



VOCATION WEEK



2020

"For the love of your love I do what I do"
(St. Augustine, The Confessions II, 11)

INTRODUCTION 5
I. LITURGICAL SCRIPT FOR THE OPENING AND CLOSING MASS 7
II. LECTIO DIVINA 15
III. VOCATIONAL HOLY HOUR 21
IV. TAIZÈ-STYLE PRAYER 31
V. VOCATIONAL ROSARY 37
VI. VOCATIONAL CATECHESIS 47
VII. MATERIALS FOR SCHOOLS 59
VIII. EXPLANATION OF THE 2020 VOCATION MINISTRY LOGO 87

Jesus Christ, the great prophet who proclaimed the kingdom of the Father by the witness of his life and by the power of his word, entrusted his disciples with the mission of announcing and establishing the kingdom of God on earth, giving them power to cast out demons, speak in tongues and heal the sick (cf. Mk 16, 17-18). This mission has continued throughout history in the Church, which “fulfills her prophetic mission until the full manifestation of glory not only through the hierarchy, which teaches in her name and with her power, but also through the laity, whom she consequently constitutes as witnesses and endows with the sense of faith and the grace of the word (cf. Acts 2:17-18; Rev 19:10) so that the virtue of the Gospel may shine forth in daily life, in the family and in society” (LG 35).

In being constituted prophets by baptism, we have been given the capacity to relate to God through an experience of closeness and trust and the capacity to grasp his will which is manifested in the “signs of the times”, that is, discovering him present in “my personal life history”, in the events that are generated in the context where we are immersed and through the relationship with the people around us, as well as in the pain and suffering of many human beings; which is a cry for justice. As prophets we commit ourselves to our time and culture, to transform it by taking it into the hand of God, who inspires our behavior and decisions.

Pope Francis makes recurrent allusions to the prophets, emphasizing above all the difficulties they experienced: “When the prophet reaches the truth and touches the heart, the heart opens or the heart turns to stone, and rage and persecution are unleashed”¹. But above all, the Pope stresses that the prophets were a model of hope: “the true prophet is not a prophet of misfortune as St. John XXIII said, but a prophet of hope: opening doors, restoring roots, restoring belonging to the people of God in order to move forward. Therefore, “he is not by trade a reproachful man, but a man of hope: he reproaches when necessary and opens the doors looking at the horizon of hope”².

Of the above, the Pope affirms that in the Church there is a need for prophets: “I will say more, she needs all of us to be prophets: not critics (...) the prophet is the one who prays, who looks at God, who looks at his people, who feels pain when the people make mistakes, who cries, who is capable of crying for the people, but who is also capable of taking a good chance by telling the truth”³. He also indicated on another occasion: “the world needs to see in the Lord’s disciples, prophets”, that is, “courageous and persevering people in their response to the Christian vocation”⁴. And in

1 FRANCIS. HOMILY OF APRIL 17, 2018

2 IBID.

3 IBID.

4 IBID, HOMILY OF FEBRUARY 3, 2019

that sense he urges even religious to be authentic prophets: “The Church needs us prophets, that is, men and women of hope. Precisely, one of the objectives of the year of consecrated life encouraged “embracing the future with hope”⁵.

Consecrated life is a radical witness to the baptismal commitment and therefore takes on a substantial prophetic dimension. The first task he fulfils is his testimony of putting God at the centre, the immediate consequence of which is that the person himself finds his centre. Understood in this way, the religious vows of poverty, obedience and chastity are a prophetic proclamation that God alone is essential in life, he is the greatest wealth that human beings can possess, the greatest love to which they can aspire and the greatest will that directs a person towards happiness, because when we worry only about having, pleasure and power we fall into anguish, frustration and emptiness. Material goods, affections, self-determination are very important, but only lived from an experience of God can contribute to the authentic freedom and fulfillment of the human being.

The Order of Augustinian Recollects wanted to dedicate the year 2020 to reflect on this prophetic dimension of religious life, in order to renew our Christian commitment, to proclaim with joy and hope the Gospel that gives life, to witness with our lives the realization, still not full, of the creative project of the Father, to denounce injustices and to bet on a poor presence among the poor and needy (cf. PVM Vision 10).

The General Secretariat for Vocations and Youth puts at your disposal a series of liturgical, pedagogical and pastoral materials, which can be used in the various ministries of the Order, within the framework of a vocation week. First, there are two outlines for the opening and closing Mass of the week, a lectio divina and a vocational Holy Hour. Then there is a model of Taizè-style prayer and a Marian celebration; finally, a series of catechesis and activities to be carried out in the schools.

We hope that this material will allow everyone, children and young people, adults and elderly, to rediscover, in the first place, the prophetic vocation of baptism, from which the religious vocation arises, as a specific service in the expansion of the Kingdom of God. We also want them to serve to pray and work together for vocations to the religious, priestly and missionary life, in the Augustinian Recollect charism. In this way, we all respond to God’s call to be prophets of the Kingdom.

General Secretariat for Vocations and Youth

I. OPENING EUCHARIST VOCATION WEEK



EUCARISTÍA DE APERTURA SEMANA VOCACIONAL

INITIAL MONITION

Brothers, we gather as a family to celebrate the gift of life and religious vocation. Today, we begin a week of prayer in which we want to ask the Lord with insistence that he increase the desire of many to follow him; let us ask the Lord of the harvest that many young people feel the call to follow him and to live in the style of our father St. Augustine.

Let us pray that, just as St. Augustine was a pilgrim and remained on the path of faith, we too, his children, may live our itinerary without failing. Let us celebrate this Eucharist by opening our hearts in an attitude of prayer and listening to the word and the message that He has prepared for us.

COLLECTION PRAYER

Lord, Holy Father,
you who invite all the faithful to reach perfect charity,
but you keep calling a lot of people to follow more closely
the footprints of your Son, grant to those whom you wish to choose with
a particular vocation to become, by their life, a sign and
witnessing to your kingdom before the Church and the world.
Through our Lord Jesus Christ your Son...

LITURGY OF THE WORD

MONITION TO THE READINGS

The prophet Jeremiah invites us to trust in God, to lose the fear of facing up to him wherever he sends us. St. Matthew proposes that we be constant in prayer, asking our Lord with insistence for workers for his harvest, men and women who are willing to give up themselves to bring the good news. If he called you, what would you say?

FIRST READING: Jeremiah 1, 4-9 *Wherever I send you, you will go*

PSALM: Ps 39, 2 and 4ab. 7-8a. 8b-9. 10. 12 (R.: 8a and 9a)
Aquí estoy, Señor, para hacer tu voluntad

GOSPEL: Matthew 9:35-38 *The harvest is plentiful, but the workers are few*

PRAYER OF THE FAITHFUL

Celebrant: Guided by the Gospel of Jesus, who is still alive, let us invoke the Lord, who enriches us with the strength of the Spirit, saying: ***Father, hear us.***

1. So that the Pope, the Bishops and the whole Church may carry out their evangelizing mission in the midst of the world. **Let us pray.**
2. For peoples and nations to fight for the values of the Gospel, which bring peace, justice and true freedom. **Let us pray.**
3. So that priests and consecrated people may announce with enthusiasm the Gospel of Jesus in the world. **Let us pray.**
4. So that there will always be young hearts who are ready to follow God's call and to dedicate their lives, like Jesus, the prophets and the apostles, to the service of their brothers and sisters in the world, being witnesses of hope. **Let us pray.**
5. So that Christian homes feel like witnesses to the Gospel and encourage the Christian vocation of their children. **Let us pray.**
6. So that each community may commit itself to being an evangelizing community and courageously sow the call of Christ among its members. **Let us pray.**
7. So that all of us gathered here may be responsible for announcing Jesus Christ and encourage those who decide to consecrate themselves to the service of the Gospel. **Let us pray.**

Celebrant: Listen, good Father, to what we have now asked of you. Strengthen us with your grace so that we may continually succeed in strengthening your call with a generous and joyful response, and thus with one soul and one heart we may always direct our lives towards you. Through Jesus Christ our Lord.

LITURGY OF THE EUCHARIST

PRAYER OVER THE OFFERINGS

Receive with pleasure, Holy Father,
the gifts we present to you,
and grants a life of fraternal communion
and in freedom of spirit
to all those who have set out to follow your Son with joy
along the difficult path of perfection.
Through Jesus Christ our Lord

PRAYER AFTER COMMUNION

We pray, Lord,
that you give strength to your children
with these heavenly foods,
so that, by remaining faithful to their evangelical vocation,
be everywhere the living image of your Son.
he who lives and reigns forever and ever.

PRAYER FOR VOCATIONS

Lord Jesus,
that you inspired St. Augustine,
the desire to serve you faithfully as a priest and as a religious;
we ask you to instill in the hearts of young people
the desire to follow in his footsteps,
and serve you and your church,
by spreading your name and your message.
That you live and rule forever and ever.
Amen

CLOSING EUCHARIST VOCATION WEEK

INITIAL MONITION

Brothers, throughout these days we have meditated on the great mystery of the vocation. The Lord continues to call every day, and it is up to us to contribute to the response of many young people who feel the restlessness in their hearts and seek to take an important step in their life project. With this celebration, we close our Vocation Week, let us not allow it to remain in the activities that we have carried out, even more so, let us use tools and let us prepare to plough together the land on which the Lord wants to continue sowing his Kingdom today. We invite you to pray in this celebration for the missionaries, men and women who have left everything to bring the Gospel to where the Church needs them.

COLLECTION PRAYER

Lord and our God,
that you have wanted your church
be a sacrament of salvation for all men,
so that the redemptive work of your Son
will last until the end of time,
make your faithful fall in love
that they are called to work
for the salvation of others,
so that all the peoples of the earth may be one family
and the emergence of a new humanity in Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
and is God forever and ever. Amen

LITURGY OF THE WORD

MONITION TO THE READINGS

Isaiah notes the joy of salvation that comes from God. The People of God who return from exile are expected to feel the tenderness, the love, the saving commitment of God. This fact also provokes the rapprochement of all the pagan nations that “turn out” to follow Israel, another reason for the People of God to rejoice. Luke reminds us that the prophet must be clothed with the gift of the Holy Spirit, so that his testimony will be true and he will be an authoritative witness to the Word of God. Let’s listen carefully.

FIRST READING: Isaiah 60:1-6 Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

PSALM: (Ps 116) *Go into all the world and preach the Gospel.*

GOSPEL: Luke 24:44-53 *I will send my Father's promise upon you.*

PRAYER OF THE FAITHFUL

Celebrant: Let us pray, brothers and sisters, to God the Father, through Jesus Christ, his Son, who gave himself for the salvation of all. Let us pray, saying: *Father, hear us.*

1. That the Holy Spirit may strengthen the bishops and priests of mission countries and assist them in leading their young churches to true Christian maturity, **Let us pray.**

2. **Let us pray** that the Lord may infuse his Holy Spirit into the missionaries and make their apostolate and witness truly evangelical and not merely human in wisdom.

3. That Christians living in mission countries may give a true witness to the love of Jesus Christ, feel rich in the knowledge of the Gospel and never be ashamed of their human poverty, **Let us pray.**

4. That we and the members of our communities consider as an integral part of our faith the apostolic concern to transmit the light and joy of the Gospel to the non-Christian world, **Let us pray.**

5. In order that all the disciples of Jesus Christ who live in America may be actors in the Great Continental Mission convoked by the Bishops, and thus renew faith in those who are extinguished and awaken it in those who do not have it, **Let us pray.**

Celebrant: Lord Jesus Christ, you know what is inside each man and you love everyone, because you have given yourself for all, listen to our prayer and make many people have such a great love that they are ready, like you, to give their lives for their brothers and sisters and to announce the Gospel of Salvation to them. You who live and reign forever and ever Amen.

LITURGY OF THE EUCHARIST

PRAYER OVER THE OFFERINGS

See, Lord, the face of your Christ
Who gave himself up for the salvation of all;
May your name be glorified among the nations,
And may a sacrifice without blemish be offered in your honor,
From where the sun rises to the sunset.
Through Jesus Christ, our Lord.

PREFACE I FOR SUNDAYS IN ORDINARY TIME

The Paschal Mystery and the People of God

PRAYER AFTER COMMUNION

Nourished by the gifts of our redemption,
we ask you, Lord, that this food of eternal salvation
will always make us grow in the true faith.
Through Jesus Christ our Lord.

PRAYER FOR VOCATIONS

Lord our God,
Let the cry of Your voice reach many,
Let them rise up and live together in you,
Prepare their hearts with your word
So that they will be ready to evangelize the poor
And take care of your plentiful harvest;
Lord, may all those called to Augustinian Recollect life,
Listen to your voice and they can do your will.
Amen.

II. VOCATIONAL LECTIO DIVINA



PRAYER OF PREPARATION

(may be a hymn to the Holy Spirit)

1. READING: Mk 6, 7-13

He called the Twelve and began to send them out two by two, giving them power over the unclean spirits. He ordered them to take nothing for the journey, except a staff: no bread, no bag, no money in their belts, and to wear sandals and not two coats. He also said to them, "When you enter a house, stay there until you leave it. If anywhere the people do not welcome you or listen to you, go away from there and shake the dust off the soles of your feet as a testimony against them."

They went from there, preaching conversion to the people. They cast out many demons and cured many sick people by anointing them with oil.

2. MEDITATION

If we read the previous verses of Mark, with some attention, we will realize that Jesus' plan was not fully accepted in his homeland (Nazareth), he was rejected and his mission failed. From now on, and taking as his experience that his previous mission was not successful, he conceives the idea of extending and reinforcing his activity using the collaboration of the Twelve. They are sent in pairs, they do not go alone, from now on they will be accompanied. This strategy of being accompanied responds to the praxis of Christian mission and must confer on the proclaimed word the weight of two witnesses, since, according to the law, they would be valid witnesses to the message since there are at least two of them. In the same way, this sending in pairs contains the intention of mutual aid in the activity (Joachim Gnilka, 1999).

