

UAC PREPARATORY FORMATION

INSTRUCTIONS FOR THE FORMATOR

1. Preparatory Formation is developed on the basis of 10 sessions. 5 sessions will be held before Christmas and 5 after Christmas of a given year. They are held about 2 weeks apart. Each session is about 1 ½ to 2 hours in length. Handouts, assignments and daily prayer are to be completed by all participants between the sessions. That means they will need to decide when they can meet to complete the assignments. Preparatory Formation concludes with the Celebration of Commitment in the spring, as close to the feast day of the birth of St. Vincent Pallotti (April 21) as possible.

2. All dates need to be determined before starting the sessions, including the date of the Celebration of Commitment and its venue. Session 10 should be scheduled before March 20 to allow time for the CNCC to meet, accept the request for admission, and notify the participants before the Celebration of Commitment.
Complete the Session Schedule and use it as a handout at the first session.

3. Formators should be persons who are in the local community of the participants. Who could be a formator?
 - a member of the UAC in your area
 - if this is not possible, consult with the Canadian National Coordination Council

4. The first session is very important. This is the 'hook' by which the formator will draw and keep the participants for all the sessions. The formator must be very familiar with the life and charism of St. Vincent to make the session "come off the page". The Coordination Council will provide such a person for the first session, if the CNCC knows well enough in advance and if distance permits.

5. Determine how many formators will take part – will one person do all ten sessions? Or will the ten sessions be divided among several people? Have an initial formator's meeting to choose the sessions each formator will teach and discuss the common structure each session will take. (See Preparatory Formation Sessions Schedule for the topics - Appendix I).
All sessions have a common structure:
 - Opening prayer
 - Quotation from St. Vincent Pallotti (or other appropriate quote)
 - Instruction
 - Handout (if applicable)
 - Assignment
 - Daily prayer

When planning the flow of each session, consider a break and when it will

be appropriate to distribute handouts.

6. The outline at the beginning of each session (Formator's Outline) is only meant to be a brief overview of what is discussed in each session.
7. If possible, personalize the material to be presented in the sessions, without changing the idea or essence of the message; ie. add examples from your own life wherever applicable.
8. Have all handouts and prayers ready for each session, or make copies of them all at the start and keep them handy for the formator(s) to distribute at the appropriate session. A list of abbreviations used in the sessions and their meanings is included. See Appendix II.
9. Allow time at each session after the Opening Prayer for participants to share the experiences from the assignment, or ask questions that may have arisen.
10. Assignments – take a few minutes at each session for the participants to determine a time to gather before the next session date, if required. **Ensure that anyone who may be absent from the assignment gathering, reviews the tape before the next session.
11. The set-up of the tables, chairs, etc used, should be informal to allow the participants to feel comfortable.
12. A prayer table might be set up as a focal point. It could include a crucifix, or an image of Mary, or a picture of St. Vincent Pallotti, and a candle arranged upon a suitable tablecloth.
13. Have name tags (not included in the kit) for each participant and the formators at each session. (Suggestion: the reusable ones are slightly more expensive initially, but the plastic covers can be used year after year.) These should be collected at the end of each session.
14. All participants (persons taking the instruction) should take responsibility for the various aspects of the sessions – refreshments, set up, phone reminders, etc., opening prayer and closing prayer.
15. Commitment is essential to formation. But if for some reason a participant cannot attend a session, the formator should be notified prior to the session. Assign the other participants in the group to act as mentors for those who cannot attend a session. It is their responsibility to inform the one who missed of what was presented in the session.

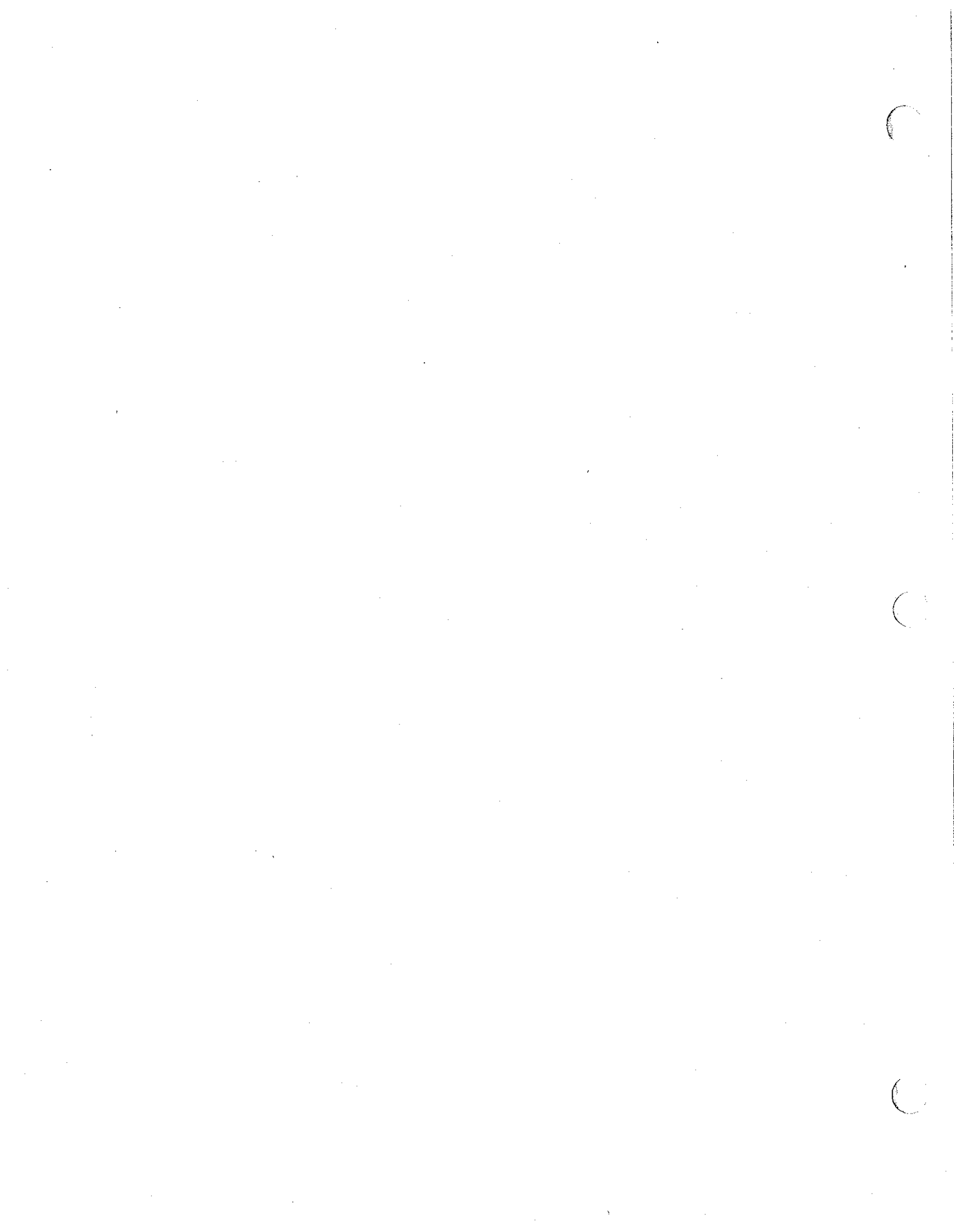
16. The brown prayer books are only ON LOAN to the participants during the Preparatory Formation time, and need to be collected at the end of the tenth session, or on the date a participant decides not to continue, as they are to remain as part of your complete kit. These are a shortened version of the complete Prayer Book of the UAC and are only meant as an introduction to be used during Preparatory Formation.
There is a closing prayer at the end of each session. It is the formator's responsibility to ensure that someone is prepared to lead it at each session. This should be decided at the session before, so that the participant who will lead it has time to prepare and feels comfortable in the role as leader.
17. All formators must be present for session 10. Their signatures are needed on the application of the participants and the letter of recommendation. They should be present throughout the session to show a sense of solidarity and acceptance of the participants.
18. For the Celebration of Commitment, gather a list of the names and phone numbers of those who will be presenting the pins to the new members. The names will be needed during the celebration. The CNCC President (or designate) will be present at the Celebration of Commitment,
** Make sure you have a location chosen and booked for the Celebration of Commitment date. If you will have a priest present for the celebration, you should make these arrangements early too. (See Preparations for the Celebration of Commitment - Appendix III).
19. Before session 9, order pins and General Statutes, so they are available for the Celebration of Commitment.
20. After the Celebration of Commitment, order manuals of formation, Called By Name, and the complete Pallottine Community Prayer Book. All these materials can be ordered through the CNCC Secretary.
21. "Tapes" in the sessions refers to the CD's.
22. Appendix IV lists extra resources available through the CNCC Secretary.
23. A brief biography of Sr. Ephraim Lau, SAC is included in Appendix V. Her talks are part of sessions 2 thru 4.



**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 1



**UAC PREPARATORY FORMATION
SESSION 1: ST. VINCENT PALLOTTI: FOUNDER, TEACHER AND
MODEL**

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening Prayer
 - Handout (Chronology of St. Vincent Pallotti)
 - Assignment
 - Daily Prayer (Becoming Lightbearers Prayer)
 - Session Schedule

- Tape of "Gift and Grace" for assignment

- Presentation notes

- Brown prayer book for the closing prayer - Wednesday Evening Prayer

- Ensure a leader is chosen for the closing prayer of the next session - Monday Evening Prayer

- Name tags for all participants

UAC PREPARATORY FORMATION
SESSION 1: ST. VINCENT PALLOTTI: FOUNDER, TEACHER AND
MODEL

FORMATOR'S OUTLINE

- **Quotation from the General Statutes**
The life and activities of St. Vincent Pallotti
- **St. Vincent Pallotti 120 Years Ahead of His Time**
A summary of St. Vincent's accomplishments
- **My Personal Reflection**
The formator may share how St. Vincent has influenced his/her life
- **Chronology of Accomplishments Handout**

UAC PREPARATORY FORMATION
SESSION 1: ST. VINCENT PALLOTTI: FOUNDER, TEACHER AND
MODEL

OPENING PRAYER

- L** Saint Vincent Pallotti, your life was based on faith alone and you had one specific aim: God and his infinite glory. Your one purpose in life was to strengthen the kingdom of God and to lead all to salvation.
- R** Obtain for us a strong faith, zeal for God's glory and a totally dedicated love for God and our fellow human beings. Help us to spend our energy in the service of his Kingdom as the disciples of Jesus did. Help us to remain ever faithful to God and to our calling.
- L** Saint Vincent Pallotti, you founded the Union of Catholic Apostolate to collaborate with the saving mission of the Christ and to promote the well being of humankind. Its aim was to awaken the awareness of all the Faithful to their calling to the apostolate and to nurture it. In this way, love and faith were to be renewed through this collective effort of all.
- R** Saint Vincent, our founder, protect your foundation and obtain God's blessing on our work. Obtain peace for all so that we may be able to serve God and his people unceasingly.
- L** You are the great herald of the world apostolate. Pray for all of us who follow your example in the apostolate.
- R** Let us be filled with your spirit and with your love so that we may not seek anything other than the glory of God, the destruction of evil and the salvation of all. Amen.

QUOTATION FROM THE GENERAL STATUTES

Vincent Pallotti, son of Peter Paul and Maddalena de Rossi, was born in Rome on April 21, 1795. In his youth he was sustained and nourished by the religious spirit of his parents. Following his ordination to the priesthood on May 16, 1818, because of varied and intense apostolic works, he formed friendships with clergy and laity committed to keeping faith alive in the people of Rome. His pastoral activity on so many fronts led him to urge collaboration among priest, religious and laity.

