



Lord, You who know us and are within us more than ourselves, enlighten our darkness, may we be light, Your Light that guides our brothers towards You.

May we awaken with the reflection of your love those who have the vocation to follow you more closely in consecrated life.

May we be your face for others, living to the full our vocation as Augustinian Recollects.

Lord, give us holy men and women religious. Amen



A YOUNG MAN PRAYS FOR VOCATIONS...



Heavenly Father,
You who mold us in our mother's womb
and create us with a concrete role in
the building of Your Kingdom:

Grant us the grace to discover the way You have established for us,
the way in which we use the gifts You have given us for Your greater glory.
Awaken in our hearts the desire to follow Your will and to respond with generosity and
courage by recognizing that You know us better than we do.

May the young people of our community
open their hearts to Your will and find in our families
and parishes a place where they receive support
and encouragement no matter what vocation they pursue.
Send us Your spirit to inspire our youth in their vocational effort for holiness,
to establish an intimate friendship with You so that they
may become holy husbands and holy wives,
holy mothers, holy sisters and nuns, fathers,
brothers and priests, holy deacons and holy consecrated virgins,
saints and chaste single men and women.

Above all, we recognize our urgent need
for saints to be beacons of light in a culture of darkness.

To You, Merciful Father, we offer this prayer,
with the intercession of Mary, our Mother,
in the Holy Spirit and through Christ our Lord. Amen.

A MOTHER PRAYS FOR VOCATIONS...

Lord, I ask You for vocations
of my children, whatever it is
the one you've determined
for each and every one of them,
obtain the grace to discover it
and accept it according to Your will,
and give themselves docile and generously to You,
faithfully fulfilling the duties
that You impose on them.





PRAYER OF THE VOCATION PROMOTER

Jesus, thank you for calling me to follow you and work in your kingdom,
something better couldn't have happened to me.

Grant me to love my vocation and to live in such a way
that I may the joy of belonging to you and being better for others.

Help me to carry out the mission you have entrusted to me.

You continue to send workers into Your harvest, and to me, grant that I may find them.

Give me courage to avoid, prudence not to cheapen my vocation,
patience to wait for each other's moment,
and wisdom to discern who is suitable.

Make him respect the freedom of others, and not claim
to "produce" vocations based on blackmail, pressure and attractiveness.
Fill me with the strength of Your spirit so that I do not give in to tiredness,
nor in adversity.

Do not let me be discouraged even though the fruits are scarce,
or vocations don't persevere.

Enliven in me the awareness that I am only the instrument
through which you keep calling others to follow You. Amen.



VII. VOCATIONAL LOGO 2019



The following logo is a proposal for the Secretariat of Vocations and Youth Ministry . The logo intends to express in graph form the guideline that will define the Augustinian Recollect Ministry in the year 2019: One Heart and One Soul Directed Toward God. United Provinces.

SYMBOLS

Fragmented Augustinian Heart: the heart and the flame represent the whole Augustinian Recollect Family around the world. Each fragment tells us about the diversity of persons and characteristics that compose it; United as One Soul and One Heart.

Colors: The 4 colors (green, blue, red and yellow) represent the four continents in which the Order is present, and the four provinces that compose it. The colors harmoniously blend with each other, representing unity in the diversity of cultures.

Persons: At the bottom of the heart there are two silhouettes of people with open arms. They represent the human component (religious and laity) who embody and live the Augustinian Recollect Charism and open for God's presence in their lives.

Cross and Heart: Located at the center is the cross with the heart that represents God. In it, both symbols manifest a divine reality: the love of God signified by the heart and His self-giving love for men symbolized by the Cross, thus expressing, that God is the heart of the life of a Christian.

Theme: On the theme "*One Soul and One Heart directed towards God*", framing the heart the words soul, heart and God are highlighted under the same source, representing the bond that exists between man's transcendental realities.

VOCATION WEEK 2019