The strategy of going two by two alludes to a community touch that Jesus wants to give to his mission, above all, to share the fraternal communion among them, for mutual help in the face of difficulties, to receive encouragement from each other when there is some difficulty, to feel protected and accompanied. Now they become true prophets heralds of the kingdom.

On the other hand, under a new proposal of Jesus, the destitution of his missionaries appears in its true light; the poverty of the disciple has been compared to the renunciation of property made by the cynical itinerant preacher (Greek philosophical school), whose sober baggage had to be composed of a stick, a sack and a single layer. However, the renunciation

of material goods by Jesus' disciples has to be seen in connection with the message they are to proclaim and with the one who sends them. Leading a sober life invites us to place ourselves completely in God's hands, to give ourselves to him; this is what Jesus wants for his disciples, that they learn to trust in divine providence.

The apostles cannot take food or money with them for the journey, nor the luxury of a second dress, not even the saddlebag with the provisions for the journey. They are only allowed the cane and a pair of sandals, suitable for hard walking. This must not be only apostolic simplicity, nor the sum of austerity, but it means that the Twelve make the journey with the tranquility of their trust in God, entrusting themselves to the hospitality of those they reach.

There are some conditions regarding their behavior in the house that are extraordinarily moderate. Mark emphasizes that the missionary who has been received amicably in a house should not change his residence. The reception in the house presupposes that its inhabitants have received the missionary's message, the house becomes the meeting place, a small church that gathers and brings together those who allow themselves to be challenged by the message of the kingdom.

The activity of the Twelve is also described in a kind of summary. They proclaim conversion just like Jesus (1:15) and cast out demons following his example. The demand for conversion is intimately connected with the preaching of the Kingdom of God. Only in this place in the Gospels is there talk of anointings practiced on the sick and leading to their healing. Oil was considered in Judaism and Hellenism as a preferred means of healing and wounding. But its mention in this place implies something else, the oil wants to be a symbol of the power over diseases, transmitted to the apostles. The disciples must use the oil, since the oil is a sign of the help given by God to the sick body. The help given by God in healing the sick and in exorcisms demonstrates the irruption of God's sovereignty (Alfred Wikenhauser, 1967).

3. PRAYER

We are called to be prophets of the Kingdom of God

*Lord, make us docile to your voice, committed to our mission.
That we can count on the help of others,
because in this task you call us to live in community.*

*We are prophets of your Kingdom and you invite us to spread your
message of love
all over the place.*

*We need you to make this activity not only ours, but yours.
That we communicate the truth and only the truth,
for she leads us to full happiness.*

*May other brothers and sisters and our companions also feel called,
for the task is great and we cannot afford to complete it.
May our charism, as a gift and divine gift, continue to be an ointment,
message of transformation and change in an insensitive and selfish
world.
Amen*

4. CONTEMPLATION

Jesus, in his own land is disqualified, does not find sincere answers to his missionary plan but rather rejections and contradictions. This situation has probably bothered Jesus. However, he did not give up, but decided to change his strategy and complemented it with the help of Twelve Calls.

a) When we fail at something, do we ask others to help us overcome our crises or, on the contrary, do we sink and walk through life without meaning?

b) Do we face our problems with joy, considering them as a challenge and not as a failure, trusting in God and in ourselves?

c) As Augustinian Recollects we consider that our joys and failures are lived from the community. Why do you think it is important to be accompanied in the mission? Do we look for support in the brother as Jesus did in his disciples?

d) Do we go lightly because we trust more in divine providence than in our material means?

e) Are you feeding on the Eucharistic bread as the main means for the long road you have to travel, or do you only care about material bread?

f) Do you settle for what God gives you?

g) How do you take in people who come to your house?

h) Do you anoint others with the balm of your life and simplicity?

i) Are you a prophet of the Kingdom or do you hide and fear to preach the Word of God?

5. COMMITMENT

What has been lived since Jesus and his message is always life changing, metanoia. We do not have to let ourselves be dragged down by difficulties or by our apathetic laziness, there is always the possibility of giving change to transform our life and our society if we do it from God.

Jesus opens up a world of possibilities for us if we allow ourselves to be helped by others, that is why I invite you to commit yourself by putting your full trust in him, with the certainty that you will find the true path that leads to happiness.

As Christians we are invited and committed to live soberly and not to flaunt our belongings; committed from humility of heart and concerned about the poorest, keeping our spirit attached to divine rather than material goods. Let our works be a clear example of our material detachment.

Our condition as baptized persons commits us to announce the good news of Jesus, to profess our faith as prophets sent to announce the message of salvation, with the truth; committed to communicate the love of Christ through different spheres, especially in the spaces where we constantly move: family, friends, school, university... We feel that we have this courage to communicate the message of Christ or what do we still lack?

CLOSING PRAYER

Heavenly Father, you who mould us in our mother's womb and you create us with a concrete role in building your Kingdom: grant us the grace to discover the path you have set out for us, the way 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 in recognizing that you know us better than we know ourselves. 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... Amen.

III. VOCATIONAL HOLY HOUR



May your kingdom of love and justice come to us

OPENING SONG

EXPOSITION OF THE SANTÍSIMO
GREETINGS AND PRAISE FROM THE CHAIRPERSON
(Spontaneous)

PRAYER

We will announce your Kingdom

*Jesus, the Risen Lord, walks beside us as with the disciples of Emmaus.
Make us run to announce you,
that we don't miss the train of history in false assurances,
Get us into the world,
in daily work, education and health,
in political parties, clubs and institutions,
that everywhere we go to be
be able to imbue it with the gospel.
Give us a firm faith to endure the onslaught
of a society that calls itself Christian
but which is profoundly anti-Christian
because it condemns to death (slow and subtle death of these times)
so many that it doesn't take into account... because they're not a
market,
they don't buy... they don't matter,
don't work... don't matter,
their voice is not heard... they don't exist.
This is our very Christian society...
Good Father, give us strength, decision and courage to announce your
Kingdom.
We want to live the values of Jesus.
To care for the suffering, to have active compassion for the marginalized,
committing ourselves to the dignity of all,
to live simply and generously, to be honest and consistent,
transmit what we believe in with concrete gestures and attitudes.
Not to "go" in words but to show our faith with deeds, which is what
counts,
because a faith without works is a dead faith,
tells us your word.
We want to announce to you, Jesus, with the life that is the only true
testimony.*

*That life offered in concrete gestures
be the mirror of our meeting with you.
We will announce your Kingdom Lord with the word and the hands,
help us to realize it in justice,
solidarity, peace and life for all. (Cf. Marcelo A. Murúa)*

MOTIVATION

Dear young people, we come to spend some time in the presence of Jesus who invites us to be builders of his Kingdom, to live it in us and to present it to others. This presupposes a personal encounter with Jesus and the courage to live in the following of Christ in the place of the Church to which he has called us. It implies a special courage to build his Kingdom from the Consecrated Life. Will the Lord be calling us to it? Will we have the courage to say yes? Will we have the fidelity to be constant in our response?

The number 115 of *Christus Vivit*, by Pope Francis for young people, seems to be written for this moment of living and reflecting before the Lord Eucharist:

For Him you are really valuable, you are not insignificant, He cares about you, because you are the work of His hands. That's why he pays attention to you and remembers you fondly. You have to trust in "the memory of God: his memory is not a "hard disk" that records and stores all our data, his memory is a tender heart of compassion that rejoices in eliminating once and for all any trace of evil". It doesn't want to keep track of your mistakes and, in any case, it will help you learn something from your falls too. Because he loves you. Try to be silent for a moment and let yourself be loved by Him. Try to silence all the voices and inner cries and stay for a moment in his loving arms.

MOMENT OF SILENT REFLECTION

SONG

BIBLE TEXT: THE POTTER

"Thou shalt say unto me, Why then is he angry? for who can withstand his will? But first, O man, who are you, that you should contend with God? The earthen vessel shall say to him that wrought it, Why hast thou made me so? or hath not the potter power to make of the same lump a vessel to honour, and a vessel to shame?"

And what if God, willing to show His wrath and to make His power known, endured with much meekness the vessels of wrath prepared for death, and to make known the riches of His glory, showed them to the

vessels of mercy which He has prepared for glory; which He has also called, that is, us, not only of the Jews, but also of the Gentiles?

As he also says in Hosea, I will call those who are not my people, my people; and those who are not loved, my love” (Rom 9:19-25).

REFLECTIVE SILENCE

SONG

REFLECTION

For the reflections or meditations we will use texts from the post-synodal Apostolic Exhortation of Pope Francis, entitled *Christus Vivit*, which he published in March 2019.

The dynamic will be to read some texts, leave a few minutes of reflection and sing a song that is appropriate to the theme.

Our reflection begins with a call from the Pope for all young people to consider their own vocation, because everyone is called:

256. This gives a very great value to those tasks, since they stop being a sum of actions that one performs to make money, to be busy or to please others. All this constitutes a vocation because we are called, there is more than just a pragmatic choice on our part. In short, it is to recognize what I am made for, what I am going through on this earth, what is the Lord’s project for my life. He will not indicate to me all the places, times and details, which I will choose wisely, but there is a direction of my life that He must indicate to me because He is my Creator, my potter, and I need to listen to His voice to let myself be moulded and carried by Him. Then I will be what I should be, and I will also be faithful to my own reality.

BRIEF SILENCE

SONG

REFLECTION

We continue now to meditate on God’s call to young people to engage in work for the good of others and the building of his Kingdom.

170. The Synod recognized that “although different from past generations, social commitment is a specific feature of today’s young people. Alongside some who are indifferent, there are many others who are willing to commit themselves to initiatives of voluntary work, active citizenship and social solidarity, which must be accompanied and encouraged so that the talents, skills and creativity of young people can emerge and be encouraged to take on responsibility. Social commitment

and direct contact with the poor remain a fundamental opportunity for discovering or deepening one's faith and discerning one's vocation [...]. The willingness to commit oneself in the political field to the construction of the common good was also noted" [91].

174. I want to encourage you in this commitment because I know that "your heart, young heart, wants to build a better world. I follow the news of the world and I see that so many young people, in many parts of the world, have taken to the streets to express their desire for a more just and fraternal civilization. Young people on the street. They are young people who want to be protagonists of change. Please do not let others be the protagonists of change. You're the ones with the future.

It is through you that the future enters the world. I ask you to be protagonists of this change as well. Continue to overcome apathy and offer a Christian response to the social and political concerns that are being raised in various parts of the world. I ask you to be builders of the future, to get to work for a better world. Dear young people, please don't balcony life, get into it. Jesus did not stay on the balcony, he went inside; do not balcony life, get into it as Jesus did" [92]. But above all, in one way or another, be fighters for the common good, be servants of the poor, be protagonists of the revolution of charity and service, able to resist the pathologies of consumerist and superficial individualism.

168. It is true that sometimes, faced with a world so full of violence and selfishness, young people can run the risk of shutting themselves up in small groups, and thus depriving themselves of the challenges of life in society, of a wide, challenging and needy world. They feel they are living brotherly love, but perhaps their group has become a mere extension of their ego. This is aggravated if the vocation of the laity is conceived only as a service within the Church (readers, acolytes, catechists, etc.), forgetting that the lay vocation is first and foremost charity in the family, social charity and political charity: it is a concrete commitment in faith to build a new society, to live in the midst of the world and society in order to evangelize its various

The aim is to make peace, coexistence, justice, human rights and mercy grow and thus extend the Kingdom of God in the world.

BRIEF SILENCE

SONG

REFLECTION

Many young men and women at this time in history have a special call from God to the consecrated life and the priesthood.

276. In the discernment of a vocation, the possibility of consecrating oneself to God in the priesthood, in religious life or in other forms of

consecration should not be excluded. Why exclude it? Be certain that if you recognize a call from God and follow it, that is what will make you whole.

277. Jesus walks among us as he did in Galilee. He passes through our streets, stops and looks us in the eye, without hurry. His call is attractive, it's fascinating. But today the anxiety and the speed of so many stimuli that bombard us make no room for that inner silence where we perceive the look of Jesus and hear his call. In the meantime, you will receive many proposals made up, which seem beautiful and intense, although in time they will only leave you empty, tired and alone. Don't let that happen to you, because the whirlwind of this world leads you into a meaningless race, without guidance, without clear goals, and so many of your efforts will be wasted. Rather, look for those spaces of calm and silence that allow you to reflect, pray, look better at the world around you, and then yes, with Jesus, you will be able to recognize what your vocation is on this earth.

285. When it comes to discerning one's own vocation, several questions need to be asked. You don't have to start by wondering where you could make more money, or where you could get more fame and social prestige, but you don't want to start by wondering which tasks would give you more pleasure. In order not to make a mistake, one must start from another place, and ask oneself: do I know myself, beyond appearances or sensations, do I know what makes my heart happy or sad, what are my strengths and weaknesses? Other questions immediately follow: how can I best serve and be more useful to the world and the Church, what is my place on this earth, what could I offer society? Then follow some very realistic ones: do I have the skills to provide that service, or could I acquire and develop them?

286. These questions have to be placed not so much in relation to oneself and one's inclinations, but to others, in front of them, so that discernment raises one's life in reference to others. That's why I want to remember what the big question is: "Many times in life, we waste time asking ourselves, 'But who am I? And you can ask yourself who you are and spend a lifetime looking for who you are. But ask yourself, "Who am I for?" [159]. You are for God, no doubt. But He wanted you to be also for others, and He put in you many qualities, inclinations, gifts and charisms that are not for you, but for others.

288. I want you to know that when the Lord thinks of each one, of what he would like to give him, he thinks of him as his personal friend.