The city of Rome offered a vast range of options for his apostolic and priestly activities. His pastoral concerns embraced all aspects of ecclesial life: he was open to the poor and despised, the sick and the marginalised; he was attentive to the soldiers, workers, students, and prisoners; he was an untiring minister of reconciliation; he gave conferences to religious and preached popular missions in the parishes; he organised Christian formation for the youth, for adults, and for the clergy; he instituted and assisted orphanages; he promoted the Christian press, encouraged the missions, and was sensitive to the problems of the Christian East; he initiated the celebration of the Octave of the Epiphany to give witness to the unity and universality of the Church. Above all, he was preoccupied with the glory of God and the salvation of God's people. And the motivating force of all this apostolate directed towards the rekindling of faith was love, lived in its twofold dimensions: spiritual and temporal.

In the life and apostolic activity of St. Vincent the dominant objective, the leaven that inspired all else, was his daily and continuous striving for holiness. Every moment of his life was aimed at God, the infinitely Holy. St. Vincent felt drawn to God, and thus he declared that God, Holiness in essence, with His own infinite Holiness, *"destroys all my wickedness, and when I am completely negated, there remains in me only God: infinite, immense, eternal, incomprehensible"* (OCCC X, 459).

Note to Formator: OCCC refers to the Opere Complete, the critical edition of the writings of St. Vincent Pallotti, Founder of the Union of Catholic Apostolate.

He died in Rome, at San Salvatore in Onda, on the 22nd of January 1850. On the 22nd of January 1950 he was proclaimed "blessed" by Pope Pius XII. On the 20th of January, 1963, he was canonised by Pope John XXIII, who said of the Saint: "St. Vincent Pallotti is one of the more eminent figures of apostolic action of the 19th century...He was not satisfied by ordinary ministry. He was an innovator of new ways whereby people could come to know and love God" (ACTA SAC V, 367).

Note to Formator: Acta SAC - Acta of the Society of the Catholic Apostolate

ST. VINCENT PALLOTTI 120 YEARS AHEAD OF HIS TIME

I begin by quoting from the Encyclical Letter of Pope John Paul II, *Fides et Ratio, On the Relationship Between Faith and Reason*, which describes the motivation of St. Vincent perfectly. It states, "Driven by a desire to discover the ultimate truth of existence, human beings seek to acquire those universal elements of knowledge which enable them to understand themselves better and to advance in their own self-realization. These fundamental elements of knowledge spring from the *wonder* awakened in them by the contemplation of creation; human beings are astonished to discover themselves as part of the world, in a relationship with others like them, all sharing a common destiny. Here, begins then, the journey, which will lead them to discover ever-new frontiers of knowledge. Without wonder, men and women would lapse into deadening routine and little by little would become incapable of a life which is genuinely personal".

The document continues, "Underlying all the Church's thinking is the awareness that she is the bearer of a message which has its origin in God himself (cf. 2Cor 4:1-2). The knowledge that the Church offers to man has its origin not in any speculation of her own, however sublime, but in the word of God, which she has received in faith (cf. 1 Th 2:13). At the origin of our life of faith there is an encounter, unique in kind, which discloses a mystery hidden for long ages (cf. 1 Cor 2:7, Rom 16: 25-26) but which is now revealed: "In his goodness and wisdom, God chose to reveal himself and to make known to us the hidden purpose of his will (cf Eph 1:9), by which, through Christ, the Word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature." This initiative is utterly gratuitous, moving from God to man and women in order to bring them to salvation. As the source of love, God desires to make himself known; and the knowledge which the human being has of God perfects all that the human mind can know of the meaning of life."

Pope John Paul II wrote these words to the Bishops of the Church in order to encourage them to continue being faithful to the truth of revelation in Christ and as shepherds of the Church to maintain this truth in guiding the people. This *wonder and encounter with God* was the center of Vincent Pallotti's faith. He knew a deep, trusting, loving relationship with the God of Infinite love, and wanted all people to enter into this experience. St. Vincent wanted each of us to work toward the salvation of humankind, which he felt, is the most important business in the world. Pallotti's openness to the will of God made him tireless in sharing his faith with all he met and gave him an evangelizer's heart. He couldn't keep such Good News secret.

Pallottiana¹ states, "No doubt all Pallotti's thought, as a priest and founder, are reflected in his writings. But his ideals, his outlook, his desires can really be explained in his burning love for God and men. His extraordinarily holy life of correspondence to divine grace supersedes every activity as a founder, pastor of souls or writer. Holiness of life, supporting and nourishing positive efforts for the sanctification of all and the glory of

¹ Pallottiana, An Anthology of the writings of St. Vincent Pallotti concerning the Pious Society of the Catholic Apostolate & its Spiritual Tenets, Edited by Rev. Flavian Bonifazi SAC & Rev. Louis Micca SAC, Pallottine Fathers and Brothers Immaculate Conception Province, Baltimore Maryland

God was Pallotti's fixed ideal and goal. In this he succeeded eminently, aided by God, the Infinite Love."

St. Vincent Pallotti's life was an apostolate of offering the presence of God in his own flesh to the poor and downtrodden, as well as the rich and powerful. People of Rome recognized him as a living example of the love of God.

St. Vincent Pallotti through the inspiration of God desired to form a three-fold apostolate, which would address evangelization, give Catholics a sense of mission, and promote every work of charity. Why was this so extraordinary?

It is extraordinary because we are looking at a man who was born in Rome on April 21, 1795 when the world was much different than it is today. His parents Pietro Paolo and Maddalena De Rossi were faith filled individuals, recognized and distinguished for their piety and charity. From his youth Vincent was generous, fervent, obedient and industrious. In school through prayer and effort he became a remarkable student although his natural humility did not dwell on his accomplishments. Vincent's greatest desire was to achieve sanctity. In his youth he practiced this by making conscientious use of the little opportunities of daily life (remember the video at your "Come and See")².

He had a great and lifelong devotion and ardent love of Mary.³ One thing Vincent could not bear was idleness. He read Scripture or the Imitation of Christ while waiting for classes to begin in college. Later he would suggest this to the priests of his Society that they do the same when not otherwise occupied. The wholehearted love for God which distinguished Vincent as a boy, increased when he became a priest.

He was ordained on May 16, 1818. Seeking to be in constant union with God, and as a means to this end, he made continual use of ejaculatory prayers, recommending this prayer form to all his penitents. The very striking of a clock he looked upon as a reminder that God was calling him to devote that hour ever so diligently to His (God's) service. He used to say that the best way to offer ourselves to our Lord was beforehand with all our thoughts, words, and actions." (The Story of St. Vincent Pallotti, Rev Wilwers, SAC p15)

Fr. Paul de Geslin, a spiritual friend of St. Vincent Pallotti's wrote in his book entitled, *Vincent Pallotti, Seen by a Contemporary*,⁴ "This holy man was neither prelate, nor canon, nor scholar. He was very simple, a priest belonging to the Roman clergy who distinguished himself by his uncommon virtues. He was found in his parish, confessional, at the bedside of the sick, the dying, the imprisoned, doing charitable works, whatever duty called him.

As a Roman priest he distinguished himself by practicing virtue with rare perfection. Romans felt he was the holiest man in the city; no one was more accessible than

² St. Vincent Pallotti Faithful Radical, video

³ The Story of St. Vincent Pallotti, Nicholas Wilwers, SAC, Divine Word Publications, Techy, Illinois, p10

⁴ Vincent Pallotti, Seen by a Contemporary, Fr. Paul de Geslin translated from French by Madame Marie Claire Dubé, Pallottine Heritage Centre, Baltimore Maryland

Vincent Pallotti. ... He was a real saint doing everything other people do yet is nothing like the others. One feels in him, in each of his acts, the presence of a kind of invisible motor whose very performance suggest it's driving, and that force is God. He talks, he acts, like all talk and act; yet since he is not concerned with himself in anything he says or does, the result of God's grace is one hundred fold when it passes through his lips or by his hands – because it does not run into the obstacles of self-esteem or self-will... He didn't ask or look for any task in particular but accepted all the works God sent him, without ever offering the least resistance or objection ... He has a special grace for administering penance. The gift he owed to the greatness of his charity and his faith. He was convinced that even the most obstinate sinner was nevertheless an extension of Jesus Christ. He neglected nothing, when placed in the company of such a person, in order to give him back his spiritual life”.

The Pious Society or Union of Catholic Apostolate, as we know it today, was the inspiration of God, revealed to Vincent Pallotti, who felt unworthy and unprepared to undertake the institution of such an organization. St. Vincent's faith and trust that God would give him the grace to accomplish this task was complete, knowing full well that his own openness to God's graces and his willing response to that grace would impel him to accomplish whatever God asked of him.

*Pallottiana*⁵ is a compilation of various writings of St. Vincent Pallotti, concerning the principal ideas and spiritual tenets of the Pious Society. I quote, “God prepared Vincent for his task. This preparation can be seen in Pallotti's ardent desire to convert everyone to God (OCCC X, 103)⁶, to practice charity towards all, (OCCC X, 115)⁷, and to give God, if possible, an infinite glory (OCCC X, 115). This period of discernment can be seen in Vincent's involvement in the apostolate. He had resolved: I intend to commit myself to the good of the Church and of the human race as if the Eternal and Universal Priesthood, given by the heavenly Father to our Lord Jesus Christ, my most beloved, were also entrusted to me. (OCCC X, 152). The great extent of his activities in the Roman churches, hospitals, jails, night schools, retreat houses, convents, monasteries and seminaries and his work on behalf of the poor and the foreign missions attested to his total commitment.”⁸

Before founding the Pious Society of the Catholic Apostolate, the original name of the Union of Catholic Apostolate, St. Vincent prayed:

“My God, my mercy, you in your infinite mercy will grant me in a special way the gift to promote, establish, propagate, perfect and perpetuate with, at the very least, the most lively desire within your Sacred Heart:

⁵ *Pallottiana* An Anthology of the writings of St. Vincent Pallotti concerning the Pious Society of the Catholic Apostolate & its Spiritual Tenets, Edited by Rev. Flavian Bonifazi SAC & Rev. Louis Micca SAC, Pallottine Fathers and Brothers Immaculate Conception Province, Baltimore Maryland

⁶ *Opere Complete*, (Vol I – XIII), Rome, Curia Generalizia; OCCC refers to the critical edition of the writings of St. Vincent Pallotti, Founder of the Union of Apostolate, Volume 10 p. 103

⁷ *Opere Complete*, (Vol I – XIII), Rome, Curia Generalizia; OCCC refers to the critical edition of the writings of St. Vincent Pallotti, Founder of the Union of Apostolate, Volume 10 p. 115 and 152

⁸ *Pallottiana* An Anthology of the writings of St. Vincent Pallotti concerning the Pious Society of the Catholic Apostolate & its Spiritual Tenets, Edited by Rev. Flavian Bonifazi SAC & Rev. Louis Micca SAC, Pallottine Fathers and Brothers Immaculate Conception Province, Baltimore Maryland p. 19

1. a pious institution of a universal apostolate among all Catholics in order to propagate the faith and religion of Jesus Christ among all infidels and non-Catholics
2. another hidden apostolate to revive, maintain and increase the faith among Catholics
3. an institution of universal charity for the practice of all the spiritual and corporal works of mercy so that, as far as possible, you may be recognized in man as Infinite Love.⁹

The goals of his Pious Society sound remarkably like those of Vatican II and Pope John Paul II. The words of St. Vincent, "The generous Christians and pious women of the early Church, who received, maintained and sustained the ministers of the Gospel for the propagation and establishment of the Church, truly became participants in the merits of the Apostles",¹⁰ remind us of the Tradition that is ours to uphold.