289. The gift of vocation will undoubtedly be a demanding one... When the Lord raises up a vocation, he not only thinks of what you are, but of all that you can become with him and with others.

BRIEF SILENCE

SONG

REFLECTION

The call to the consecrated life can only be a vocation to a commitment to others and to the Kingdom, all of which we can live in the style of Augustine, that is, in community.

167. *God loves the joy of young people and invites them especially to that joy which is lived in fraternal communion, to that higher joy which he knows how to share, because “it is more joy to give than to receive” (Acts 20:35) and “God loves a cheerful giver” (2 Cor 9:7). Brotherly love multiplies our capacity for joy, since it makes us capable of rejoicing in the good of others: “Rejoice with those who rejoice” (Rom 12:15). May the spontaneity and drive of your youth become more and more the spontaneity of brotherly love, the freshness to always react with forgiveness, generosity, and the desire to build community. An African proverb says, “If you want to walk fast, walk alone. If you want to go far, walk with the others. Let’s not get robbed of the fraternity.*

BRIEF SILENCE

SONG

PRAYERS OF PETITION

Lord, we present to You our pleas for vocations, in a very special way we implore You, master of the harvest, to send workers within our Order of Augustinian Recollects and Augustinian Recollect Sisters so that we may reap what You Yourself have sown in the hearts of the people. We respond to every request:

Send forth, O Lord, laborers into thy harvest

We ask you, Lord, to send us priests, depositaries of your saving power; send us missionaries, consecrated men and women who will be light and salt of the world.

T.: *Send forth, O Lord, labourers into thy harvest.*

We pray for the missionaries, be their strength, support them in their difficulties so that they may continue to be joyful witnesses of your Resurrection in the places where it is difficult to make your Kingdom present.

T.: *Send forth, O Lord, labourers into thy harvest.*

We ask you, Lord, to raise up consecrated vocations who will dedicate themselves to the care and service of the poorest, to the integral education of children and young people and also to the contemplative life.

T.: *Send forth, O Lord, labourers into thy harvest.*

We ask that you continue to raise up vocations to the consecrated life within our Augustinian Recollect charism, and that those whom you have called to follow you be courageous in responding with generosity.

T.: *Send forth, O Lord, labourers into thy harvest.*

Inspire and help, Lord, the priests, religious and lay people who work in the seminaries and houses of formation to collaborate in the formation of holy and wise priests, consecrated men and women, which the Church needs.

T.: *Send forth, O Lord, labourers into thy harvest.*

We pray to You, Lord, for all those who consecrate their lives to the pastoral care of vocations so that in the name of Christ they do not cease to cast their nets to give the Church and the Order the vocations it needs to fulfil its mission.

T.: *Send forth, O Lord, labourers into thy harvest.*

Celebrant: Lord Jesus, present here in the Eucharist, welcome these prayers and all our vocational needs. We ask this of You who lives and reigns with the Father and the Holy Spirit forever and ever.

**PRAYERS OF PRAISE TO THE BLESSED SACRAMENT
BLESSING AND RESERVATION OF THE BLESSED SACRAMENT
FINAL SONG**

IV. TAIZÉ PRAYER



Called to serve in the Kingdom...

*“For the love of your love I do what I do”
(St. Augustine, The Confessions II, 11).*

OPENING SONG

*Christ Jesus, oh fire that burns, let darkness in me have no voice.
Christ Jesus, dispel my shadows, and let only your love speak in me.*

Psalm 139

Lord, you probe me and know me.

Lord, you know me when I sit or stand, from afar you perceive my thoughts. You discern my path and my rest, all my paths are familiar to you. The word has not reached the mouth, and already, Lord, you know it all. **R//.**

You shake me behind and in front, hold me in the palm of your hand. So much knowledge is beyond me, it's sublime and I don't embrace it. **R//.**

Where will I run from your breath, where will I run from your presence? If I climb into the sky, there you are; if I lie down in the abyss, there you find me. **R//.**

If I move to the dawn wheel or settle down at the edge of the sea, there your left leans on me and your right grabs me. **R//.**

If I say: let darkness cover me, let light become night around me, even darkness is not dark for you; night is clear as day: it is the same whether it is dark or light. **R//.**

You have created my insides, you have woven me into my mother's breast. I thank you because you have distinguished yourself with wonders and your works in me are wonderful. **R//.**

You know my breath very well, you can't hide my bones. When I was forming in the occult and weaving deep in the earth, your eyes saw my embryo. **R//.**

They were written in your book, they were defined all my days, before the first one arrived. How admirable, O God, your thoughts, how dense your chapters! I count them: they are more than grains of sand; I crumble them: you still remain. R//.

Probe me, Lord, and know my heart, test me to know my feelings: see if my conduct is offensive and guide me in the way of the good life. R//.

BIBLE TEXT: John 21,15-19

“When they had finished eating, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He answered, “Yes, Lord, you know I love you.” Jesus said, “Feed my lambs.”

He asked him a second time: “Simon, son of John, do you love me?” Peter answered again: “Yes, Lord, you know I love you.” Jesus said, “Take care of my sheep.”

Jesus insisted for the third time: “Simon Peter, son of John, do you love me?” Peter was sad when Jesus asked him for the third time if he loved him and answered: “Lord, you know everything, you know that I love you. Then Jesus said to him, “Feed my sheep.

I say to you, Peter, when you were young, you used to put on your belt yourself and go wherever you wanted. But when you get old, you’ll open your arms and someone else will tie your waist and take you where you don’t want to go.”

Jesus said this so that Peter would understand how he was going to die and give glory to God.

And he added, “Follow me.”

Word of the Lord.

Silence/Reflection

(quiet music in the background)

Clumsy and honestly I confess, Lord, you know I love you. My condition as a friend and disciple of yours leads me at times to proclaim your condition as the Son of God, but also to pretend that the things of the Kingdom, the things of God, are done in my way. Fortunately, you are clear about your purpose, your mission: to serve and to give your life so that others may find life and hope in your dedication.

When I shut myself up in myself, when I can be lazy, when I give in to indifference, when I am selfish, when nothing matters to me, I know that if you look at me, Lord, your love will be stronger in me than I am and my desire to pretend to control life and others; this is my hope. Allow me, Lord, to live on your love, allow me to love even a little as you love. That

in all the projects and dreams that I undertake I can say, “Lord, for the love of your love I do what I do.

My Lord, I know that you thirst for me to thirst for you, for your overflowing love. My human possibilities allow me to sense your love for me. The love that I share with the people that you have put by my side, helps me to discover you present in my life in a thousand and one details: in the beauty of friendship, in the joy of restlessness, in the enthusiasm of dreams...

When I am with you, face to face, alone, I feel you present in the depths of my heart and I experience your warm presence. I close my eyes and feel your gaze... and that’s it, that’s enough for me; feeling in faith your Presence in my life makes my heart beat again with strength, with emotion.

Thank you for that peace you give me when I come to you, just as I am; without defenses, without pretensions, without justifications; just like that, naked, with an open heart; heart to heart.

You know, sometimes I get tired of fighting, of carrying my problems and the problems of others, of giving without receiving... and when this happens, you help me to open up inside, and you make me taste your Presence inside me, and that is enough for me, and it makes me, once again, happy and hopeful.

You love me, Lord. It is enough for me to look at my life. What would have become of me without You? What would be of me without You? I have been cared for by You mysteriously, mercifully; even if it bothers me to say so, I have been cared for by You in spite of myself, in spite of my lack of trust. Why, my God, why...? I don’t know why, with love you don’t argue, you just indulge. Thank you for loving me like this, without deserving it.

Today, that question resounds in me again at the edge of the lake of my life, with that look of yours, penetrating and full of tenderness: do you love me? And, once again, my answer is, “You know everything, Lord, you know I love you.

In the strength that gives me the certainty of being infinitely loved, I dare say to you: “Here I am, Lord,” send me... Send me to the heart of the world, to the heart of your People, and let me know what I can do for others. I know that my life is for others and that nothing makes me happier than giving myself without measure, without calculation, without reservation...

Today I renew in my heart the decision to follow you, to go in your footsteps. I contemplate and caress in my hands the beauty of such a precise gift: to be your friend, to be by your side, to walk together with you. Give me the strength of your Spirit to boldly announce your love to the four winds, to serve your Kingdom, to serve in your Kingdom.

SONG

Nothing will disturb you, nothing will frighten you, whoever has nothing is lacking to God. Let nothing disturb you, let nothing frighten you, only God is enough.

PRAYER OF INTERCESSION OR PRAISE

God the creator and savior, source of peace in all the earth,
(all) accompanies our journey.
O Christ, who calls to communion with all,
(all) embrace us in your love.
Christ, who seeks those who are lost, visits the outcasts,
(all) revive their hope.
Comforting Spirit, you place in us a hope,
(all) eat us out of your love.
Comforting Spirit, you arouse in us a love capable of forgiveness,
(all) come to us, Holy Spirit...
(intentions can be added spontaneously)

Our Fathe...

CONCLUDING PRAYER

Father, I place myself in your hands. Do with me as you wish. Whatever it is, I thank you. I'm up for anything. I accept everything, as long as your will is done in me and in all your creatures. I wish for nothing more, Father. I entrust my soul to you, I give it to you with all the love that I am capable of, because I love you and I need to give myself to you, to place myself in your hands without measure, with infinite trust, because you are my Father (prayer of Charles de Foucauld).

FINAL SONG

At night we will go, at night, to find the fountain, // only thirst lights us up (2).

V. VOCATIONAL ROSARY



INITIAL SETUP

Let us ask the Mother of Heaven, through this Holy Rosary, to intercede before our Father so that He may send the Holy Spirit into our hearts and, like St. Augustine, let us be seduced by love for the Truth so we can follow Jesus on a path of holiness.

HOME

By the sign of the holy cross, deliver us from our enemies, Lord our God, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

My Lord, Jesus Christ, true God and man, Creator, Father, My Redeemer, because You are who You are, infinite goodness and because I love You above all things, I am sorry with all my heart for having offended You, I am also sorry because You can punish me with the penalties of hell. Encouraged by your divine grace, I propose never again to sin, to confess and to do the penance imposed on me, for the forgiveness of my sins. Amen.

JOYFUL MYSTERIES (Monday and Saturday)

FIRST MYSTERY

The Incarnation of the Son of God

The Word of God is offered to all; let those who can buy it, and those who piously want it, buy it; the Word of God, in fact, is the abode of peace, and this peace is given on earth to men of good will. Whoever is willing to buy him, must give himself.



Prayer: Lord Jesus who in your Incarnation has come to our fragile humanity, we pray that you assist all those who collaborate in the pastoral care of vocations so that they may be faithful to their mission of attracting new servants to you.

SECOND MYSTERY

Our Lady's Visitation to her cousin St. Elizabeth

Elizabeth rejoices in the Holy Spirit and blesses God with loud voices, because the Mother of her Lord has visited her home, and with Mary's

greeting the blessing of Jesus sanctifies and consecrates her son John to be his forerunner. The joy of the child in the presence of the one who chose him breaks into praise of God through the mouth of his mother Elizabeth.

Prayer: Lord, may Christian homes welcome with joy and happiness the vocation that the Lord makes to his children; may they not be an obstacle for them to follow you, but with them bless and praise you because you deigned to visit them.

THIRD MYSTERY

The Birth of the Son of God

Most Pure Virgin, honor and remedy of the world, is this not the day you wished for, since you were born? How many groans, how many tears, how many fasts and prayers have you made begging God to remedy men and to fulfill the promise he gave to become a man?

Prayer: Lord, may all young people, following the example of Mary, the fifteen-year-old, be ready to serve all men, letting your will be done in them.

FOURTH MYSTERY

The Presentation of the Child Jesus in the Temple

When the days of the purification prescribed by the law of Moses were fulfilled, they brought the child to Jerusalem to present him to the Lord. The sword of sorrow is predicted to Mary as a sign of an oblation. Simeon and Anna come to meet the Messiah “light of the nations” and “glory of Israel”. All united in Jesus whom God will give as salvation before all peoples.

Prayer: Lord Jesus, may our encounter with You lead us to a response of oblation and surrender to our call to be all one soul and one heart directed towards God.

FIFTH MYSTERY

The lost and found child in the temple

Like Christ, we are all called to do the will of the Father, to be saints and light of the world. Out of love and with love, Love made us in his image and likeness to love him and to love us, for in this way we will make it known that we are Christians.

Prayer: Let us ask Mary to intercede to the Lord for us so that we do not fail to give glory to God with our lives.

PAINFUL MYSTERIES (Tuesdays and Fridays)

FIRST MYSTERY Jesus' prayer in the garden

«We beseech him to come to our aid, for if he does not help us, we cannot even fight, much less win» (En.in Ps 156, 9).



Prayer: Lord, because only with your help can we overcome difficulties, we ask you to come to the aid of those of us who feel called to total surrender, so that we may make fruitful even the moments of trial. Amen.

SECOND MYSTERY The Scourging of Jesus Bound to the Pillar

«The Lord was scourged, and no one helped him; he was shaven with spittle, and no one protected him; he was crowned with thorns, and no one He protected him; he was crucified, and no one took him away... All that he suffered is wages» (En.in Ps 21:2,8).

Prayer: You Lord who accepted the sufferings we deserved for our crimes, make the gift of salvation you won for us shine in Christian families. Amen.

THIRD MYSTERY The crowning of thorns

«La pasión y la resurrección de Jesucristo Nos muestra dos vidas: una, la que soportamos, y otra, la que deseamos» (En. in Ps 229E, 1).

Oración: Pidamos al Señor que guíe los anhelos de los jóvenes, de manera que, libres de las trampas del pecado, se encaminen hacia la felicidad verdadera. Amén.

CUARTO MISTERIO Jesús cargado con la cruz a cuestas

«The passion and resurrection of Jesus Christ shows us two lives: one, which we endure, and the other, which we desire» (En. in Ps 229E, 1).

Prayer: Let us ask the Lord to guide the desires of young people, so that, free from the traps of sin, they may be led to true happiness. Amen.

FOURTH MYSTERY Jesus Carrying the Cross

«No one can pass the sea of this century unless he is carried by the cross of Christ. Many, even those with eye diseases, embrace the cross. He who does not see the distance to where he is going does not leave the cross; it will carry him». (In. Io. ev. 2, 2).

Prayer: Lord, who invites us to take the way of the cross, assist the Augustinian Recollect family with your grace so that, being obedient to your command, we may know how to discover your will and carry it out according to your pleasure. Amen.

GLORIOUS MYSTERIES (Wednesday and Sunday)

FIRST MYSTERY The glorious resurrection of the Lord

«On the first day of the week, very early in the morning, they went to the tomb carrying the aromas they had prepared. But they found that the stone had been removed from the tomb. They entered, but did not find the body of the Lord Jesus Christ. They did not know what to think of this, when two men in shining garments came before them. They were afraid and bowed their faces to the ground, but said, “Why do you seek the living among the dead? He is not here, he is risen» (Lk. 24,1-6).



Prayer: Lord, who invites us to follow you with a sincere heart, grant that all the young people you have called to the Order of Augustinian Recollects may be faithful in following you and may know how to give witness to your resurrection in the world.

SECOND MYSTERY The glorious ascension of the Lord

«He brought them out as far as Bethany and, lifting up his hands, blessed them. And as he blessed them, he was separated from them and taken to heaven. After bowing down before Him, they returned to Jerusalem with great joy. And they were continually in the temple, blessing God» (Lk. 24, 50-53).

Prayer: Lord, you who have deigned to be born into the family of Nazareth, grant that families may become more united every day. May fathers and mothers be a living reflection of your love, and may children know how to welcome such love.

THIRD MYSTERY

The coming of the Holy Spirit

«On the evening of that day, the first day of the week, when the doors of the place where the disciples were standing were shut for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you'. Having said that, he showed them his hands and his side. The disciples were happy to see the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you. Having said this, he breathed on them and said, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained"» (Jn. 20, 19-23).

Prayer: Lord, that young people may know how to discover in their lives the action of the Spirit, and moved by this force, may they see themselves day by day more identified with Christ.

FOURTH MYSTERY

The Assumption of the Virgin Mary into Heaven

«Mary is the heavenly lily, her perfume embalmed the whole Church and the faithful feel as if they were inebriated by the aroma that this beautiful lily gives off... This beautiful name flies from town to town, as a comfort; it passes from century to century as a hope; it runs from generation to generation as a sign of eternal health» (St. Ezekiel Moreno).

Prayer: Let us ask the Lord that, through Mary, we may intensify the religious fervour of our communities, so that by giving witness to Jesus Christ, we may also be an invitation to dedication on the path of consecration.

FIFTH MYSTERY

The Coronation of the Virgin Mary

«My sacramental Jesus! Tell me who your mother is and teach me to love him. Virgin Mary, tell me what is communion, what is Jesus in the Sacrament and teach me to love Him. Jesus... Mary... no, I don't want to rest anywhere else. I want to enjoy your perfumes, O beautiful flower [...] and I want to taste your delicate fruit. Jesus... Mary, I wish, I want, I ask, I hope to be by your side in this life, in the next, always for all eternity» (St. Ezekiel Moreno).

Prayer: Lord: through the intercession of Mary, Queen and Mother of the Church, keep in faith and unity those who form the body of your Son. Help us to be true Christians and announcers of the good news of salvation.

LUMINOUS MYSTERIES (Thursday)

FIRST MYSTERY Jesus' baptism in the Jordan

«And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. As soon as he came out of the water he saw the heavens torn apart and the Spirit, in the form of a dove, descending upon him. And a voice came from heaven: “You are my beloved Son, in you I am well pleased.” Then the Spirit led him into the desert», (Mk 1, 9.12).



Prayer: Let us ask Our Lady that, just as Christ was recognized by the Father as his Son when He was baptized and announced as the promised Messiah, young Christians may recognize in Jesus the Savior of the world and be encouraged to follow Him as good disciples.

SECOND MYSTERY The Revelation of Jesus at the Wedding of Cana

Says his mother to the servants: “Do what he tells you.” Jesus said, “Fill the jars with water.” And they filled them to the top. “Take him out now, he says, and take him to the master.” Thus, at Cana in Galilee, Jesus began his signs. And he revealed his glory, and his disciples believed in him (Jn 2, 2-11)

Prayer: Let us ask the Virgin Mary that, just as she was an intercessor before Jesus to help the new spouses who were in difficulty, in the same way she may intercede for so many young people who have said yes to the Lord, so that they may persevere in their vocational response.

THIRD MYSTERY The proclamation of the Kingdom of God and the invitation to conversion

After John was betrayed, Jesus went into Galilee; and he proclaimed the Good News of God: “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Good News» (Mk 1, 14-15)

Prayer: Let us ask Our Lady that the young people of today may seek Jesus as a guarantee of salvation, so that many of them may be encouraged to follow Him closely and to announce Him as the source of new life.

FOURTH MYSTERY The Transfiguration

Six days later, Jesus took Peter, James and John with him and led them up a high mountain by themselves. And he was transfigured before them, and his garments became glistening, very white, so much so that no fuller on earth would be able to bleach them in that way. Elijah and Moses appeared to them, and they talked with Jesus. Peter took the floor and said to Jesus, “Rabbi, it is good for us to be here. We are going to make three tents, one for you, one for Moses and one for Elijah”; - for I did not know what to say since they were afraid.

Then a cloud formed and covered them with its shadow, and a voice came out of the cloud, “This is my beloved Son, listen to him.” (Mk 9, 2-7).

Prayer: Let us ask our Lady that candidates for the priesthood and consecrated life not be deceived by glories or passing experiences, but be ready to listen always to Jesus and to follow him without hesitation.

FIFTH MYSTERY The Institution of the Eucharist

While they were eating, Jesus took bread and blessed it, broke it and gave it to his disciples, saying, “Take, eat, this is my body.” Then he took a cup, and thanked him, saying, “Drink from it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. And I tell you that from now on I will not drink of this product of the vine until the day I drink it with you, new, in the kingdom of my Father» (Mt 26, 26-29).

Prayer: Let us ask Our Lady, Woman of the Eucharist, that priests may be lovers of the Eucharist and true witnesses, ready to give their lives for their brothers and sisters, so that all may believe in Jesus as the Savior of the world.

LITANIES OF VOCATION TO MARY MOST HOLY

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, listen to us.

God the Father in Heaven,
God the Son Redeemer of the world,
God the Holy Spirit,
Holy Trinity, you are one God,

Have mercy on us.
Have mercy on us.
Have mercy on us.
Have mercy on us.

Holy Mary, Mother of God,
Mother of Jesus Christ,

It lights up our vocation.
It lights up our vocation.

Wife of God, Holy Spirit,	It lights up our vocation.
Mother of the yes to God,	It lights up our vocation.
Mother of Hope,	It lights up our vocation.
Mother of Love,	It lights up our vocation.
Mother docile to the Word,	It lights up our vocation.
Mother of light,	It lights up our vocation.
Mother of the Church,	It lights up our vocation.
Mother's role model,	It lights up our vocation.
Mother of the priests,	It lights up our vocation.
Mother of the young,	It lights up our vocation.
Generous mother,	It lights up our vocation.
Mother of goodness,	It lights up our vocation.
Virgin of listening,	It lights up our vocation.
Faithful Virgin,	It lights up our vocation.
Vessel full of God's love,	It lights up our vocation.
Clay that can be shaped,	It lights up our vocation.
Faithful believer,	It lights up our vocation.
Queen of the faith,	It lights up our vocation.
Seed of hope,	It lights up our vocation.
Star of salvation,	It lights up our vocation.
God's slave,	It lights up our vocation.
Rock of Faith,	It lights up our vocation.
Model of dedication to God,	It lights up our vocation.
Bearer of the Gospel,	It lights up our vocation.
Ideal of sanctity,	It lights up our vocation.
Temple of the Holy Spirit,	It lights up our vocation.
Queen and Mother of the Consecrated	It lights up our vocation.
Queen and Mother of Consolation,	It lights up our vocation.
Mother of the good Council,	It lights up our vocation.
Virgin of Guadalupe,	It lights up our vocation.
Woman who trusts God,	It lights up our vocation.

Lamb of God who takes away the sin of the world
 Forgive us, Lord.
Lamb of God who takes away the sin of the world
 Hear us, Lord.
Lamb of God who takes away the sin of the world
 Have mercy on us.

Hail, Queen and Mother, Mother of Mercy...

Conclusion

We beg you, Lord, to grant us your servants, to enjoy perpetual health of soul and body and, through the glorious intercession of the Blessed Virgin Mary, to be freed from present sadness and enjoy eternal joy. By Jesus Christ our Lord Himself. Amen.

Ave Maria Purisima...

VI. VOCATIONAL CATECHESIS



VOCATIONAL CATECHESIS PROPHETS OF THE KINGDOM

1. We welcome the group and begin with a dynamic of concentration, trying to have previously, either by digital means or manually, a board with the images and/or the names of the 16 prophets that give title to the prophetic books. The intention is to make a game of memory that will allow us to remember which are the prophetic books.






























2. Then an explanation is given of who the prophets were in the Old Testament and Pope Francis' comments on the prophets and their mission are presented.

For some people the prophet is a “fortune teller”, the one who predicts the future or foretells good or bad things. These are not the prophets of Scripture; while a “soothsayer” speaks on his own behalf and defends particular interests, the prophet is “sent by God” (cf. Deut 18:9-15). Therefore, to be a prophet and the prophetic movement in the people of Israel is a “gift”, a call. Being a prophet is not a whim or a “hobby”, it is a “vocation”, a “choice of God”, no one can be a prophet if he has not received this “gift” from God (cf. Jer 1:4-8).

The prophet is at the service of the Word of God, because God calls them to send them out on a mission: to transmit his Word. The prophet, therefore, does not speak in his own name or in his own preference, but in the name of God and according to His will (cf. Deut 18:17-22). For this reason, the prophet is conceived as a “witness” of the truth that he announces and lives an “experience” of God. The prophet communicates, transmits, makes understandable to men the truth that God transmits to him, to the point that at times it is his “gestures” and the prophet’s own “life” that are the vehicles of communication of the divine message. (cf. Ezk 24:15-27). It is not an easy task and difficulties even lead prophets to feel weak, powerless and even to flee; yet the word of God they serve becomes a vital motivation and imperative, impossible to reject (cf. Jer 20:7-11).

On the other hand, the prophet is a guardian of God’s covenant with his people, condemning sin, denouncing injustice and announcing hope and trust in God’s goodness. Infidelity and the breaking of the covenant require the prophet to become a herald who gives away such sin. But the voice of the prophet is not only condemnatory, it also rises to proclaim salvation, to bring hope to the people and to formulate a constant invitation to conversion. The prophet is therefore watchful that the covenant be faithfully fulfilled (cf. Ezek 33:7-11).

Pope Francis frequently alludes to the prophets, emphasizing the difficulties they must have experienced: “When the prophet comes to the

	A	B	C	D	E	F
1	 AGEO	 AMOS	 BARUC	 DANIEL	 HABACUC	 ISAIHHS
2	 JEREMIAH	 JOEL	 JONAS	 MALAKIA	 MIQUEAS	 NAHUM
3	 OSEAS	 SOFONIES	 ABDYS	 ZACARIAS		
4	 MALAKIA	 JEREMIAH	 NAHUM	 OSEAS	 JONAS	 BARUC
5	 DANIEL	 SOFONIES	 AGEO		 ZACARIAS	 JOEL
6		 ISAIHHS	 MIQUEAS	 ABDYS	 AMOS	 HABACUC

truth and touches the heart, the heart opens or the heart turns to stone, and anger and persecution are unleashed” (Homily of April 17, 2018). But above all our pontiff stresses that the prophets were a model of hope: “the true prophet is not a prophet of misfortune as St. John XXIII said, but a prophet of hope: opening doors, restoring roots, restoring membership in the people of God in order to move forward. Therefore “he is not by trade a reproachful man, but a man of hope: he reproaches when necessary and opens the doors looking at the horizon of hope” (Homily of April 17, 2018).

The above observation leads the Pope to indicate that the Church needs prophets: “I will say more, she needs all of us to be prophets: not critics... the prophet is the one who prays, who looks at God, who looks at his people, who feels pain when the people make mistakes, who cries, who is capable of crying for the people, but who is also capable of taking a good chance by telling the truth” (Homily of April 17, 2018). He also indicated on another occasion: “the world needs to see in the Lord’s disciples, prophets”, that is, “courageous and persevering people in their response to the Christian vocation” (Homily of February 3, 2019). And in that sense he urges even religious to be authentic prophets: “The Church needs us prophets, that is, men and women of hope. Precisely, one of the objectives of the year of consecrated life was to “embrace the future with hope” (Message for the XXV General Assembly of CONFER. 13 November 2018).

Through baptism, we have been constituted as prophets, also priests and kings in the sign of anointing with the Holy Chrism that manifests the character of the one who gives the Holy Spirit and the belonging to God. Consecrated life is a radical witness to the baptismal commitment and therefore takes on a substantial prophetic dimension.

3. This part presents why prophecy is necessary today and why religious life is a prophetic experience.

We can think that the function of the prophet has already expired, since it was an Old Testament institution. However, this is not the case, since the exercise of prophecy reached its climax with Jesus Christ, who communicates it to his Church and each member receives it in baptism. Therefore, to be a prophet is a task for the whole Church and for each one of those who belong to it through baptism.