What is apostolate? Everyone who, in his condition and according to his strength, trusting in divine grace, does what he can for the propagation of holy faith, can merit the name of 'apostle' and whatever he does for that purpose shall be his "apostolate". For example, what Peter did, distinct from what the other apostles did, and as Vicar of Jesus Christ, was the apostolate of Peter. What Popes do as the visible head of the Church and successor of Peter is the apostolate of the Pope.¹¹

There are many volumes printed on the life of the founder. What I have quoted is only the "tip of the iceberg per se" but it gives you a window into the life and faith of a man recognized by Pope John XXIII as "This loving saint who displayed such remarkable love is one of the outstanding figures in the field of apostolic activity of the 19th century. He designed new ways to lead people to recognize and love God in their lives. His undertakings, especially the Union of Catholic Apostolate, are extraordinarily rich in religious experience and instruction. All who are devoted to the apostolate have the obligation to pass on to others the love of God, to foster a fraternal spirit and to work towards the fulfillment of their ideas with true and constant enthusiasm."¹²

Note to Formator: You may share a personal reflection about how St. Vincent Pallotti has touched and affected your life. This is an example of one member's reflection.

That is the reason I stand before you this evening to share my experience of The Union of Catholic Apostolate. It was founded by a slight, inconspicuous Roman priest named Vincenzo Pallotti. As I continue my formation in the Union of Catholic Apostolate, I am learning that God calls each of us to mission and ministry no matter what our gifts. God calls us to service and does not judge our gifts and talents, readiness or reluctance by human standards; He knows our potential as our creator. I cannot compare myself to St. Vincent just as he would not compare

⁹ Pallottiana An Anthology of the writings of St. Vincent Pallotti concerning the Pious Society of the Catholic Apostolate & its Spiritual Tenets, Edited by Rev. Flavian Bonifazi SAC & Rev. Louis Micca SAC, Pallottine Fathers and Brothers Immaculate Conception Province, Baltimore Maryland p. 25

¹⁰ Daily Thoughts of St. Vincent Pallotti, Fr. Flavian Bonafazi, p34

¹¹ Pallottiana, An Anthology of the writings of St. Vincent Pallotti concerning the Pious Society of the Catholic Apostolate & its Spiritual Tenets, Edited by Rev. Flavian Bonifazi SAC & Rev. Louis Micca SAC, Pallottine Fathers and Brothers Immaculate Conception Province, Baltimore Maryland p26)

¹² Union of Catholic Apostolate Community Prayers, p69

himself to God except to tell Him how lacking he was in love and holiness. I know that the openness Pallotti showed to doing the will of God is an inspiration to me to do also – to accept the challenge and walk in his ways. I have the capacity to listen as St. Vincent did and respond to God's invitation to serve where God guides me.

Many times I have shrunk from a task because I thought it was beyond me but I am learning, through the inspiration of our holy founder, to trust completely in God because anything He asks me to do is not done without God's grace and guidance. The first time I shared my faith in front of a large group at RCIA I was afraid and unsure though I had prepared to the best of my ability. It was only through experience that I learned I was not doing these presentations alone. The hand of God was upon me but I had to be wise enough to request his assistance.

As I continued to catechize inquirers I learned about the power of prayer and trusting God to lead me and guide me. Over the years my successes have occurred when I trusted completely in Him and forgot "me" in the presentation. When I had the audacity to think that I was responsible for the knowledge I shared, the presentations could go badly wrong. The inquirers, like children, could see my insecurity. Today I pray that the Holy Spirit will come upon and that I am an instrument of God's truth and not the instigator of it.

We are particularly blessed in St. Mary's to witness the influence of St. Vincent Pallotti's charism through the Pallottine Fathers, the order of Priests he founded. We see in them the example of his qualities lived out in the everyday practice of their ministry. Another means of understanding how Pallotti touches the lives of our parish community is to follow the Star Crosses, the symbol of UAC membership. All members wear them with pride and the realization that we too are call to mission, the mission of the Church to pray as community, to serve our brothers and sisters in fidelity, and to touch the holy by being truly present to God.

As members of the Union we make St. Vincent's ideals our own and accept his mission. This is often difficult but we only have to look to Mary to discover that saying yes to God does not make our life easy but it does make it richer in grace, in truth, and discipleship. End of personal reflection.

Pallotti was a person impelled by the love of God to offer himself entirely to the service of the God of Infinite love. His energy was completely focused upon awakening faith in all men and women. He was a tireless advocate for social justice before the term "social justice" was even invented. St. Vincent Pallotti was as Pope Pius XI states the Forerunner of Catholic Action, which brings the layperson into the work of evangelization, edification, and sanctification entrusted to him or her by our common Baptism into Christ and His Church. All clergy and laity share this common Baptism and Pallotti opened the doors to collaboration and respect that did not enter onto the agenda of the Catholic Church officially until the Second Vatican Council in 1962. St. Vincent gave all of us an "extremely practical lesson; honor the vocation of the mature age of the laity, as it is called today."

Pallotti's vision of service and commitment to foster a deepening of relationship with God in every human heart made him a tireless advocate for the poor, a sensitive teacher, a compassionate spiritual guide, a confessor sought after by the rich and the poor alike, a pastor who was a true shepherd of his flock, and a patient and loving minister to the sick and imprisoned. His vision is an invitation to all of us to live the fullness of life in Jesus Christ by embracing everything God has offered us.

This is the gift of the Union. We want to share this gift with others so that they too can experience the richness of relationship with God revealed in a deeper richness through formation in the Union of Catholic Apostolate. It offers an opportunity to discover a depth of relationship with God that will continue to grow as His graces continue to feed our mutual longing – His for communion with us, his beloved children and us for communion with our most beloved Lord and God – the God of Infinite Love.

In closing let us reflect on the following words of St. Vincent that offer both a challenge and an invitation: *Holy cheerfulness and joy are the distinctive characteristics of the servants of the Lord. Let us remember that if these qualities are lacking in the future workers of the Lord's vineyard, they will bring few souls to God, because from their external sad looks, few will be fascinated to follow Christ.*¹³

Note to Formator: You may end with a personal comment about your response to St. Vincent's challenge. Make the closing appropriate to your own experience.

I continue to respond in my small way to this call but the invitation is open to all of us. How will you respond?

Distribute and Discuss the handout, "Chronology of St. Vincent Pallotti"

¹³ Daily Thoughts of St. Vincent Pallotti, Fr. Flavian Bonafazi, Pallottines of the I.C. Province South Orange N.J. U.S.A.p35

LIFE OF ST. VINCENT PALLOTTI - CHRONOLOGY

1795	April 21	Vincent Pallotti is born in Rome
	April 22	Baptism in San Lorenzo in Damaso, given the name of Vincenzo Alois Andrea
1801	July 10	Confirmation
1801		The start of formal schooling (Scuola regionaria)
1804		Attends the school of the Piarists (San Pantaleo) First communion
1807		Vincent chooses Bernardino Fazzini as his permanent confessor
1807-1813		Studies at the Roman College
1811		The reception of tonsure and minor orders
1814-1818		Student of philosophy and theology at the Sapienza University
1816		Pallotti begins to write his spiritual journey (later entitled the Lumi)
1816	Sept. 21	Ordination to the Sub-Diaconate
1817	Sept. 20	Ordination to the Diaconate
1818	May 16	Ordination to the Priesthood (Lateran Basilica)
	May 17	First Celebration of Mass (Frascati)
	July 15	Receives his doctorate in Philosophy and Theology
1819-1829		Associate Professor at the Sapienza
1819		Co-founder of the Night School of San Nicola degli Incoronati
1820		Pallotti stays in Camaldoli in the vicinity of Frascati, and will return there in 1822 and 1823
1821		the start of Pallotti's retreat ministry
1827	July 19	the death of Pallotti's mother Maddalena De Rossi
1829-1840		Spiritual Director for the Roman Seminary
1832	Dec. 31	the grace of the "spiritual union with Mary"
1832-1833		Pallotti composes the "Month of Mary for Religious", which is eventually followed by a Month of Mary for Clerics and a Month of Mary for Laity
1833		Ministry at the Propaganda College, helping Pallotti develop closer contacts with the missions
1834		Pallotti creates an apostolic committee for the missions and has the first thoughts about the "Catholic Apostolate"
1835	Jan. 9	the Regina Coeli vision: The decisive inspiration about founding the Union of Catholic Apostolate
	April 4	Approbation of the UAC by the Cardinal Vicar Odescalchi
	May 29	Approbation of the UAC by the Vice-Regent Piatti
	July 11	Approbation of the UAC by Pope Gregory XVI
	July 14	the first meeting of the members of the UAC in Santa Maria in Carinis
	Sept. 20	Pallotti becomes the spiritual director of the Propaganda College
1835	Dec.	In the beginning of December, Pallotti becomes the rector of

		the parish of Spirito Santo dei Napoletani, which is to become the headquarters of the UAC (until the beginning of 1846)
1836	Jan. 6	the Union celebrates the first Epiphany Octave (in Spirito Santo dei Napoletani)
1836		Pallotti presents the idea of the UAC to the Cardinals, superiors of the Orders, the theologians and pastors of the city of Rome. He receives broad support.
1837	Jan. 6	Epiphany Octave in San Carlo al Corso
	June	The first companions of Pallotti join together in the rectory of Spirito Santo dei Napoletani
	July – October	Cholera epidemic in Rome. Pallotti and the UAC offer selfless service to the sick.
	Sept. 15	the death of Pallotti's father, Pietro Paulo Pallotti
	Dec.	Pallotti moves to the rectory of Spirito Santo dei Napoletani
1838	Jan. 6	the death of Pallotti's confessor, Bernardino Fazzini
	Jan. 6	Epiphany Octave in San Carlo al Corso
	June 4	the move into the orphanage "Pia Casa di Carita"
	July 30	the secretary of the Propaganda Fide, Msgr. Cadolini, delivers the news of the immanent dissolution of the UAC. Pallotti successfully convinces Pope Gregory XVI to preserve his foundation.
1839	July 10	Severe illness forces Pallotti to withdraw to Camaldoli for recuperation.
	Sept.	Pallotti writes the "Great Rule"
	Oct. 28	Return to Rome from Camaldoli
1840	Jan. 6	Epiphany Octave in Spirito Santo
	Spring	Pallotti makes efforts to found a missionary college
1841	Jan. 6	Epiphany Octave in Sant'Andrea della Valle (where it is held in all the following years as well)
1842	Sept. 24	Cardinal Lambruschini prevents Pallotti's removal as the rector of Spirito Santo
1843	Feb.	With Vaccari, Auconi and Mogliazzi, Pallotti stays in San Pantaleo and discusses the "Great Rule" of 1839. Pallotti assumes the pastoral care of the military hospital in the Palazzo Cento Preti
	Mar. 30	Pallotti founds the Sisters of the Catholic Apostolate
1844	Aug. 14	the Church of San Salvatore in Onda is formally handed over to the UAC
	October	Melia is sent to London to serve the Italian immigrant community
1845		New members enter the core community of the Pallottine Fathers and Brothers: DeGeslin, Ghirelli, Bandiera, Faa di Bruno, Gagliardi
1846		Faa di Bruno goes to London
1847	July 24	Pallotti writes his last will and testament
1848	Mar. 8	Pallotti resigns as the Rector General of the SAC, but his

		resignation is not accepted
1849	Jan. 23	Pallotti and his companions are driven out of the military hospital by the revolutionaries who declare a Roman Republic on February 9
	Feb 26 -	Pallotti takes refuge from the revolutionaries and hides in the
	July 14	Irish College. Here he writes the book, God the Infinite Love
1850	Jan. 22	the death of Vincent Pallotti
1950	Jan. 22	Pallotti is beatified by Pope Pius XII
1963		Canonization of Pallotti

ASSIGNMENT

Listen to the tape "Gift and Grace" and hear the words and spirit of St. Vincent Pallotti. Make a few notes for yourself as to what the major concerns are that St. Vincent Pallotti raises for all the Church.