This is what the Second Vatican Council says:

“Christ, the great prophet, who proclaimed the kingdom of the Father by the witness of his life and the power of his word, fulfils his prophetic mission until the full manifestation of glory not only through the hierarchy, which teaches in his name and with his power, but also through the laity, whom he consequently constitutes as witnesses and endows with the sense

of faith and the grace of the word (cf. Acts 2:17-18; Rev 19:10) so that the virtue of the Gospel may shine forth in daily, family and social life. They show themselves to be children of promise insofar as, strong in faith and hope, they make use of the present time (cf. Eph 5:16; Col 4:5) and wait patiently for the glory to come (cf. Rom 8:25). But do not hide this hope within your soul, but rather manifest it, even through the structures of secular life, in a constant renewal and in a struggle with the rulers of this dark world, against evil spirits (Eph 6:12) ... The laity are constituted as powerful heralds of faith in the things we hope for (cf. Acts 11:1) when they unite life according to faith with the profession of that faith. Such evangelization, that is, the proclamation of Christ proclaimed by the testimony of life and by the word, acquires a specific characteristic and a singular efficacy because it is carried out in the common conditions of the world” (LG 35).

In fact, Jesus recognizes himself as a prophet (cf. Mk 6:4; Mt 13:57; Lk 13:33), was recognized as such by the Samaritan woman (cf. Jn 4:19), and was even confused with the prophet Elijah (cf. Mk 6:15); he himself announces the Kingdom of God and demands conversion, denouncing injustice, lies and hypocrisy. But he who proclaims, becomes himself a proclamation of salvation, who passes through the past and present of history: “A prophet mighty in deed and word in the sight of God and all the people” (Lk 24:19).

By being constituted prophets we have been given the capacity to connect with God through an experience of closeness and trust and the capacity to grasp his will which is manifested in the “signs of the times”, that is, by discovering him present in my personal life history, in the events that are generated in the context where we are immersed and through the relationship with the people around me, as well as in the pain and suffering of many human beings, whose pain is a cry for justice. As prophets we commit ourselves to our time and culture, to transform it by taking it into the hand of God, who inspires our behavior and decisions.

The prophet commits himself to life and defends it, the prophet commits himself to the family and promotes it, the prophet fights for and promotes the common good, the prophet cares about and enhances the dignity of the human person. The prophet announces that the presence of God in the world gives meaning to human life and denounces that the rejection of God is a source of sin and with sin arise scourges that disfigure human beings. The prophet is the voice of God who invites us to meet again with the Lord and to focus our lives on Him. Nothing is indifferent to him, because God is sensitive to all human reality. Consecrated life is in direct relationship with and participation in the prophetic function of Christ. In itself, the consecrated life is a proclamation that it is possible, here on earth, to participate in the holiness of God.

For our times a first prophetic task that consecrated life fulfills is its witness to putting God at the center, the immediate consequence of which is that the person himself finds his center. In our time it is common to focus efforts on the search for prestige, consumption or popularity, among other

possible concerns that de-center or disperse the human being, dehumanize him, while keeping one's eyes on God, giving oneself with passion to God, allows the human being to maintain his interest also in the dignity of the human person and in the importance of knowing himself and his deep origin and the greatness of counting on others and relating to them.

From the above, the religious vows of poverty, obedience and chastity are a prophetic proclamation that God alone is essential in life, he is the greatest wealth that human beings can possess, the greatest love to which they can aspire and the greatest will that directs the person towards happiness, because when we worry only about having, pleasure and power we fall into anguish, frustration and emptiness. Material goods, affections, self-determination are very important, but only lived from an experience of God can contribute to the authentic freedom and fulfillment of the human being.

Just as religious life, from its very being, announces God, it also denounces what is degenerating in humanity. Faced with a culture that promotes individualism, where the individual becomes more and more anonymous, the task of the consecrated life through the witness of fraternity and community life denounces the fragmentation of human beings and their massification, to emphasize that from diversity and difference God calls to unity and interrelationship that also makes us co-responsible for one another having one soul and one heart directed towards God.

On the other hand, just as the prophets announce the salvation that God has prepared in these times for our history, so too their proclamation sees beyond history. They always have in their sights the salvation that transcends the categories of time and space by contemplating the coming of the Kingdom of God that is already present, and its coming at the end of the world. Consecrated persons manifest that the kingdom we await we can live already in our time, recognizing us as pilgrims who walk towards God committed to the transformation of those places through which they pass by by means of their work, without remaining attached to the transitory, but attentive to the eternal, to God himself. This gives our life a healthy tension. And we, in the face of the many useless promises of happiness in this world, bring realistic hope.

Finally, the promotion of social and ecological justice, of reconciliation and peace, constitutes an essential dimension of the prophetic mission of the consecrated life which makes a Christ-like option for those who are far away and those who lack what is necessary, bringing comfort, strength and essentially the presence of God. The prophet keeps alive the hope in the change of circumstances as God's work in favor of his people and this is also the duty of the consecrated person who gives his life to sustain the hope of many in the intervention of God who restores and makes peace.

4. To conclude the catechesis, the presentation of some figures of religious life and their characteristics of consecration in relation to the prophetic dynamism is proposed.

SAINT TERESA OF JESUS: her first name was Teresa de Cepeda Davila y Ahumada, born in Gotarrendura, Avila (Spain), on March 28, 1515. Daughter of Alonso Sánchez de Cepeda and Beatriz Davila y Ahumada, both of noble lineage. Since she was a child, Saint Teresa read many books on chivalry and the lives of saints. In his adolescence he left home with his brother Rodrigo with the intention of becoming a martyr in Muslim lands. Their purposes were thwarted when they ran into their uncle on the tour, who returned them to the family home. In the year 1536 she joined the Order of the Carmelites of the Incarnation of Avila. Suffering from health problems, she left the convent and returned to her family, but then returned to the monastery. In 1562, he reformed the Carmelite Order, creating several convents, among them that of San José, the first convent of Discalced Carmelites. Saint Teresa of Jesus is one of the main figures of mystical literature, endowing her texts with an exalted spiritual sense and divine bonding through the contemplative life. “The Way of Perfection”, “The Book of Foundations”, “The Dwellings” or his autobiography “The Book of Life” are his most important books. He died in Alba de Tormes (Salamanca), 4th October 1582. I was 66 years old. She is buried in the Basilica of Santa Teresa de Alba de Tormes. She was canonized in 1622. In 1970 she was declared a Doctor of the Church. Certainly her prophetic dimension is to be found in her listening to the voice of God who leads her to act to reform the consecrated life of her time, which begins with a reform within her person and her community and then has an impact on the whole Church.



SAINT PETER CLAVER: was a Spanish religious belonging to the Jesuit Order. He was born in Catalonia in 1580, like Pedro Claver Corberó. At an early age he lost his mother and his closeness to a canonical uncle brought him closer to the profession of the priesthood. He studied Arts and Letters and also philosophy, and it was by studying the latter that he came into contact with the Jesuits whom he joined in 1602. In the first decade of the 16th century he was sent by the order to Colombia to continue his theological formation and in 1616 he was ordained a priest in Cartagena de Indias.

The area of Cartagena de Indias was the most relevant black slave market in the new continent. Sickness and the selling of lives for a few pesos were commonplace in those days there. It was a difficult scenario to intervene and much more so for a priest who had only good intentions, however, the great dedication and deep love that Claver put into his



missionary work was able to counteract the misery of this situation. Every time a ship full of African slaves came ashore, Father Peter would go there to bring them food, medical attention to those in need, and of course the word of God. He also knew how to deal with the slave masters very firmly, and when he heard that they were being mistreated or abused he did not tremble in his body to go to them and ask them to stop. Obviously the city authorities and the merchants were opposed to his action and he must have suffered unfounded accusations against him.

He died on September 9, 1654. He was beatified in 1850 and canonized in 1888 during the Pontificate of Pope Leo XIII.



FRAY BARTOLOMÉ DE LAS CASAS: born in Seville, Spain in 1484. His father, Pedro de las Casas, a merchant who participated as a soldier in the second voyage of Christopher Columbus to America. Pedro returned to Spain in 1499, taking a native slave for his service; but in 1500, by order of Isabella the Catholic, he was forced to return the American to his place of origin. He embarked in 1502 for the first time to the New World, in the company of his father. As a military man, he participated from 1503 to 1505 in various expeditions of the conquest, and received a commission from indigenous people as payment for his services. He returned to Spain in 1506, and was ordained a priest in Rome the following year.

He travelled to America for the second time in 1508 and was appointed chaplain to the island of Cuba. The Dominicans who recently arrived on the island of Hispaniola made an impact on him, which made him join their struggle in defense of the natives. In 1514 Bartholomew publicly resigned his commission. In 1516 he was named “protector of Indians” by Cardinal Jiménez de Cisneros. He became a Dominican friar in 1523. He arrived in 1536 in the region of Tezulutlan, in Guatemala

He was appointed bishop of Chiapas in 1544, published a Confessional where he forbade the priests of his diocese to absolve those who had indigenous people in slavery. He resigned from the bishopric in 1547 and returned to Spain, where he prevented the publication of the Treaty of the Just Causes of the War against the Indians, by the lawyer of the encomenderos, Juan Ginés de Sepúlveda. He wrote the Treaty of the Indians who had become slaves in 1548. In 1559, in a debate known as the “Junta de Valladolid”, he confronted defenders of indigenous submission. Bartholomew defended the equality of American humans with Europeans, against the thesis that the Indians were inferior and that it was therefore right for them to be subdued. He died on July 18, 1566 in Madrid, in the convent of Nuestra Señora de Atocha. Currently, his process of beatification is being advanced.

SAINT EZEKIEL MORENO: born in Alfaro, La Rioja, Spain on 9 April 1848 to very religious parents, he joined the Augustinian Recollects at the age of 17. On June 3, 1871, he was ordained a priest in Manila, Philippines, a country where he lived fifteen years of his life, marked by an ardent apostolic zeal. From 1888 until a few months before his death he lived in Colombia, where he developed a multiform activity: he restored the province of La Candelaria, revitalized the missions of the plains, especially with the erection of the Apostolic Vicariate of Casanare (1893) of which he was its bishop (1894) and from 1896 he governed the diocese of Pasto.



He distinguished himself by his dedication to the poor and the sick and by his total availability. He knew how to bring together a strength that could not be tested in the defence of the Christian message in a period of anticlericalism and attacks on Catholic institutions. The saint said in a letter of 1887: “I was the first of the bishops to speak with such clarity in these times, and if the radicals were to rise, I do not know if they would give me time to run. Priests from other dioceses have written to me full of enthusiasm and regretting that others do not speak out. He was very devoted to the Sacred Heart and always showed great love and interest in his Order. He died on August 19, 1906, and his relics are still venerated in a new chapel in his church. Beatified in 1975, he was canonized by John Paul II in Santo Domingo (Dominican Republic) on October 11, 1992 during the solemn closing of the Fifth Centenary of the Evangelization of Latin America where he was proposed as a model of evangelization for America.

ST. TERESA OF CALCUTTA: Her first name was Agnes Gonxha Bojaxhiu; Skopje, she was born into an Albanian Catholic family, the deep religiosity of her mother awakened in Agnes the vocation of a missionary at the age of twelve. While still a child, she entered the Marian Congregation of the Daughters of Mary, where she began her work of assisting the needy. Moved by the chronicles of a Christian missionary in Bengal, at the age of eighteen she left her hometown forever and travelled to Dublin to make profession in the Congregation of Our Lady of Loreto. Since she wanted to be a missionary in India, she embarked for Bengal, where she studied teaching and chose the name Teresa for her profession. As soon as he had made his vows, he went to Calcutta, the city with which he was to identify his life and his vocation of dedication to the most needy. For almost twenty years she taught at St. Mary’s High School in Calcutta. However, the deep impression made on her by the misery she observed in the streets of the city moved her to ask Pope Pius XII for permission to leave the order and give herself completely to the cause of the needy. Energetic and determined in her resolutions, St. Teresa of Calcutta pronounced at that time what would be the fundamental principle of her message and her action: “I want to bring God’s love to the poorest of the poor; I want to show them that God loves the world and that he loves them”. In 1950, when he also adopted Indian nationality, he founded the

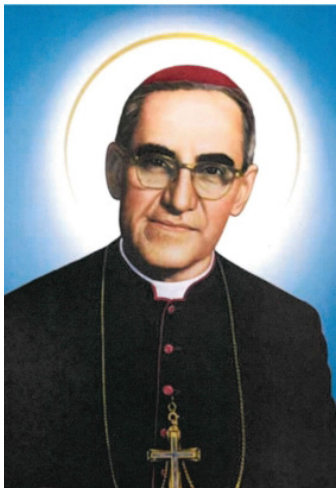


congregation of the Missionaries of Charity, whose full recognition would encounter many obstacles before Paul VI made it effective in 1965.

The enormous moral prestige that Mother Teresa of Calcutta was able to accredit with her work on behalf of “the poorest of the poor” led the Holy See to appoint her as its representative to the United Nations World Conference held in Mexico in 1975 on the occasion of International Women’s Year, where she formulated her ideas based on action above and beyond organizations. Four years later, sanctified not only by those she helped but also by governments, international institutions and powerful personalities, she received the Nobel Peace Prize. Aware of the respect she inspired, Pope John Paul II appointed her in 1982 to mediate in the conflict in Lebanon. In 1983, during the First International Meeting for the Defense of Life, he vehemently defended the Church’s doctrine, which was conceptual, anti-abortion and against divorce.