DAILY PRAYERBecoming Lightbearers Prayer

God of Infinite Love and Mercy,
At the dawning of this day,
Help me to live a life
In Jesus, our Saviour.

You have called me by name,
And filled me with the life of an apostle.
Fill every moment of this day
With the fervent expectation of Christ.

Fill me with the Spirit
Who graced the Cenacle with missionary zeal,
That I might be a dispenser of mercy,
A living sign of faith,
And a passionate witness of the Gospel.

As we journey beyond the days of the Jubilee,
Teach me gratitude for all that I have received,
And fill me with the strength to face a future,
Where you will expect even greater things of me.

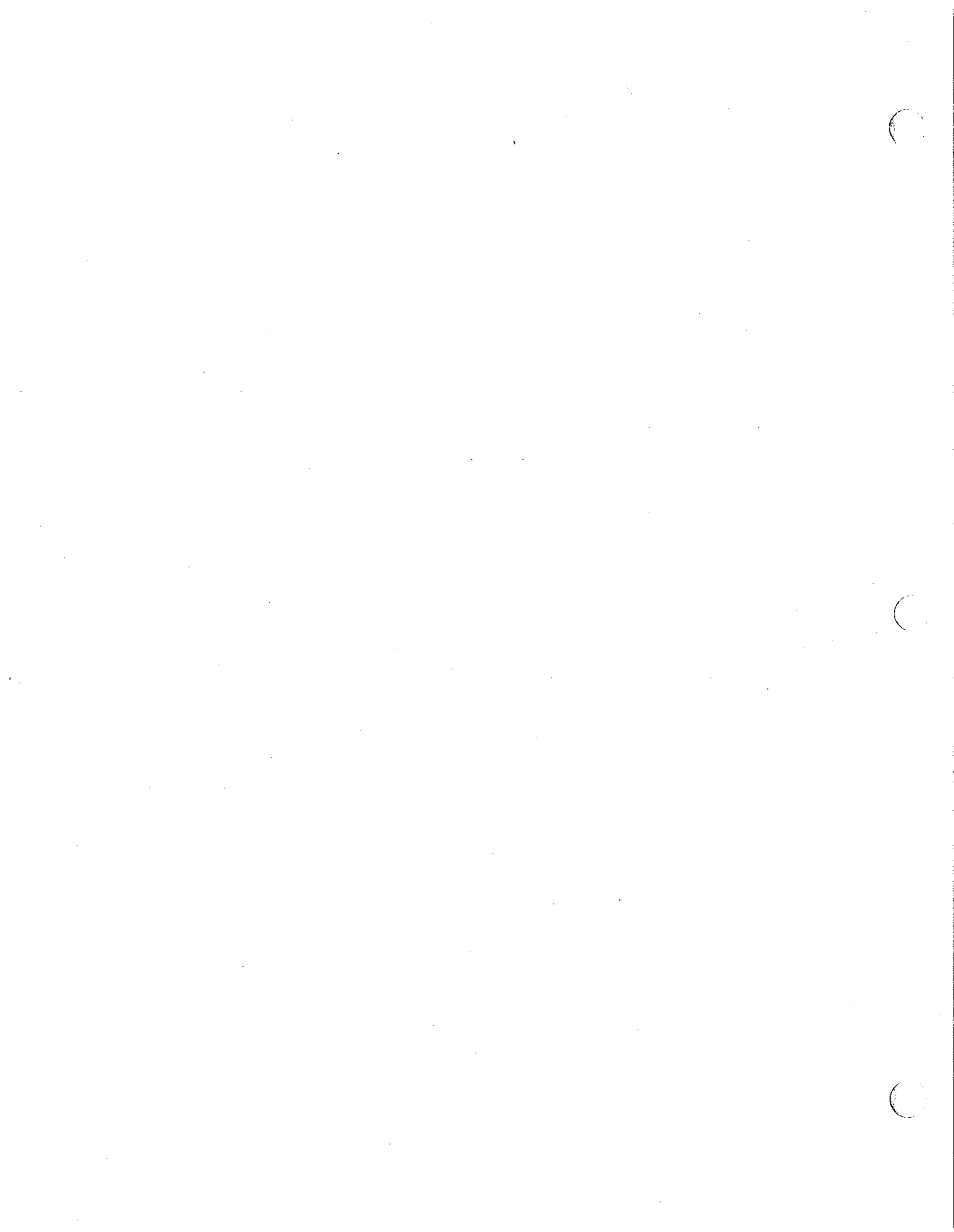
Amen.



**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 2



UAC PREPARATORY FORMATION SESSION 2: PALLOTTINE SPIRITUALITY: THE IMAGE OF GOD

FORMATOR'S CHECKLIST

- ❑ Copies for each participant of the:
 - Opening Prayer
 - Excerpt from Sr. Ephraim Lau SAC
 - Assignment
 - Daily Prayer

- ❑ Audio Tape of *"Following Jesus, Apostle of the Eternal Father"*
- ❑ If possible, a picture of the Cenacle of Jerusalem, or the cards of the Cenacle to give to each participant
- ❑ Presentation notes
- ❑ Brown prayer book for the closing prayer (Monday evening)
- ❑ Ensure a person is chosen to lead the closing prayer of the next session, and know which evening prayer is assigned (Friday evening)
- ❑ Name tags for all participants

**UAC PREPARATORY FORMATION
SESSION 2: PALLOTTINE SPIRITUALITY: THE IMAGE OF GOD**

FORMATOR'S OUTLINE

- **The Image of God in Pallottine spirituality is studied under three headings:**
 - Knowing God in his Infinite Love and Mercy.
 - Knowing Jesus Christ as the Apostle of the Father.
 - Knowing the Holy Spirit as the Origin of the Church and the Apostolate.

UAC PREPARATORY FORMATION

SESSION 2: PALLOTTINE SPIRITUALITY: THE IMAGE OF GOD

OPENING PRAYER God the Infinite Love

- L. As Pallottines, let us bring before God our petitions as well as our thanksgiving:
(If possible, after every petition the Alleluia is sung)
- L. O God our Father, through your Son, Jesus Christ, we have been assured that you are a God who cares for us human beings. You incline your ear to our prayers and your heart shows compassion in our distress, therefore, we pray to you.
- R. Alleluia
- L. O God, you are infinite love, and you pour yourself out infinitely. We thank you, as if you had already granted us the grace to seek you unceasingly.
- R. Alleluia
- L. O God, you are infinite love, and you pour yourself out infinitely. O infinite goodness, we thank you, as if you had already given us the grace to bear witness to justice and mercy in the world.
- R. Alleluia
- L. O God, you are infinite love, and you pour yourself out infinitely. O infinite wisdom, we thank you as if you had already given us the grace to bear witness to a perfect community life in our communities and homes.
- R. Alleluia
- L. O God, you are infinite love, and you pour yourself out infinitely. O ever-loving God, we thank you, as if you had already given us the grace to be examples of lives that are always active for the future of the Union as well as of the Church.
- R. Alleluia
- L. O God, you are infinite love, and you pour yourself out infinitely. O eternal and immeasurable God, we thank you, as if you had already given us the grace to bear witness in our daily lives to the eternity which those who have gone before us now enjoy.
- R. Alleluia
- L. Glory to the Father and to the Son and to the Holy Spirit.
- R. As it was in the beginning is now and will be forever. Amen

QUOTATION FROM ST. VINCENT PALLOTTI

“Consider the goodness of the divine Benefactor who wills that you call Him by the sweet name “Father”. Rejoice because God is your Father through creation, providence and grace...If you wish to be ready to receive many favours from the heavenly treasury, remember that your heavenly Father is infinitely good; therefore, He wants to help you, with infinite love. He is infinitely wise: therefore, he knows all your needs. He is infinitely powerful: therefore, there is nothing you need that He cannot provide.”

(Maggio Fedeli p. 116, Meditazione XIX)

INTRODUCTION TO THE CONCEPT OF "CHARISM"

Whenever we speak of Pallottine spirituality, we hear the word charism brought into play. It is a Greek word which means 'gift'. In the context of spirituality, charism refers to the enduring gift of a person that can be passed on to another generation of believers, acquired by them, and translated into the contemporary forms of spiritual action, responsibility and behaviour.

The original charism (gift) of the Pallottine spirituality resided in the person of St. Vincent Pallotti. It was the spiritual life, experience and insight given to him by God himself. That is his personal cherish, but from it flows everything we commonly refer to as Pallottine spirituality.

Here we must make the important distinction between the charism of the man (Pallotti) and the charism of his community (Pallottine spirituality). In German one speaks of "Pallotisch" (that which is specific only to the historical person of the founder: i.e. specific prayer forms he used) and "Pallottine" (that which flows from the person of the founder but is relevant beyond his person to every time and situation: his devotion to prayer as a constitutive element of apostolic life).

Pallottine spirituality is not an attempt to create clones of Pallotti. He lived his personal charism in his time in a way unique to him. We take the traits and insights applicable to every generation from him and translate them into forms of spiritual life today. In the words of Karl Stelzer, "One who attempts to describe a saint for today will have to show understanding and sympathy for all of his characteristics which speak to us now."

In every generation of UAC members since the death of the founder, there has been an attempt to live the enduring, ever-relevant elements of spirituality we found modeled and taught to us in the person and writings of St. Vincent Pallotti. In that sense, the spirit of St. Vincent Pallotti always drives us. The spirit that moved him is our inspiration and guidance. We see the world, the Church, our God and his people through Pallotti's eyes. That is the core of the Pallottine charism.

There are several key elements that are the foundation of Pallotti's spirituality and these are the elements that we apply to our lives today. In this session and the following two sessions, we will cover the great wealth of Pallottine charism under three headings: 1. Pallottine Spirituality and the Image of God; 2. Pallottine Spirituality and the Image of the Church; and 3. Pallottine Spirituality and the Image of the Human Person.

In this session we will study the Image of God in Pallottine spirituality under three headings.

1. **Knowing God in his Infinite Love and Mercy.**
2. **Knowing Jesus Christ as the Apostle of the Father.**
3. **Knowing the Holy Spirit as the Origin of the Church and the Apostolate.**

1. KNOWING GOD IN HIS INFINITE LOVE AND MERCY

In a famous prayer of the UAC, we refer to Vincent Pallotti as a man filled *with God's grace*. Grace is a reference to an experience of God's presence. To be filled with God's grace, is to be immersed in God's presence, to be enveloped by it, wrapped in it. Yet that is not mere accident, and never the by-product of coincidence.

For St. Vincent Pallotti the mystery of God, his Infinite love and mercy, was the source of his desire. It held a powerful attraction for his heart, and impelled him to seek out God's presence everywhere, always and in everyone and everything. If there was an opportunity to draw near God's presence, Vincent Pallotti immediately seized it. Thus, prayer is not mere obligation, but a chance to enter God's presence again and again. Eucharist and penance are not sacramental obligations, but open doors to God's loving and attentive kindness. Scripture describes all the great works of mercy to which holy men and women are called. To touch the poor with mercy, the ignorant with wisdom and the broken with healing; these were not driven by an agenda of social action. Instead, the founder knew that these men and women, along with all the others he was sent to serve, were privileged places of encounter with the living God. If your heart is set on encounter with God, if you hunger for his presence and thirst for his embrace, then you will seek him out every chance you get.

It is easy to say that we desire to be filled with God's grace, but the desire that drove Vincent Pallotti must then drive us as well. We would not say that we were deeply in love with someone, and then studiously avoid any form of encounter and contact with him or her. When we are in love, we look forward to the encounter, count the days and hours until we have the beloved with us again, use every chance to be near them and relish every minute of their presence. All who are called by name in baptism are granted the gift of God's grace. From the day of rising from baptism's sacred surf, we are filled with God's grace. Vincent Pallotti was not more privileged than we are. God did not give him more presence, richer revelation or more access than the rest of humanity. The difference is that Vincent Pallotti took the offer seriously, and drew benefit from the gift. The same is possible for us, if we want it.

Thus everything in Pallottine spirituality goes back to his experience of God. Pallotti had an intense and powerful experience of God as Infinite Love and Mercy. Everything else that he did or brought to bear was a response to that encounter with the God of Infinite Love and Mercy. "St. Vincent Pallotti has taught us that our spiritual and communal journey has neither sense nor efficacy without a true experience of God. The entire life of Vincent Pallotti and his writings are a testimony of his profound and living experience of God, and of his intimate union with God in Jesus Christ."¹

¹ Memory and Prophecy, UAC, Rome, 1983, art.12. This document was written in preparation for the Bicentennial of the Founder's Birth and offers a succinct overview of Pallottine spirituality today.

As he gazes in contemplative wonder at this God who loves infinitely and whose mercy is without end, Pallotti develops the contours of his spirituality around one question; How can I (we) give an adequate response to this God? Thus, in Pallottine spirituality

- a. the call of all Christians to the apostolate derives from responsiveness to the love of God
- b. generous love is the principle motivation and the aim of every apostolic activity

a. The Call of all Christians to the Apostolate derives from responsiveness to the Love of God

For example, moved by the experience of God as Infinite Love and Mercy, Pallotti opened wide the door to Christ through justice. He understood that God practiced justice toward humanity by being faithful to all the demands of his relationship to us. God never treats us like business partners or, even worse, business problems. Instead, he treats us like beloved children, faithful to relationship with us even when we are utterly incapable of responding. In response, Pallotti wants to be faithful to the demands of all his relationships, to his God, his community, the poor and the people God entrusted to his care. Vincent Pallotti grasped the essential truth that the just and saving God never shuts the door of his heart to us, and that true justice requires of us that we do not shut the door of our hearts to our God or to one another. Therefore, Pallotti struggles to keep the doors open, that the people might have access to the building, the sacraments, and to himself.

In Pallottine spirituality we strive to make Pallotti's prayer our own. "I would like to be bread to satisfy the hungry; I would like to be clothing, to clothe the naked; I would like to be drink, to satisfy the thirsty; I would like to be medicine, to strengthen the weak;...I would like to be light to illuminate spiritual and physical blindness...". For if we pay close attention, you will realize that everything Pallotti desires to be for others, is something which God first desires to be for us.

b. Generous love is the principle motivation and the aim of every apostolic activity

The second way in which God opened Pallotti as a door unto Christ was by fashioning in him a responsiveness to love. A favored saying of the founder was "I want to respond to your infinite love." Yet, in order to be responsive to love, you must first correctly assess what you have received in the original encounter. If we fail to recognize what constitutes the greatness of God, we are hardly in a position to answer it.

What moved Pallotti so deeply in his experience of encountering God was the overwhelming demonstration of divine generosity. For Pallotti there was no attribute of God that was complete without the adjective "infinite" attached to it. He has a keen intuition that God does not merely provide, but that he provides in super-abundance. God does not merely bestow favour, he lavishes it on his people. This unsurpassed generosity in God was especially true in his love. To say that God loves us is not

enough. He loves us infinitely. To follow Vincent Pallotti to the living encounter with God is to have a central insight into God's generosity toward us: O Lord our God, unwearied is your love for us. Once he realized that God opens wide the door of his heart with perfect generosity, Pallotti was forever compelled to be generous in the opening of the doors to his heart.

"Have no reservations, be magnanimous". "Do not be stingy with God, rather be generous". These are his prescriptions if you want to open the doors wide to Christ. Once is not enough. Sporadic kindness must give way to consistent love.

In Pallottine spirituality we take our cue from the founder and allow the experience of God to move us to do likewise. Service, ministry and compassion are, in the end, quite useless to anyone if they cannot count on them, in season and out. Yet, to be able to count on this, is to count on a generous heart, Generosity leaves us like Pallotti: "Please God, we want to respond to your infinite love".

The Importance of God's Mercy in Pallottine Spirituality

St. Vincent Pallotti loved to speak of God as Infinite Love, but also of God as Infinite Mercy. It was his particular genius to intuitively know that the two are linked, for it is mercy which strips us of the illusion that we are radically independent and do not need the love of another to save us.

Imagine that you are a warrior in battle. You fall and are about to receive the killing blow. What can stay the hand of your conqueror? You might offer bribes, money, service, or something else you think the other might need. That is an attempt at negotiation, plea-bargaining, and barter. But what happens, if nothing you have to offer is of use or interest to the one who is about to rain death upon you? Then what option is left? None, but mercy. You can appeal to the other for the gift of mercy. And if it is granted, then you have no illusions that you live for any other reason than the other's generosity. Not your prowess, but his mercy. Not your cunning, but his mercy. Not your power, but his mercy. Your own life becomes his gift to you.

This is what Pallotti experienced in the encounter with the God of Infinite Mercy. Having waged our own war against God through sinful choices and willful ways, we came to that place where death was our eternal destiny and damnation our destination. What could we have done to stay God's hand? Israel knew this moment only too well, when everything they offered in sacrifice was something God neither wanted, needed or did not already possess. We have fallen in a fight of our choosing, and now we have nothing with which to negotiate better terms, nothing of use or interest to the one who has the right to condemn us to death. At this juncture the only option left was mercy. Once it was granted in Christ we were permitted no illusion that we live for any other reason than God's generosity. Not our prowess, but God's skill of mercy. Not our cunning, but God's wisdom in choosing mercy. Not our power, but the strength of God's mercy. Glorious are the words of the letter to the Ephesians. "For by grace you have been saved through faith, and this is not your doing; it is the gift of God. This is not the

result of works, so that no one may boast. For we are what he has made us..." Our very life has become God's gift to us.

Moreover, mercy requires of God that he see more in us than the vanquished. The God of Infinite Mercy is more interested in saving us than conquering us. Yet, why bother to save us unless God sees in us a people worth saving? Pallotti experienced God's Infinite Mercy in his great-heartedness that had interests other than winning. God takes tremendous risks with us, for no venture is riskier than mercy. Conquest removes all risk. Mercy embraces it. After all, once you are granted mercy, you are free, but that freedom is unfettered. It can be used to insure that the ransom paid by mercy is preserved and deepened into rich friendship and communion. Or it can be used to pick the weapon once again and wage another war against the winner of the last round. As Shakespeare once wrote, "Nothing emboldens sin so much as mercy" (Timon of Athens). The experience of the God, who is rich in mercy and has lavished his love upon us in the redemptive gift of Jesus Christ, has not prevented the human family one iota from taking up the path of sin, alienation and rebellion once more.

Vincent Pallotti's prayer, which often includes repetition of a word or a phrase, is the stammering response of someone who is deeply in love. In the *Pallottine Community Prayers*, St. Vincent writes:

I want nothing but God: nothing, nothing.
My God, all, all, all.
Only God, only, only God.

*"When Pallotti considers himself "nothingness and sin", he is not thinking of the distance between ourselves and God, but rather the infinite nearness of God to us. God is close to us and there is nothing that can hold us back from his love and faithfulness."*²

² Hunger and thirst for God; Daily Reflections from the writings of St. Vincent Pallotti

2. KNOWING JESUS CHRIST AS THE APOSTLE OF THE FATHER

If Pallotti was profoundly moved by the experience of God as Infinite Love and Mercy, then there was one instance above all others which made that love and mercy plain. It was the person of Jesus Christ. In Jesus Christ, Pallotti saw the Infinite Love and Mercy of God enfleshed. In his words and actions Pallotti saw the concrete nature and form of God's Infinite Love and Mercy. For that reason, Pallotti saw the surest way to guarantee our responsiveness to God's Infinite Love and Mercy in the following of Jesus Christ. "The members of the Union of Catholic Apostolate pledge to imitate Jesus Christ, Apostle of the Eternal Father (cf. Jn 20,21; Heb 3,1). In their activities they are motivated by the love of Jesus."³

A favoured saying of St. Vincent Pallotti was 'The love of Christ urges us on'. This line serves as the motto of the Union. The doors to Christ were opened in Pallotti because the love of Christ impelled him. Christ sends out seventy-two disciples in pairs. He sends them to open wide the doors to the experience of the Kingdom for all the people who need to know and share what they have already savoured. Pallotti felt impelled by the same spirit that moved Christ. He could not help himself. He could no more prevent himself from preaching the Gospel than Paul. Once you are touched by Infinite Love, it drives you for a lifetime.

Herein lies the greatest gift God bestowed upon the Church in Vincent Pallotti. If the experience of love sends a person out to witness to it, then everyone is sent. After all, everyone of us is touched by the love of God. Thus, everyone touched by love is sent forth by it, and all who are sent know themselves to be responsible to it. The seventy-two are sent by the love they have received. They also return to give an account of how they have been responsible out of love to the one they love, Jesus Christ. Thus, Pallotti exhorts us: "Be holy in the world among others, when you are at work or at leisure, when you teach, or when you meet with tax collectors and sinners. Your holiness is simply to do the will of God, to do it always and everywhere".

There are 5 points that illustrate what Pallotti saw in Jesus as the Apostle of the Father.⁴

1. ***Jesus is aware of His mission and therefore has the attitude of one who is sent;***⁵

In the Union, we are always striving to come to a deeper awareness and understanding of our mission. We strive to be conscious of the fact that we are sent and therefore accountable to the one who sent us. We foster that consciousness of our mission through prayer, reflection, teaching and sharing.

³ Preamble j. The Preamble is an early attempt in the 1980's to write a convergence document of the core values of the UAC. It is called the Preamble because it prefaces the Laws, Constitutions of Rules of the main communities of consecrated life in the UAC (i.e. the Society of Catholic Apostolate, the Missionary Sisters of the Catholic Apostolate, etc.)

⁴ Cf. Memory and Prophecy, art. 16.

⁵ Carlo M. Martini, "Jesus, Apostle of the Father in the Gospel of John", Rome, 1981, p.6.

2. ***This “being sent” is not a rapport with a distant “sender”, but a relationship with one who is ever-present, to whom one is constantly listening;***⁶

It is the love of God that inspires us and that love means that God could never be a distant “sender”. We strengthen our personal relationship with God, the more we are driven to be responsive to all that he gives us in love.

3. ***And this is not mere listening; but contemplation, gazing at the one who sends;***⁷

Through Pallotti’s own example and his teaching, we in the Union realize that we need to respond to the signs of the times and the needs that are present in the world around us. This requires ‘a long, loving, look’ at God who sends us and at the world that needs us.

4. ***Not only contemplation and gazing, but dependent action, activity that depends on the one who sends;***⁸

Like Christ, we keep our sight firmly fixed on God, and therefore are not merely content to respond to his love, but to do so in such a way that is dependent on his direction. We want to ensure that our actions are not just the one’s we think best, but the ones which flow from the will of the Father who sent us.