In 1989, she underwent surgery to have a pacemaker implanted, and in 1993, after undergoing other interventions, she contracted malaria in New Delhi, a disease complicated by her heart and lung ailments. A few days after celebrating his 87th birthday, he was admitted to the intensive care unit of the Woodlands Nursing Home in Calcutta, where he died. Six years after her death, in October 2003, and coinciding with the celebration of the 25th anniversary of the pontificate of John Paul II, Mother Teresa of Calcutta was beatified at a massive Mass attended by the faithful from all over the world. At the end of 2015, the Vatican approved her canonization; on September 4, 2016, before more than one hundred thousand faithful gathered in St. Peter’s Square, Pope Francis proclaimed her a saint whose feast day is celebrated on September 5.

SAN OSCAR ROMERO: HE was born in Ciudad Barrios, in the east of El Salvador, on August 15, 1917. He grew up in a humble family. On one occasion, when he was still a child, he attended a priestly ordination that left him shocked, and generated in him a deep desire to become a priest. That desire would become a reality years later, after studying between 1931 and 1937 in the Minor Seminary of San Miguel of the Claretian Fathers and in the Seminary of San José de la Montaña with the Jesuits.



In 1939, when World War II broke out, he was sent to Rome to complete his training in theology at the Pontifical Gregorian University. He was ordained priest on April 4, 1942 and in August 1943 he returned to El Salvador, where he was appointed parish priest in Anamorós, in the east of the country. He was elected Secretary of the Episcopal Conference of El Salvador and then in the Episcopal Secretariat of Central America. On April 25, 1970, he was appointed Auxiliary Bishop of San Salvador. It was here that he began to approach the difficult political situation in the country.

He was appointed Archbishop of San Salvador by Pope Paul VI on February 8, 1977. From that moment on, he began his defence of human rights in the midst of a nascent civil war. The persecution, which included expulsions and murders of priests and lay people, led him to openly confront the dictatorship, which he held responsible for the deaths. With his actions he gained an important prestige at international level. In his homilies in the cathedral and in his frequent visits to the towns, Monsignor Romero never tired of denouncing and condemning the violent attacks against the Church and the Salvadorans. This made him the target of an overwhelming campaign against him by the powerful sectors of the country, the government and the left-wing political-military organizations. In the newspapers he received slanders, insults and threats of all kinds. Several of his priest friends were killed during that time.

Both Pope Paul VI and John Paul II supported his position. However, on March 24, 1980, he was killed by a sniper in front of the altar where he was celebrating Mass. On February 3, 2015, Pope Francis recognized his martyrdom and was beatified on May 25 of that same year by Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints, in San Salvador. He was canonized by Pope Francis on October 14, 2018.

VII. MATERIAL FOR WORK IN SCHOOLS



“WE ARE PROPHETS OF THE KINGDOM: POOR PEOPLE, SOCIAL PROJECTS, PERIPHERIES”

Hello, I present to you this little material that is meant to be developed in the educational centers of our Augustinian Recollect family. The motto “we are prophets of the Kingdom: poor, social projects, peripheries” is an opportunity to recall the vocation to which we are called: to be prophets in a world that thirsts for God.

As Christians we are called to follow the example of Jesus who lived the radicality of the prophecy known until then. His life was a constant denunciation of the injustices that were keeping the Kingdom from the earth. But why talk about prophets, the poor, social projects and the periphery of our educational centres? The explanation is very simple: a vocation is born from a heart that knows how to love everyone without exclusion. This way of loving is born in the family, but children develop it in the environment where they spend most of their time: at school.

Helping children, adolescents and young people to discover their vocation is a duty that all teachers have. To be faithful to this call is to be faithful to our vocation as teachers who educate minds and hearts.

The material is designed in the following way:

- a) 5-7 years: Learning with the prophet Jonah.
- b) 8-10 years: The prophets: instruments in God’s hands
- c) 11-13 years old: A call to get to know each other.
- d) 14-18 years: Am I capable of being a prophet?

I hope that this material will help you in the work of educating and evangelizing our children, adolescents and youth in a vocational key.

“WE ARE PROPHETS OF THE KINGDOM: POOR PEOPLE, SOCIAL PROJECTS, PERIPHERIES”

CLASSROOM ACTIVITY

OBJECTIVES:

- The activity is designed for children between 5 and 7 years old.
- Introduce the children to who the prophets are through activities and crafts.



INDEX

- 1) Who are the prophets?
- 2) History of the prophet Jonah
- 3) Activities

WHO ARE THE PROPHETS?

Prophets are people sent by God to announce his word. When the people of Israel are lost, the prophets remind them of their vocation as the Lord’s chosen people. Prophets are free men, often the tone of their words is strong, they denounce errors and faults, they rebuke both kings and inferiors, but they also know how to support and console the men and women of Israel. Some announce the coming of the Messiah.

STORY OF A PROPHET: JONAS

Two videos with the story of the prophet Jonah that can help us:

<https://www.youtube.com/watch?v=RBevcAcfCZ0> (4:26)

https://www.youtube.com/watch?time_continue=19=Aq89RseZ6EQ (2:40)

In a city called Nineveh, the people were very, very bad. God commanded his prophet Jonah to go to Nineveh and tell the people that they had to change. But instead of going to Nineveh, Jonah fled to the opposite side and got on a boat to a place called Tarshish.

When the ship was at sea, a strong storm arose, and the sailors were very much afraid. They prayed to their gods and asked themselves, “Why

is this happening to us?” In the end, Jonah said, “It’s my fault. I’m running away from doing what the Lord told me to do. Throw me in the water so the storm will calm down. The sailors did not want to throw Jonah into the water, but he insisted that they do so. So they threw him into the sea, and the storm stopped.

Jonah thought he was going to die. As he sank deeper and deeper into the sea, he prayed to God. Then God sent a very big fish that swallowed up Jonah, but did not kill him. Inside the fish, Jonah prayed to God: “I promise that I will always obey you. God kept Jonah alive inside the fish for three days and then made the fish spit it out on dry land.

God saved Jonah, but did that mean he didn’t have to go to Nineveh? No. God sent him again, and now Jonah has obeyed. He went there and told the evil people, “God is going to destroy the city in 40 days. Then something happened that wasn’t expected. The Ninevites listened and changed. The king of Nineveh said to his people, “Plead with God and repent, perhaps he will not destroy us. When God saw that people had repented, he did not destroy them.

ACTIVITIES:

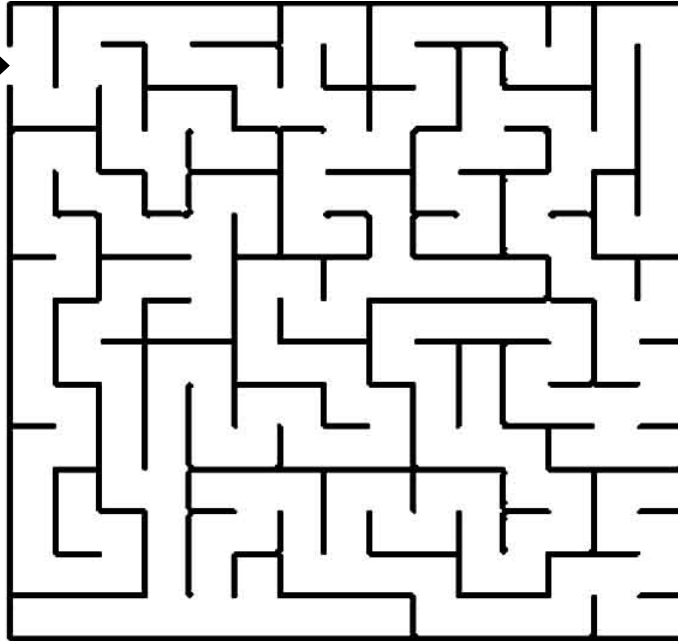
1) LET US HELP THE PROPHET JONAH FIND THE QUALITIES OF A GOOD PROPHET:

- SENT
- CHOSEN
- DENOUNCED
- FREE
- ANNOUNCE
- CONSOLE
- REBUKE

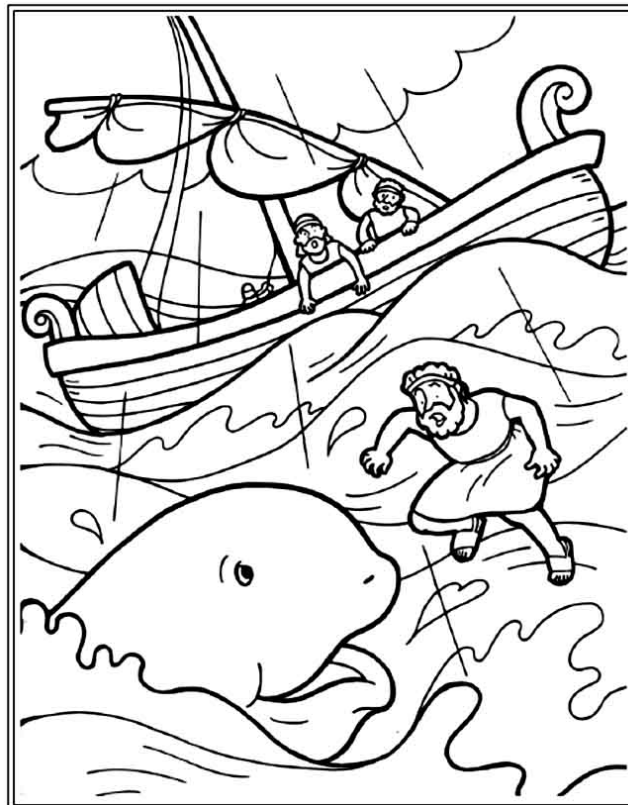
Z	H	Q	F	Z	M	D	R	S	E	N	T	P	P	B
N	Y	S	D	X	V	U	C	U	R	W	B	V	Q	I
F	Z	N	W	V	M	C	U	O	A	U	Y	U	C	M
V	T	I	O	D	E	N	O	U	N	C	E	D	L	G
S	R	C	E	W	O	F	L	M	J	S	Y	Z	K	U
F	G	H	O	W	F	D	G	I	Z	B	O	L	E	D
Z	R	F	R	E	E	H	D	J	X	Y	G	L	T	R
Q	A	V	K	J	V	A	Y	N	Y	M	K	D	E	R
R	E	B	U	K	E	C	N	J	Q	B	A	C	I	G
R	A	W	I	N	J	X	I	N	V	D	V	X	O	H
I	Y	A	M	O	R	X	M	N	O	K	O	T	L	F
L	M	Z	I	U	Z	I	G	W	V	U	H	B	B	C
C	H	O	S	E	N	M	Z	X	C	T	N	O	F	H
K	P	V	U	X	H	H	O	M	E	F	R	C	M	K
Z	L	R	D	G	W	O	D	H	D	I	D	D	E	R

2) LET'S HELP JONAH...

Help me find the way to Nineveh, the way God sends me.



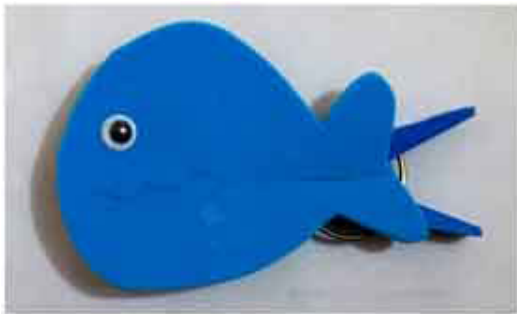
3) WE'RE GOING TO COLOR THE SCENE WHERE JONAH IS THROWN INTO THE WATER.



4) **MAKING OUR WHALE:** We present you with an easy and quick proposal to develop with the children after the work of the prophets, especially the prophet Jonah.

Materials:

- A clothes peg.
- Fomi (or eva rubber) paper in blue.
- Jonah's impression



“WE ARE PROPHETS OF THE KINGDOM: POOR PEOPLE, SOCIAL PROJECTS, PERIPHERIES”

CLASSROOM ACTIVITY

THE PROPHETS: INSTRUMENTS IN GOD’S HANDS

The musical instrument that can be heard needs someone to play it. Depending on the instrument, it can be used to reassure people, to lead them to contemplation, to make them aware of the situation, but for the most part, the musical instrument serves to brighten up people’s lives. With the prophet the same thing happens, the message even if it is an announcement of a punishment committed for the error of others, in the end it is always a message of hope and of the great love that God has for each one of us.



OBJECTIVE:

- The activity is designed for children between 8 and 10 years old.
- If the prophet is an instrument in God’s hands, today we too are called to be an instrument of God by bringing a word/gest of encouragement and hope to others.

ACTIVITY RATIO

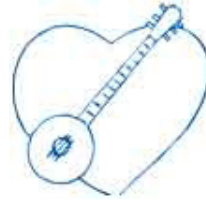
- 1) Brief explanation of who the prophets are in the Bible.
- 2) Distribution of texts and questions
- 3) Activity: True or False about Prophets
- 4) Dynamics: being a prophet within my class.

BRIEF EXPLANATION

Prophets are people sent by God to announce his word. When the people of Israel are lost, the prophets remind them of their vocation as the Lord’s chosen people. Prophets are free men, often the tone of their words is strong, they denounce errors and faults, they rebuke both kings and inferiors, but they also know how to support and console the men and women of Israel. Some announce the arrival of the Messiah.

We want to emphasize that the prophet is an instrument in God's hands, the instrument carries what it can offer: the music that makes people happy. We can carry the best that's inside us. Let's bring a word/gestory of joy and hope to the other kids in our class.

Divide the class into four groups and each group reads one of the stories to answer the questions below:



ISAIAS

God appeared to Isaiah sitting on his throne, surrounded by angels, and asked, "Who can I send on such an important mission? Then Isaiah said, "You can send me. So God sent Isaiah to tell the king that his confidence should be in the Lord and not in the mighty armies.

Isaiah told the king that God wanted him to ask for a sign to prove that God would protect Jerusalem forever. But the king would not listen to the prophet. Finally, Isaiah said to the king: "God himself will give him a sign: a woman will give birth to a son who will be called Emmanuel, that is, God with us.