5. ***And it is also imitation, doing that which is demonstrated.***⁹

This addresses the profound personal relationship to the Father that must be reflected in his disciples. Jesus did not just do what he was told. He imitated the example that he had seen with his own eyes and experienced in the Father. Like Pallotti, we desire a close, intimate and familiar relationship with Christ that allows us to not only know what he told us to do, but to experience in sacraments, scripture and community the very way in which Christ serves and loves. This is the moment of Pallottine spirituality where we are enabled to say, “We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life...we declare to you what we have seen and heard so that you also may have fellowship with us...” (1 Jn 1, 1-3).

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

3. KNOWING THE HOLY SPIRIT AS THE ORIGIN OF THE CHURCH AND OF THE APOSTOLATE

For Vincent Pallotti, the third person of the Trinity, the Holy Spirit, was primarily an experience of the upper room of Pentecost (Cenacle). For Pallotti the Holy Spirit is the person of the Trinity who comes to the gatherings of the faithful in order to establish, restore and maintain the Infinite Love and Mercy God has forged for us in one another. The Spirit calls us together and keeps us together. In the Cenacle the disciples and Mary achieve nothing except togetherness. Sometimes we must merely be present to one another while waiting for God to do something for us that we cannot do for ourselves.

Pallotti points out that the Holy Spirit gives us communion as a good all its own. It does not have to achieve anything other than togetherness. Holding vigil in a hospital with the suffering, rocking a child to sleep after a nightmare, or rallying around our loved ones in time of bereavement are not exercises in pragmatism. They are moments of Pentecost. Sometimes we need to gather, just like the disciples of the Cenacle, not in order to do something for each other, but to wait together while the Holy Spirit does something for us.

The tongues of flame that descend upon the heads of the disciples come from above. They do not rest on their hands or lips, but hover over their heads. The Spirit is bringing them something that is not present among them collectively before her arrival. At the same time, there is only one fire burning in each flame, a sign that there is always the one Holy Spirit at work in each one of our personal gifts and talents.

Modern men and women are always told to look to themselves, to discover their hidden potential, to tap the unexplored reserves of spirit and inner strength. More power to them when it works. Yet only a fool believes that this is always the problem. Sometimes we give it our all, and it is not enough. Sometimes we run out of resources of spirit and soul and have exhausted our potential long before the problem has gone away. We know it all too well, even when we deny it all too often. Not everything we need flows from us. Not everything we require already resides in us.

The Cenacle is a room packed with talented men and women, but it does them no good. On their own, they do not have what it takes to face the hostile world beyond their barricaded window and doors. The Spirit needs to come to add unto them what is needed. It is not their task to manufacture, produce or create the gifts, courage and boldness that is sorely lacking. It is their job to wait and to be receptive, and to do this together.

An Excerpt from Sr. Ephraim Lau SAC¹⁰

1. Vincent Pallotti's Image of God and the Task of the UAC in Evangelisation

At all times the human was in search for God. The great cultures give witness to this. "The human behaviour of every religion", says the sociologist of religion Peter Berger, is that gesture" with which the human being reaches beyond all that is earthly, full of hope, for the infinite".¹¹

The modern human being also seeks for that which gives his life meaning and constancy and reaches out for that, which goes beyond, transcends, his early world. From a first glance today, it looks as if they are choosing what they like from, in a formulation by Josef Heer, "the supermarket of ideas". "Subjective religiosity" is asked for, "which allows the incomprehensible-divine to be experienced as refreshment for the harmony of one's own personality"¹². However, it seems to me that we are only seeing the surface here. If we look deeper, we discover that it is precisely the young people of today who are, in the long run, not satisfied with that which they find in the "supermarket of religious ideas" as supposed "religious experience". Basically, they are searching for the true, living God, for the God who is totally other than "natural" reality of human experience. Vincent Pallotti was fascinated by this God. His God is the infinitely exalted One. He writes: "...God, eternal, immense, incomprehensible, infinitely blessed from all eternity...infinite in his attributes and perfections, omnipotent in everything...is life in essence and infinite holiness."¹³ In his wonderful greatness and power, this holy God fascinates the human, irresistibly draws him. At the same time, the little human being shrinks back before this powerful, holy God, does not dare come into his sight if there is not still another moment added to this mighty image of God. In Vincent Pallotti it is present.

For him this God is not only of the world to come, who dwells in unapproachable light. He is, rather, the one who turns to the human and speaks to him.

It is this truth which makes Pallotti stutter: "Oh my God...You are infinite Goodness, and as such you desire to diffuse yourself infinitely."¹⁴

A God who creates out of love, A God who loves and who wants to be loved...This is Vincent Pallotti's image of God. He is the God and Father of our Lord Jesus Christ.

In Jesus Christ, God himself is present in the difficulty of life. The human being does not only experience God as the infinite, omnipotent Other of his world, but also as compassionate love which is present in the world. Vincent Pallotti's image of God is that

¹⁰ This presentation was given at the International Congress of the Union in 1995

¹¹ Peter L. Berger, *Auf den Spuren der Engel, Die moderne Gesellschaft und die Wiederentdeckung der Transzendenz*, Frankfurt 1970, p. 123.

¹² Heer, *Bibel Heute*, 27. Jg., 1995. S. 54.

¹³ Vincent Pallotti, *God the Infinite Love*, p. 1.

¹⁴ Vincent Pallotti, *God the Infinite Love*, p. 2.

of the Gospels. He places Jesus before our eyes as the ambassador, the Apostle of the Eternal Father, who wants to bring all people home to him.

It is Vincent Pallotti's conviction that the infinite God is accessible for the human being in prayer. This conviction of the accessibility of God was not something which Vincent Pallotti first of all preached; he lived it as self-evident. His life was prayer. When we open his writings, we feel the breath of prayer.

If we, proceeding from this image of God of Vincent Pallotti's, inquire as to the task of the UAC for the immediate future, I see here a two-fold task.

The first task would be the *transmission of the message* of the infinitely loving God, friendly toward humans, who created human beings out of love and who redeemed us in Jesus Christ. It is basically the core Christian message, as it is passed on in the preaching of Jesus and the apostles. In my opinion, it is the old and new task of the Union, taken from Vincent Pallotti, to seize every possibility in order to mediate the joy-bearing basic Christian message. The nature and manner of this evangelization in the narrower sense is certainly dependent on the culture and will have to look different in a Brazilian base community than in a major German city or a Polish community.

We must really become active and creative, without fear and without the raised index finger. We will need much attentiveness, patience, and a deep breath. We need that, which Vincent Pallotti attributes to God himself: the inventive spirit of love. We can presume every less religious knowledge and religious experience. A pastoral care minister in a hospital told me a story a few days ago. She tried to find out if, in the case of a dying Catholic patient, it would be appropriate to speak of the Anointing of the Sick and to arrange it for him. She spoke with the nurse on duty, but met with total ignorance: "Anointing of the Sick – what is that?" Such ignorance must not surprise us or make us uncertain. However, we also do not want to simply acknowledge it and go on to the daily schedule. Instead, my suggestion would be that we honestly consider how we want to and how we can creatively and courageously approach this task of proclamation today. We would, thereby, have to turn especially to the people who in turn come into contact with other people: parents, teachers, members of counselling, caring professions, however, then too, the people in key positions of the society, politics, the economy, and the media. *The first task for the Union: creative, active proclamation of the message of the infinitely loving God and his messenger, Jesus Christ.* For the individual member of the UAC this means: To further develop one's own religious knowledge; not to stand still at the level of knowledge of the last religious instruction; to read religious literature; perhaps to organise in the UAC-group a discussion group or even to book together a theological correspondence course. There are surely many possibilities: I leave it to our gift of inventiveness and to sharing. It strikes me as important, that we do not only bemoan today's situation in our own country, but that we become truly active and creative.

The second task for the Union that could arise from Vincent Pallotti's image of God would be: *As praying people stimulating people to pray.* Here the Manual can be a good

help to us. It is a true school of prayer. It should be totally self-evident that our groups should always also be prayer groups. The atmosphere of prayer should be so self-evident, that the individuals know themselves taken up into it and carried by it, and can join in and fit in this prayer in a totally natural way. What we practice in the groups of the Union will then also be continued in the families. It was a value to Pallotti that the houses and homes of the community exhibit this prayer atmosphere. It was not for nothing that he gave us the model of the Cenacle. It shows Mary and the disciples gathered in prayer.

Therefore, we should create opportunities, possibilities and rooms for prayer. Vincent Pallotti himself withdrew to places of prayer and wanted houses of solitude. For some of us it could be an important task to accompany fellow Christians on their spiritual way. Vincent Pallotti himself highly cherished and made use of spiritual direction and retreats. Spiritual direction and retreat work could be ministries of a modern pastoral service, to which, according to our Pallottine understanding, men and women, priests, religious and laity are obviously called.

Thus, a task for the immediate future: As people of prayer showing people the way to prayer. This task follows from Pallotti's image of an infinitely loving God, who wants to be in dialogue with the human person.

ASSIGNMENT

Read the hand-out – An excerpt from Sr. Ephraim Lau SAC.

Before the next preparatory formation session, gather as a group and listen to the audio tape: *Following Jesus, Apostle of the Eternal Father*. Then have a brief sharing about what the talk opened up to you as a believer and an apostle.

(The taped presentation is found in the taped series of Rev. Erik Riechers SAC: *As the Father Sent Me: Session I*)

DAILY PRAYER

Lord Jesus Christ, Apostle of the Eternal Father,

Our hearts ache for your infinite love.

In our confusion and doubt,

you are the Truth!

Enlighten us with the powerful presence of your Holy Spirit,

so that we may never doubt or forsake the most tender love that appeared to us
when you came among us.

Strengthen our wavering hearts,

that we might risk the truth of our lives on this infinite love.

When we are lost and adrift,

you are the Way!

In our willingness to follow you, we place our confidence in your guidance
as you lead us along the paths of our lives,

Help us to grow in the marvelous awareness

that you never ask us to take a path you are unwilling to break for us.

In you infinitely loving companionship, we know that we never walk alone
as we journey to the house of the Father.

When hope is dim and death seems to be king,
you are the Life!

You shattered the bonds of all that is death to us
by the glorious power of your resurrection.

You give us new life in the refreshing waters of baptism,
so that regardless of the wastelands we must traverse in life,
we know you will yet bring us refreshed and joyful
to the shores of eternity.