Isaiah further told God's people these prophetic words: "The day will come when the king of Israel will be of the family of David. This king will bring peace to the world. It will be a great light in the darkness. It will be joy in sadness. It will be a help for the people to know the Lord.



- What about the prophet you read?
- What virtues would you highlight from this prophet?
- How has this prophet been an instrument in God's hands?

ELÍAS

If you died, how would your mom feel if you lived again? She'd be so happy! But can the one who has died live again? Has this happened before?

Look at the man in the picture, and the woman and the little boy. The man is the prophet Elijah. The woman is a widow from the city of Zarepta, and the child is her son. Well, one day the kid gets sick. It gets worse, and he dies. Then Elijah says to the woman, 'Give me the child.

Elijah takes the dead boy upstairs and puts him to bed. Then pray: 'O God, make the child live again.' And the kid starts breathing! Then Elijah brings him down and says to the woman: 'Look, your son lives! That makes her so happy.



Another important prophet of God is called Elisha. He serves as Elijah's assistant. But in time God also makes Elisha work miracles. One day he goes to town and a lady is very kind to him. This same lady then has a son. One morning, after that boy is older, he goes to his father's farm. Suddenly he shouts: 'I have a headache!' When they take him home, he dies. How sad the mother gets! He'll be right there looking for Eliseo.

When Elisha arrives, he enters the room with the dead child. He prays to God, and lies down on the corpse. Soon the child's body is warm, and he sneezes seven times. How happy his mother is when she enters and sees him alive!

- What about the prophet you read?
- What virtues would you highlight from this prophet?
- How has this prophet been an instrument in God's hands?

JONAS

In a city called Nineveh, the people were very, very bad. God commanded his prophet Jonah to go to Nineveh and tell the people that they had to change. But instead of going to Nineveh, Jonah fled to the opposite side and got on a boat to a place called Tarshish.

When the ship was at sea, a strong storm arose, and the sailors were very much afraid. They prayed to their gods and asked themselves, "Why is this happening to us?" In the end, Jonah said, "It's my fault. I'm running away from doing what the Lord told me to do. Throw me in the water so the storm will calm down. The sailors did not want to throw Jonah into the water, but he insisted that they do so. So they threw him into the sea, and the storm stopped.



Jonah thought he was going to die. As he sank deeper and deeper into the sea, he prayed to God. Then God sent a very big fish that swallowed up Jonah, but did not kill him. Inside the fish, Jonah prayed to God: "I promise that I will always obey you. God kept Jonah alive inside the fish for three days and then made the fish spit it out on dry land.

God saved Jonah, but did that mean he didn't have to go to Nineveh? No. God sent him again, and now Jonah has obeyed. He went there and told the evil people, "God is going to destroy the city in 40 days. Then something happened that wasn't expected. The Ninevites listened and

changed. The king of Nineveh said to his people, “Plead with God and repent, perhaps he will not destroy us. When God saw that people had repented, he did not destroy them.

- What about the prophet you read?
- What virtues would you highlight from this prophet?
- How has this prophet been an instrument in God’s hands?

DANIEL

ANNA! Looks like Daniel’s in trouble. But the lions aren’t doing anything to him! You know why? Who put Daniel among all these lions? Let’s see.

The king of Babylon is now a man named Darius. Daniel pleases him very much because of how good and wise he is, and Darius makes him a great ruler in his kingdom. For this, other men envy Daniel, and they do this:

They go to Darius and say: ‘We all want you, O king, to make a law that says that for 30 days no one should pray to any god or man but you, O king. If anyone disobeys, he must be thrown among the lions. Darius doesn’t know why these men want this law. But he thinks it’s a good idea, and he writes the law. Now the law cannot be changed.



When Daniel hears of this, he goes home and prays as he always has. The bad men knew that Daniel would not stop praying to God. They’re glad, because it looks like they’re going to get what they want, to get rid of Daniel.

When King Darius realizes what’s happening, he gets sad. But he can’t change the law, and he has to have Daniel thrown into the lion’s den. But the king says to Daniel: ‘I hope the God you serve saves you.

Darius peers into the lion’s den. Darius is so restless he can’t sleep that night. The next morning he runs to the lion’s den. There you see. He cries out: ‘Daniel, servant of the living God! Could the God you serve save you from the lions?’ ‘God sent his angel,’ answers Daniel, ‘and he shut the lions’ mouths so they wouldn’t hurt me.

The king is very happy. Get Daniel out of the hole. Then cast the bad men who tried to get rid of Daniel among the lions. Even before these bad men get to the bottom of the lions’ hole, the lions grab them and break all their bones.

Then king Darius writes to all his kingdom: ‘Respect the God of Daniel, all of you. He works great miracles. He saved Daniel from being eaten by the lions.

- What about the prophet you read?
- What virtues would you highlight from this prophet?
- How has this prophet been an instrument in God's hands?



TRUE OR FALSE

	T	F
The prophet admits to the existence of other prophets		
The prophet speaks of the future without forgetting the present and the past		
The prophet has the courage to denounce even if it goes against his own life		
The prophet thinks and speaks little to save his life.		
The prophet lives what he proposes to others		
The prophet does not put the word in his pocket		
The prophet goes out looking for trouble to fight		
The prophet is in the service of powerful kings.		
The prophet is the voice of God.		
The prophet is only there to point out the problems		
The prophet is only a prophet sometimes		
The prophet prophesies from hatred and sarcasm.		
The prophet speaks of God and not of himself.		
The prophet is in the service of politics		
The prophet seeks prophecy and not popularity		



DYNAMICS:

We'll make a sort of "Secret Santa". Each student will have his or her name on a piece of paper that will be drawn by lot. The name that he plays will have to be God's instrument for this person. You can convey this through a message, a gesture of affection, a detail that shows the other how much is important to the group.



“WE ARE PROPHETS OF THE KINGDOM: POOR PEOPLE, SOCIAL PROJECTS, PERIPHERIES”

CLASSROOM ACTIVITY OBJECTIVE

- To provoke in children a desire to look inside themselves and get the best out of them. Looking inward will help them discover that they are called to be something greater, they are called to be prophets of the Kingdom.

- The activity is designed for a time of approximately 50 minutes and for young people between 11 and 13 years old, (adapted to the courses depending on the country).

ACTIVITY RATIO

- 1) Activity: LOOKING BEYOND (ANNEX 1)
- 2) Video: “Po’s desire - Kung Fu Panda film”
- 3) Video Dialogue
- 4) Learning from St. Augustine
- 5) We end up praying (ANNEX 2)

- 1) Activity: LOOKING BEYOND (ANNEX 1)

The objective of the activity is for the children to complete the questionnaire, so that they will always project themselves into the future “if I had”, “if I were”, so that many times they forget the present believing that happiness is only in the future or in having things or being things different from what they are now.

Let us show the children that today we can realize our dreams, to be a prophet is to realize the vocation that we carry within us, to be witnesses that happiness comes through the acceptance of oneself.

(For those who don’t know the movie)

Po is a panda who had a passion for Kung Fu, he was reluctant to reveal it so as not to disappoint his father who was a noodle seller and Po believed

that his mission was to be a noodle seller. Throughout the film Po stops selling noodles and becomes a fighter, although he never accepted himself as a failure because he was so obese and of a species not known for a warrior tradition.

Inciting dialogue through questions like these: “Who was Po?” “What was Po doing?” “Who was his father?” “What would Po like to be?”

Although Po was always a noodle seller, however, Po was called to be something else, he was called to be a warrior even though he did not accept his physical way of being:

Po says: “the gods hate me, I am not like the five, I have no wings, I have no claws, poisons. Maybe I should go back to selling noodles”.

REFLECTION

It is the same with us, we are called to be something in life, but we do not always become what we are called to be because we do not know how to look inside ourselves.

Sometimes we want to forget who we are, we seek to imagine and idealize things that we are not yet and that perhaps we are not called to be...

Today is a gift, a present, an opportunity to look at oneself and discover a calling.

We are all called to be something in life, but we will only find full happiness when we realize what we are really called to be.

That’s why there’s only one way:

LOOK INWARD

Let’s take an example that may be familiar to all... St. Augustine...

What do we know about St. Augustine?

Before becoming a bishop he had everything but he was not happy, he did not feel fulfilled... he went around looking for his happiness in many places... parties, women, study, work, friendships...

Why do you think all this did not bring you true happiness or did not feel fully realized?

The answer is simple... Augustine answers us:

“I admire this very much and it fills me with astonishment. Men travel to admire the heights of the mountains, and the enormous waves of the sea, and the vast currents of the rivers, and the immensity of the ocean, and the turning of the stars, and they forget themselves.” (Conf. 10,8,15).

Augustine for many years searched in various places, but could not find because he was looking in the wrong places.

Until one day he met God and God told him that he was called to give himself more for others, to give himself with much more strength to the poor.

And many were the ones who found the truth I was looking for, for example, the saints.

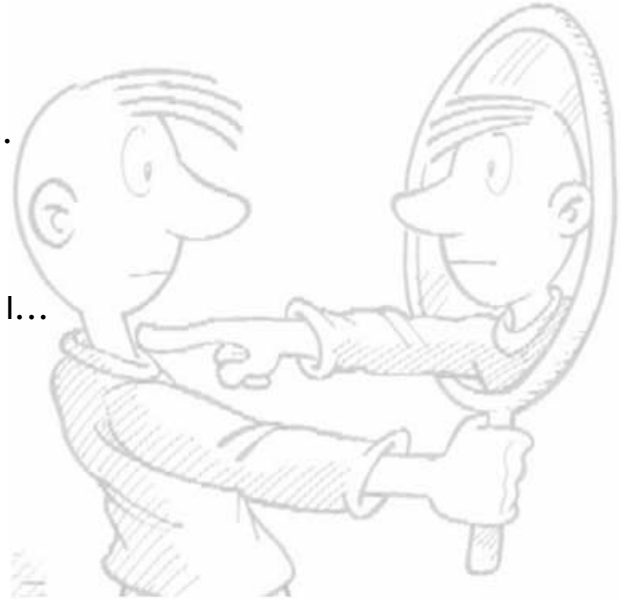
You too are called to live a different life, some of you will be teachers, others engineers, but maybe God also calls some of you to be priests, to be nuns... to help many other people to discover who God is.

We are called to do something great for our planet... St. Augustine was a prophet who knew how to bring out the best in himself.

ANNEX 1

LOOKING FORWARD

1. I would be very happy if...
2. The guys in my group are...
3. I never have such a bad time as when...
4. The teachers I have, I'd like you to...
5. My biggest flaw is...
6. Right now what I need most is...
7. I wish my parents...
8. Most of my colleagues don't know that I...
9. I know it's silly, but I'm afraid of...
10. I'd like to be like...
11. My relationships with others are...
12. The people I like to deal with are...
13. In my group the worst thing is...
14. What I like best about my studies is...
15. What I would never like to be is...
16. I would like to show others that I am



ANNEX 2

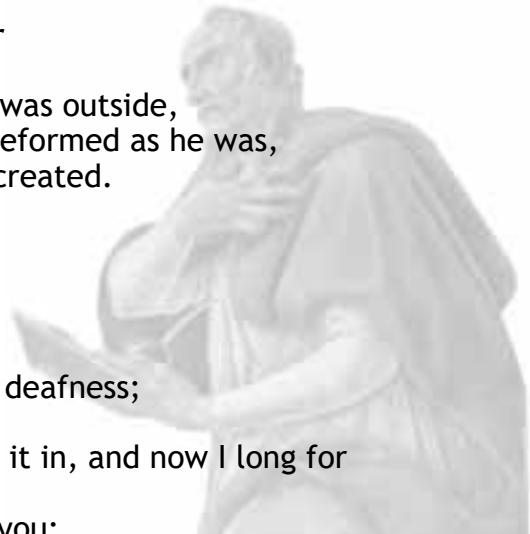
Let's all pray together

I loved you late, beauty so old and so new,
Late I loved you! And you were inside me and I was outside,
and so on the outside he looked for you; and, deformed as he was,
I was throwing myself at these things that you created.

You were with me, but I wasn't with you.
Rehad me away from you those things that,
if they weren't in you, they wouldn't exist.

You called me and cried out, and you broke my deafness;
bright and shiny, and you cured my blindness;
you breathed out your perfume, and I breathed it in, and now I long for
you;

I liked you, and now I'm hungry and thirsty for you;
you touched me, and I long for peace that comes from you.



Saint Augustine

“WE ARE PROPHETS OF THE KINGDOM: POOR PEOPLE, SOCIAL PROJECTS, PERIPHERIES”

CLASSROOM ACTIVITY OBJECTIVE

- Explain the meaning of being a prophet.
- Like all of us, we are called to be prophets from our concrete reality.
- The activity is designed for a time of approximately 50 minutes and for young people between 14 and 18 years old, (adapted to the courses depending on the country).
- Charity work.

ACTIVITY RATIO

1) Our world and us.

- A small dialogue about our world today, what positive and negative things they see in our world, in our society.
- That some of the students do the reading aloud of some fragments of Evangelii Gaudium (APPENDIX 1)
- Delivery of the questionnaires (ANNEX 2)
- Allow a short moment for sharing what has been written or reflected upon.
- Dialogue can be encouraged with these questions:

Which society would I like to build? The one with options “A” or “B”?

According to the options I marked... What society am I fostering with my lifestyle, with my way of facing life today? The “A” or the “B”?

2) Presentation of the prophets:

- Video presenting some of the prophets: https://www.youtube.com/results?search_query=lee+the+bible+amos
- Who were they?
- What was its context?
- The prophet as someone called
- The prophet as someone who decides to bet on God’s plan, to change things.

- We are prophets in our time:
- What are we called to knock down?
- What are we called to build?
- Questions to reflect on our “being prophets today”.

3) TASK

To make a solidarity action that contributed to the construction of the Kingdom of God here on earth.

THE PROPHETS

When we see our reality and confront it with the deepest desires within us, we see that there is something that is not in tune. We can go further with the following question... Do I always speak and act with transparency, with authenticity? Are there personal, family or social conditioning factors that prevent me from being transparent and authentic? Is seeking the TRUTH something that moves me, motivates me, excites me? A large percentage of our happiness is in living with transparency, in living authentically, in finding the TRUTH.

We are going to let a number of characters enlighten us on this subject. Those we call prophets, people who lived immersed in their daily lives, where they were born; members of the aristocracy, close to the king, or humble people dedicated to agriculture and livestock, who at a particular moment in their lives received a call that demanded trust and courage, to be faithful to that call, to be authentic, not to give up, despite the difficulties they encountered, to announce the TRUTH they had found.

CHARACTERISTICS OF THE PROPHET

- THE PROPHET IS A PUBLIC MAN. His duty to transmit the word of God puts him in touch with others. Its place is the street and the public square, the place where people gather, where the message is most needed and the problem most pressing. The prophet is in direct contact with the world around him: he knows the machinations of the politicians, the intentions of the king, the discontent of the poor peasants, the luxury of the powerful, the carelessness of many priests. No sector is indifferent to him, because nothing is indifferent to God.

- THE PROPHET IS A THREATENED MAN. Sometimes only what God says to Ezekiel will happen: “They come to you in droves and my people sit before you; they listen to your words, but they do not practice them (...). You’re a love match for them, with a nice voice and a good player. They listen to your words, but they do not practice them” (Ez 33:30-33). It is the threat of apostolic failure, of spending oneself in an attitude that finds no response in the listeners. But this is as gentle as it gets. Sometimes they face tougher situations. Hosea is branded as “mad” and “foolish”; Jeremiah

is branded as a traitor to the country. And it even leads to persecution, prison and death.

- Finally, it should be remembered that prophecy is a charism. As such, it breaks all barriers. The barrier of sex, because in Israel there are prophetesses, like Deborah (Judges 4) or Huldah (2 Kings 22). The barrier of culture, because no special studies are needed to transmit the word of the Lord. The class barrier, because people linked to the court, like Isaiah, smallholders, like Amos, or simple peasants, like Micah, can be called by God.

PROBLEMS DENOUNCED BY THE PROPHETS:

- The administration of justice: The denunciation of bribery is frequent, leading to the acquittal of the guilty and the condemnation of the innocent. This greed leads to perjury, to disregard for the causes of the poor and even to exploit them with the law in hand. (Is 10,1-4).

- Slavery (Jer 34:8-20).

- The latifundia (concentration of land in a few hands) (Miq 2,1-5)

- Salary (Jr 22,13-19)

- Worship and justice (Is 1:10-17) (Am 5:21-24)

- They denounce what is bad, but they also give hope with their message, a message where the promise is in what God is going to give his people, in the love of God that is made concrete in the loyalty to the Covenant.

PROPHET ISAIAH

Isaiah was one of the young men of the “aristocracy” of Jerusalem, educated at the court and destined for the offices of the court. His whole way of speaking and behaving presents him as a man of superior culture. His presence at court becomes more plausible if one thinks of Isaiah’s exquisite language, his familiarity with King Ahaz (see Isaiah 7)

Isaiah’s vision in the temple coincides with the experience of the terrible and fascinating God. As with some saints, it is a mystical experience that marks the rest of their lives and their “preaching”. From that experience Isaiah perceives all the circumstances and judges the positions. Perhaps with less direct contact than Amos with the needs of simple people, and with greater confidence in the importance of ideas and structures, Isaiah does not insist in a particular way on social injustices and vices - although he does call attention to the right of widows and orphans (Is 1:17), and against the accumulation of goods (Is 5:8-9) - but he does return decisively to the root of social injustice: the lack of a just organization of the kingdom. Hence, his open criticism of both authorities, officials, judges

and counsellors (e.g. Is 1:22-23; 3:14-15) and of the widespread corruption in the administration of justice.

QUESTIONS FOR REFLECTION

- What did you find most striking about the prophets?
- Do you feel that you can be a prophet today in your family, at school, in the midst of your society?
- If God were to say yes to you today, that you are called to be a prophet in your own land... Would you be willing?
- Do you feel like a person who is anxious to find the TRUTH in your day-to-day life?
- Have you had the experience of wanting to announce what you have discovered is good for you, but have felt inhibited by the environment in which you find yourself (family, friends, society)?
- Do you think there are false prophets today? Did you ever feel like a false prophet?
- What characteristics do false prophets have for you today?
- Do you think it is worthwhile to be a prophet today...? Why go against what is, even if it is not good... why be authentic... why seek the truth... if in the end each one seeks his own interest... is satisfied with "his truth"? Is it not better that you also seek your own interest... to arm yourself with your own truth?

TASK

We saw that one of the characteristics of the prophet is to denounce the injustices of the society of his time. We have also seen that we are invited to be prophets. And we can do this not only by denouncing social injustices but also by contributing to the improvement of our society.

Seek together to make a gesture of solidarity that will help to improve the lives of others and thus build the Kingdom of God here on earth.

ANNEX 1

Fragments of Evangelii Gaudium

“Humanity is currently experiencing a historical turnaround, which we can see in the advances that are taking place in various fields. Advances that contribute to people’s well-being, such as in the field of health, education and communication, are to be commended. However, we cannot forget that most of the men and women of our time live precariously from day to day, with dire consequences. Some pathologies are on the rise. Fear and despair take hold of the hearts of many people, even in the so-called rich countries. The joy of living is often extinguished, disrespect and violence grow, inequality is increasingly evident. We have to fight to live, and often to live with little dignity. This change of era has been generated by the enormous qualitative, quantitative, accelerated and cumulative leaps that occur in scientific development, technological innovations and their rapid applications in different fields of nature and life. We are in the age of knowledge and information, a source of new forms of often anonymous power.” (E.G.52)

Almost without noticing it, we become incapable of sympathizing with the cries of others, we no longer cry in the face of the drama of others nor do we care for them, as if everything were someone else’s responsibility that does not concern us. The culture of well-being anaesthetises us and we lose our cool if the market offers something we have not yet bought, while all those lives cut short for lack of possibilities seem to us to be a mere spectacle that in no way alters us. (E.G.54)

Just as good tends to communicate, spoiled evil, which is injustice, tends to expand its harmful power and silently undermine the foundations of any political and social system, however sound it may seem. (E.G.59)

Let us recognize that a culture, in which everyone wants to be the bearer of their own subjective truth, makes it difficult for citizens to want to integrate a common project beyond personal benefits and desires. (E.G.61)

In the predominant culture, the first place is occupied by the exterior, the immediate, the visible, the fast, the superficial, the provisional. The real thing gives way to the appearance. In many countries, globalization has meant an accelerated deterioration of cultural roots with the invasion of trends belonging to other cultures, economically developed but ethically weakened. (E.G.62)

We live in an information society that saturates us indiscriminately with data, all at the same level, and ends up leading us to a tremendous superficiality when it comes to raising moral questions. Therefore, an education that teaches critical thinking and offers a path of maturation in values becomes necessary. (E.G.64)

ANNEX 2 A

OUR WORLD AND US

At the level of society as a whole. Circle the options that you feel our society identifies with.

1A Relationships between people are encouraged	1B Individualism is encouraged
2A We know how to listen and share time beyond the technological means.	2B There is no time to listen to each other, technology is the main channel for listening and meeting.
3A Knowing how to share	3B There is a tendency to possess and accumulate without regard to the “need” for what I possess.
4A We know how to sacrifice ourselves for the most needy	4B There is not a culture of sacrifice for the other, but rather there is the culture of “self first” and the pursuit of personal “well-being” and “happiness” as a supreme value.
5A Truth is sought	5B Other interests (economic, political and ideological) take precedence over the search for Truth.
6A We feel co-responsible for the needs we see around us	6B The person responsible is always “the other”, so let “the other” fix what he did wrong.
7A Before personal success is the search for justice and the common good	7B Occupational and social success is above the pursuit of justice and the common good
8A Technological and scientific developments have helped to improve the quality of life for all, especially the most needy.	8B Technological and scientific developments have improved the quality of life of the richest, increasing the gap between rich and poor
9A The growth of the media has helped us to feel more connected to each other, feeling more like family, and making us more sensitive to the needs of our world. They show us the positives and negatives of our world. They seek to report the Truth.	9B The growth of the media has connected us more, but it has also made us more insensitive to the needs of others, only showing negative things, that which gives an audience. They are allied with certain opinions and ideological sectors.

- Add other options that you feel are missing, both positive and negative, and that you think describe the reality of our society.

- Which society would I like to build? Option “A” or “B”?

ANNEX 2 B

We analyze ourselves within this society. Circle the options that you feel most identified with.

<p>1A When I think of the future I think of giving myself to others from my profession, contributing to the construction of a better world.</p>	<p>1B When I think about the future, I have in my mind what profession is the best one to earn economically in order to be able to carry out all my personal projects.</p>
<p>2A When I walk or drive I notice who is asking, the “rags”, the ones who clean the windows... they are realities that challenge me and question me every day.</p>	<p>2B When I walk or drive I am focused on myself and if I see someone in need it doesn't make me think too much, because I am used to seeing “needy people” and I can't do much anyway... I usually keep thinking about “my stuff”.</p>
<p>3A When faced with a problem or discussion, I usually look for all positions, I don't usually discard any because of prejudice... what interests me is always to find the Truth, beyond what society presents to me as indisputable.</p>	<p>3B In the face of a problem or discussion I close myself off from what I believe, I don't like to hear opinions against what I think. The Truth is something relative, so let each one keep his truth, the truth of the majority and the one that makes more noise will be the one that prevails.</p>
<p>4A Technology is something that is already part of my life, I look for it to make it easier for me to give myself more and better to others, I see it as a possibility to build a better society. I usually keep this in mind when I acquire technology.</p>	<p>4B Technology is a part of my life. From it I seek to give me more and more possibilities on a personal level, to facilitate the activities of each day. This is what I mainly consider when I acquire technology.</p>
<p>5A I think that sacrificing oneself for another person is an attitude, not only positive and good, but necessary if we really want to work for justice, for equality and for the most needy to have a leading role in our world. Sacrifice for others is a value that we should cultivate. It is a gamble of the common above the own.</p>	<p>5B I believe that sacrificing yourself for someone else is a good thing, but you have to have reservations. I'm not going to sacrifice myself for someone who did me or society wrong, the sacrifice is made for someone worthwhile, for good people. I would never sacrifice my personal projects anyway, there is a limit to sacrifice.</p>

According to the options I marked... What society am I fostering with my lifestyle, with my way of facing life today? The “A” or the “B”?

CONCLUSION ON PREVIOUS ACTIVITY

The idea is that we confront the fact that many times we like what we consider good, that we know what is positive, but we do not finish the step of living it, or maybe we do in some cases. To become aware of what society we live in, what society I want and if my way of life today is in tune with the society I want, because society does not build itself, I am building it with my lifestyle, with my daily choices, with the values that move me and the order that these values have in my life.

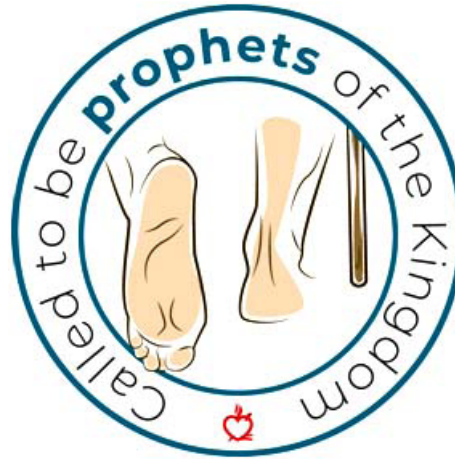
We can say that we have an incoherent life if we want a society and I have a lifestyle and values that do not help to build it, in fact, they destroy it.

It is not a question of making judgements about which society is better, but, as a first step in the encounter, let us perceive whether we are being coherent between what we want and know to be good and what we are living. The aim is to encourage coherence, to live from authenticity.

We can see how we all desire the good, the positive, what builds, what makes us brothers... we all desire world "A", but we certainly live many attitudes of world "B", why?

VIII. EXPLANATION OF THE LOGO OF THE PASTORAL CARE OF VOCATIONS 2020



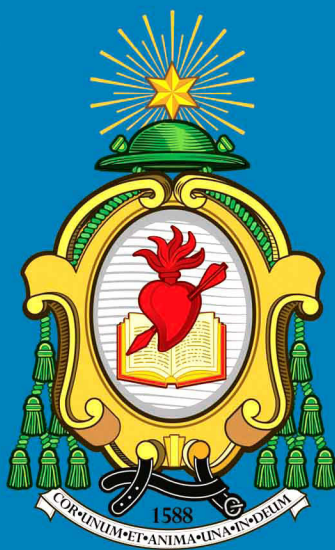


With the motto “called to be Prophets of the Kingdom” we want to focus the vocational work of this year, inviting the young people to rediscover first of all the prophetic vocation of baptism, from which the religious vocation arises, as a specific service in the expansion of the Kingdom of God.

The logo has two elements taken from the Word of God:

THE BARE FEET, inspired by the text of Isaiah 52:7 “How beautiful on the mountains are the feet of the messenger who proclaims peace, who brings good news, who announces salvation and says to Zion: Your God reigns! (prophetic baptismal vocation)

THE STICK-PLOUGH, inspired by the text of Lk 9:62: “No one who looks back, after putting his hand to the plough, is fit for the kingdom of God” (religious vocation).



ORDER OF AUGUSTINIAN RECOLLECTS

General Secretariat for Vocations and Youth

2020