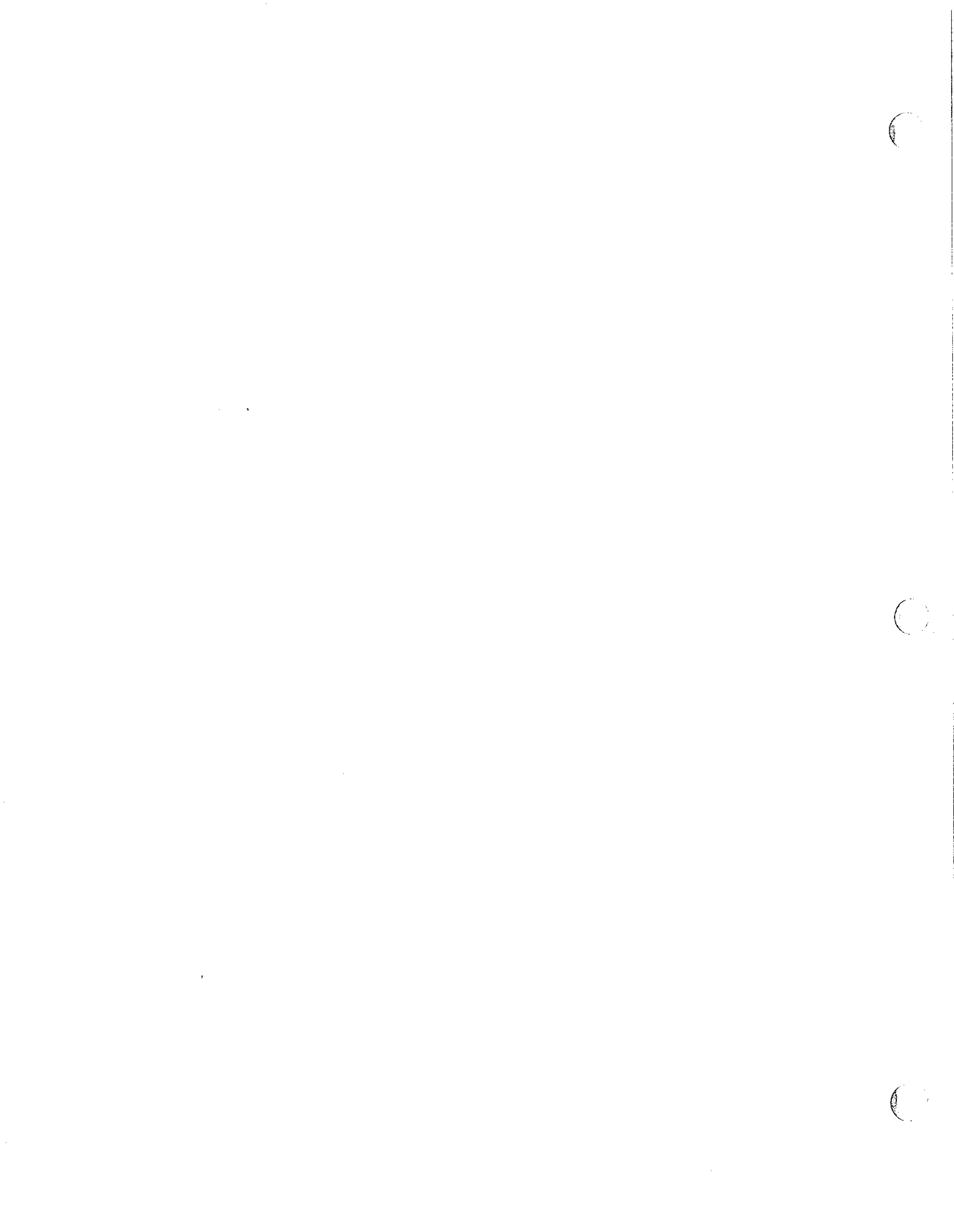
Give us the grace to live for you

and to die for you,

so that, through the strength
of the Holy Comforter,

we may one day glory in your life,
which has no sunset.

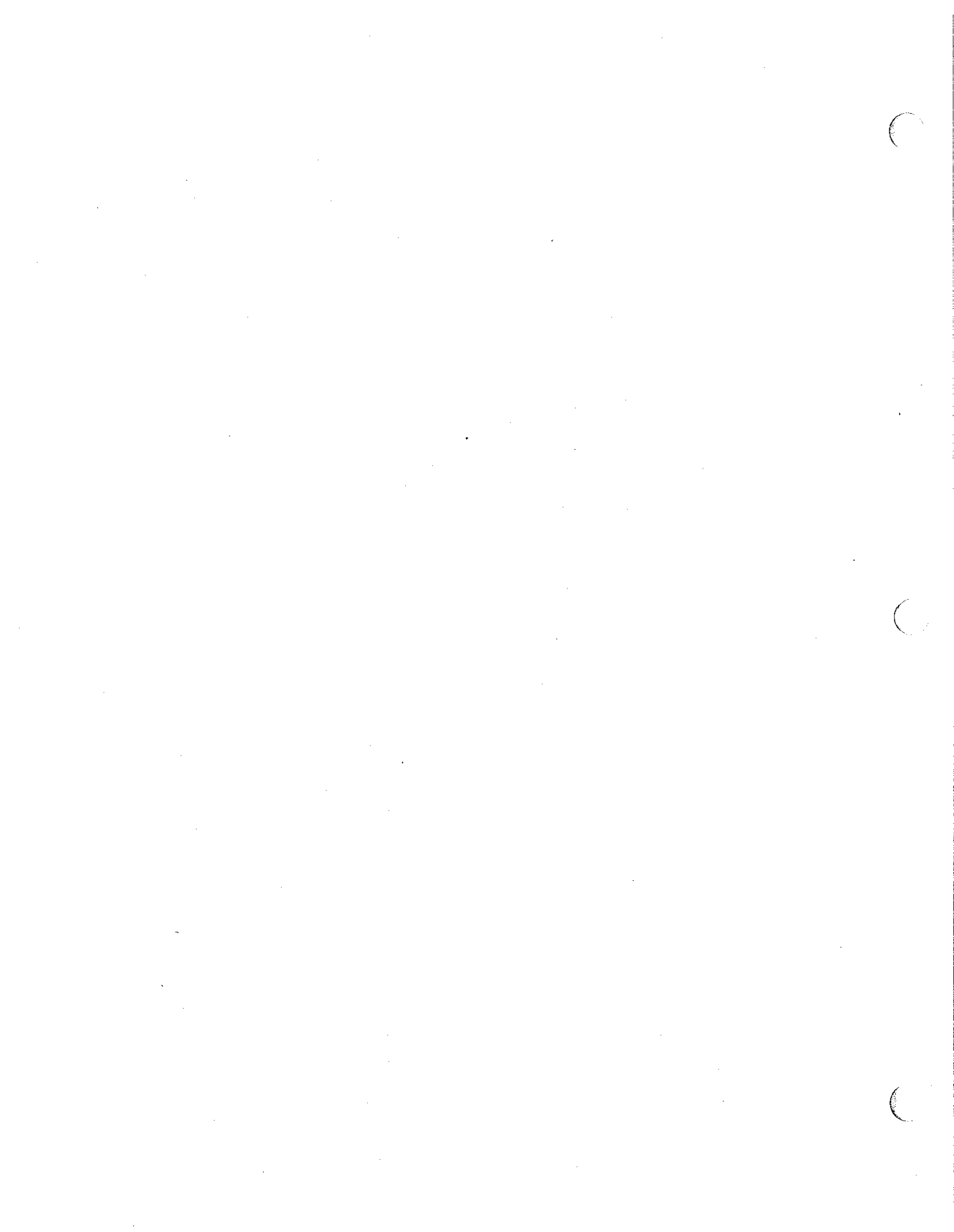
Amen.



**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 3



**UAC PREPARATORY FORMATION
SESSION 3: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE
CHURCH**

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening prayer
 - Sr. Ephraim Lau's excerpt
 - Assignment
 - Daily Prayer

- Audio tape *"Still Proclaiming Your Wonders: To Live as Apostles"* (to give to the group to listen to before next session)

- Presentation notes

- Brown prayer book for the closing prayer (Friday Evening)

- Ensure a person is chosen to lead the closing prayer of the next session (Tuesday Evening Prayer)

- Name tags for all participants

UAC PREPARATORY FORMATION SESSION 3: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE CHURCH

FORMATOR'S OUTLINE

- **The Image of the Church in Pallottine Spirituality**
Introduction

- **The Cenacle of Jerusalem**
Explains how and why the Cenacle was the central image of Pallotti's vision of the Church.

- **Mary, Queen of Apostles**
Explains in brief points how Mary is key to understanding our image of the Church.

- **Three Gospel lessons of Church:**
 - All are sent
 - Those who are sent are co-responsible for the Mission
 - We are sent together

- **Impelled by God's Love**
Explanation of Paul's letter to the Corinthians (Chapter 13) – what love is and demands of us.

- **Universality in the Mission**
Pallotti's celebration of the Epiphany Octave and how it demonstrates the Church's unity in its diversity of traditions.

**UAC PREPARATORY FORMATION
SESSION 3: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE
CHURCH**

OPENING PRAYER: Intercession for the Church

Lord Jesus Christ, Apostle of the heavenly Father,
you founded the Church
to proclaim your truth and love for all.
Make your Church capable of fulfilling its mission in our time.

**R. Your Kingdom come, O Lord, your Kingdom come, O Lord,
your Kingdom come, O Lord, your kingdom come.**

When faith and love get benumbed and crippled
our Church is always in danger.
Send your Spirit to revive us.

**R. Your Kingdom come, O Lord, your Kingdom come, O Lord,
your Kingdom come, O Lord, your kingdom come.**

Through baptism and confirmation
you have called us all to share responsibility.
Give us courage and dynamic love
to fulfil our commitment.

**R. Your Kingdom come, O Lord, your Kingdom come, O Lord,
your Kingdom come, O Lord, your kingdom come.**

You gather us together to mould a missionary mind in us.
Grant that our local Church may grow in number
and the quality of its missionary commitment.

**R. Your Kingdom come, O Lord, your Kingdom come, O Lord,
your Kingdom come, O Lord, your kingdom come.**

O Lord, grant our petitions
through the intercession of Mary, Queen of Apostles
and of all the angels and saints.

R. Amen.

QUOTATION FROM ST. VINCENT PALLOTTI

“The Ark, prescribed by God for Noah, is the figure of the Church of Jesus Christ in its universality. The individuals and groups comprising the Church form the little flock of the same Jesus Christ, Pastor and Bishop of men and women, for the purpose of saving them from a universal shipwreck”.

(OO CC III, pp. 230-231)¹

¹ OCCC – Opere Complete (Volumes I-XIII, Roma (1964-1997) – critical edition of the writings of St. Vincent Pallotti, Vol.3, pg230-231

THE IMAGE OF THE CHURCH IN PALLOTTINE SPIRITUALITY

In this session we will look at the way in which St. Vincent Pallotti helped us to look at and understand the mystery of the Church. Through his teaching and vision, the Union wins a deeper appreciation of the fullness of what it takes to live out our vocation as men and women of the Church in the world, as well as our vocation of being men and women of the world in the Church.

The Cenacle of Jerusalem

The Cenacle of Jerusalem refers to the upper room in which the disciples experienced Pentecost. This Cenacle is an image central to the spirituality of St. Vincent Pallotti. It was the place where the Church gathered for the sake of togetherness. The great danger for the people of the Church is identical to the prowling temptation faced by the first Christian community of Jerusalem. We can be motivated to congregate out of fear rather than faith. It is easy to understand why the community of faith can swiftly become the community of the frightened.

There is in fact much to frighten us in the world. In the face of genuinely overwhelming realities, we can be sorely tempted to gather simply in order not to be left facing the storm alone. Such a communion will offer some genuine comfort, but it will be held together by fear of what lies beyond our doors. On our own we feel too weak, broken and disoriented to cope.

Pallotti urges us to join the Queen of Apostles and come to the Cenacle. Its sheltering walls will be the place that the breeding ground of cynicism is shattered. The Cenacle is what we are called to be in the Union, for it is the community of faith that says to the roiling darkness: We beg to differ.

All of this is possible in the Cenacle, because of the work of the Holy Spirit. The Spirit allows us to recognize the image of God he has engraved into every human heart. The tongues of flame, which represent the presence of the Spirit, are distributed over all of the Cenacle's assembled cast. Indeed, there is but one Spirit-fed fire, but it is parceled out into tongues of flame that gently rest over the head of each individual. Within the Union, we too are enkindled by the fire of the Spirit, but in each heart there is a unique flickering of the Divine Image, to be respected, loved and cherished by the many. The common bond is stronger than ever, as each undergoes the Spirit. Yet, they are given the power to express themselves, to give words to their uniqueness without dissolving the communion.

Let the Cenacle of Jerusalem be transparent unto the Union of Catholic Apostolate. Murmuring complaint need not be our mantra, for we too can face whatever storms are gathering in the Cenacle confidence that keeps us "together to pray with one heart". Filled with the Spirit it is possible to gaze at the glory of God in the goriness of life, to be filled with faith rather than futile fatalism.

Mary, Queen of Apostles

Pallotti chose Mary, Queen of Apostles as the patroness of the Union of Catholic Apostolate. In the Cenacle, the disciples gathered around Mary. Pallotti sees in her the very embodiment of a willingness to live the life of an apostle and a missionary. It became for him an image of what the Church must always look like.

In the Cenacle with Mary we learn that what brings us to the heart of the Church is not our gender, status or power. For none of those things would explain Mary's presence in that room, let alone her central role within it. What gets us into the Cenacle, into the center of the life of the Church is the heart of a disciple.

Later in the Manual of Formation we will study the major role Mary played in the life and work of St. Vincent Pallotti.² She was so important to him because of:

- who she is and what she represents
- her role in salvation history
- the efficacy of her example
- the power of her intercession.

In many ways, Mary encapsulates all aspects of Pallottine spirituality. She is

- a witness and model of apostolate
- in deep communion with God and with all people
- an instrument of the realization of the mercy of God toward humanity, just as Jesus was
- willing to totally accept and fulfill God's will
- a witness to suffering at the foot of the Cross
- a participant in the redeeming, loving, sacrificing life of her Son
- a missionary who spreads faith in Jesus, asking others to do as He tells them
- a woman whose life found fulfillment in **love**, which Pallotti saw as the foundation of all faith
- a woman who collaborates with her Son in the work of salvation
- a woman united with her Son in the love of God and with the strength of the Holy Spirit brings all people to her Son (unity)³

All Are Sent

In the Gospel of Luke we hear the words of universal mission. Jesus sends out the seventy-two disciples to reach out to all the towns and places he himself would like to go. In a superficial reading of this text, it seems as if the apostles are being sent out to participate in Christ's mission. In fact, all the disciples are being sent out, not just the Twelve. Not just the best, the brightest or the fastest.

When Pallotti gathered the Union, he did so as a living reminder of this Gospel, leaving us with three lessons to be learned. The first lesson is that all are sent. Mission is the

² Called by Name, p. 50

³ Memory and Prophecy. Art. 17

task of all disciples of Christ, not just those with collars and cassocks. God sends men and women bound by consecrated life, and men and women bound by marriage vows. He sends the bachelor and the bride, the widow and the wife. The mission is for scholar and ditchdigger, the macho and the meek, the erudite and the illiterate, and the laity and the clergy. As Pallotti once wrote, "Everyone – priests, religious, lay men and women, can benefit from the grace of the apostolate..."

These rousing words that call us to rise and follow Christ have a marvelous ring to them. Yet, they are also words that contain a great danger for all who abide by them. In the Union we form all our members, consecrated, lay and ordained, that to pick up the gauntlet thrown down by Pallotti in his profession of the call of all believers requires us to draw two clear consequences.

First, there can be no usurpation of the call. No one can seize the God-given birth right of the other. Clergy cannot take away the mandate of mission from the laity, nor can they monopolize it as their private domain. The mission given to each one of you cannot be wrested from your grip. You, and you alone can fulfill it, as I, and I alone can fulfill my own.

Secondly, there can be no delegation of the mission. If none can take it from us, neither can we simply hand it over to another. It is forbidden to seek surrogate disciples to assume our place, to send substitutes to the hearts that are waiting for us. We are all entrusted to reveal the love of God to the world. Each of us is called to reveal the love we are sent to manifest to our children, spouses, colleagues, and friends in the family, community and workplaces in which we live and exist, and no one can do it for us.

Those Who Are Sent Are Co-responsible For The Mission

The second lesson from the gospel is that all who are sent are co-responsible for the mission. Every one of the seventy-two disciples will be expected to give an account of himself or herself to Christ upon return. Here an important lesson is learned that is embedded into the lifestyle and formation of the Union. We are not volunteers. We are apostles.

Voluntary actions are done of a person's own free will. Nothing constrains us to undertake the work at hand. Neither promise nor threat prompts such choices. Thus, one can volunteer to coach a soccer team, raise funds for a charity, or render service for the civic good. The volunteer is answerable only to himself or herself for the choice that is made.

Apostolic actions are done in response to God's call uttered by the lips of Christ. The seventy-two disciples do not go to the towns and villages because of their own desire, but because they are sent. We, like them, go where we are sent, including the many places we would never have chosen of our own accord. The apostle is answerable to Christ for the choice that is made. When the volunteer is tired of the task, it can be

simply laid down. As apostles we can lay down our burden only when relieved of the mandate by the God who sent us.

We Are Sent Together

The third lesson we learn from the Gospel is that we are sent together. Jesus sends out the disciples as a community. He entrusts them to one another, pairing them off for the mission ahead. This last lesson of Gospel revelation and Pallottine fidelity, forms the final core element of our formation as members of the Union. While you and I each have a specific task to fulfill in the mission, the mission itself is the task of all the Church. Therefore, it is not enough to “do your thing”, even if your thing is missionary. It is not sufficient to have prayed, celebrated, worked and been formed in Christ. In the Union we are always aware that we must pray, celebrate, work and be formed in Christ **together**.

The Union of Catholic Apostolate is a way of being church, which is open to all believers. The heart of that way is togetherness rather than polarization. We are together with Vincent Pallotti in our foundational experience of God as the *God of Infinite Love and Mercy*. Together we see in *Christ the Apostle of the Eternal Father* who is sent by the Father for the work of redemption and who in turn calls us to share in that mission as apostles of Jesus Christ. Together, we share Pallotti’s model of *Church as the Cenacle of Jerusalem*, seeing therein disciples, men and women, gathered for discernment, empowerment and a sending forth with the mission, all under the inspiration, support and guidance of the Holy Spirit. Together we are formed in the most essential qualities needed in all disciples, regardless of whatever roles or positions they otherwise hold in the church. Together we hold fast to a common apostolic mission of *spreading faith and rekindling charity*. We understand these two actions as the Pallottine definition of evangelization. All the members, in whatever ways are open to them in their circumstances, seek to fulfill this common apostolic mission.

Many people wonder why Pallottines are so committed to the formation of all members of the Church. Yet, the question itself betrays a lack of understanding of the call of all believers to be co-responsible for the Church. Would it be conceivable to any of us to send a young man called to the priesthood out into the world without any preparation, training, formation and support? Yet, if you and I truly believe the Gospel word, the documents of Vatican II and the words of Pope John Paul II about the call of all believers, how is it possible to send all the other members entrusted with the apostolic mission out into the world without any preparation, training, formation and support?

Impelled By God's Love

Inflamed with God's love. Even a short survey of Pallotti's writings would convince you that this was a man inflamed with God. He speaks of it non-stop throughout his illustrious life of selfless service. If Paul writes the most famous Christian hymn of praise, then Pallotti translated it in the flesh.

When we hear the famous reading of Paul's first letter to the Corinthians (chapter 13), we are mostly in love with what love has to offer us. There is, after all, nothing in that song of praise to love that we do not crave, desire and admire. The vision is lush with beauty, and the soul blossoms unto springtime in its presence. Yet, Vincent Pallotti is not just interested in what love has to offer. He is interested in what love always commands.

Paul's poetic words are not an advertisement to make love appealing. They are a job description. They do not simply describe what will be your possession if you love. They describe what will possess you if you love, what will drive your actions and impel your life. In a world where everyone wants the delightful and intoxicating experience of love, Vincent Pallotti asks the question: Will you let this take hold of your heart? Will you become what you receive in Christ, namely, a delightful and intoxicating experience of love for others? This is the core of re-kindling love in Pallottine spirituality.

Here, too, we must not assume that Vincent Pallotti was more privileged than we are. The experience of God's infinite love is open to all of us in sacrament and service, in scripture and tradition, in worship and in work; the question is whether we simply want to gaze at glory, or be taken into its service. Love is not the problem. The problem is our response to it. For Vincent Pallotti love was a consuming fire that transformed his living, informed his actions, drove him from ego to other, and impelled him to apostolic service. For all too many people, love is nothing like that. It is a spectator sport. We love its performance, but would not want to actively participate ourselves.

Universality of the Mission

The search for unity was a priority for Pallotti, especially among all Catholics. He believed that we were 'one fold' with 'one Shepherd'.

This was brought to a special and rich expression in Pallotti's celebration of the Epiphany Octave. It was very important to him and he worked hard to plan it every year. He would extend an invitation to each of the Eastern Catholic Churches to celebrate the liturgy in their unique form over the course of eight days. The Epiphany octave demonstrated and encouraged the rich diversity found in the one unity of the Church. It also united clergy and laity for this celebration, which was rare for his time. It helped all Roman Catholics who participated to become familiar with the Eastern Catholic tradition.

More than 150 years after Pallotti established the celebration of the Epiphany Octave, we hear the words of *The Light of the East* by Pope John Paul II. Here we find the relevance of the Pallottine heritage and charism for the modern Church.

“Since, in fact, we believe that the venerable tradition of the eastern Churches is an integral part of the heritage of Christ’s Church, the first need for Catholics is to be familiar with that tradition, so as to be nourished by it and to encourage the process of unity in the best way possible for each.

Our Eastern Catholic brothers and sisters are very conscious of being living bearers of this tradition, together with our Orthodox brothers and sisters. The members of the Catholic Church of the Latin tradition must also be fully acquainted with this treasure and thus feel, with the pope, a passionate longing that full manifestation of the Church’s catholicity be restored to the church and to the world, expressed not in a single tradition, and still less by one community in opposition to the other; and that we too may all be granted a full taste of the divinely revealed and undivided heritage of the Universal Church which is preserved and grows in the life of the Churches of the East as in those of the West.”

An Excerpt From Sr. Ephraim Lau, SAC⁴

3. Vincent Pallotti's Image of the Church and the Task of the New Evangelization

In Pallotti's image of the church we find again the image of God and the image of the human being. Accordingly, the church is the community of people who are created in the same fashion by God and redeemed and liberated by Jesus Christ. The inner solidarity of the members of the Church is a totally self-evident and unquestionable given for Vincent Pallotti. We belong to the same family, whereby family membership stretches temporally into past and future and spatially knows no limits. The image of the one shepherd who tends one flock, places the accent on the vision of unity, whereby we are, by means, permitted to see the herd as multi-coloured and brightly *dappled*. *Unity in diversity*; that in any case was suggested by a feast like Vincent Pallotti's Epiphany celebration. It is not expected of the invited guests and personages that they appear at the celebration in uniform and marching in step. Precisely the unique colours of the individuals and groups are desired, in order to palpably demonstrate the richness of the Church. What should bond this bright mixture together is very clearly described by Vincent Pallotti. It is not carefully polished regulations and guidelines and not structure defined to the smallest detail; No, what binds us together as a church is the common *faith*, is the mutual *love*, is the *hope* of the final fulfillment of all promises.

The Church, in the view of Vincent Pallotti, is the space where the "just have a home", where one feels at home, accepted; where one has the right of residence, and where one is a child in the house. Someone said: For me home is where I get involved. That is very fitting for Pallotti's image of the Church. As a daughter and son in the house I may get involved, indeed, I sometimes have to get involved. As the Union of Catholic Apostolate we feel that we belong to the center of the Church. From it we allow ourselves to be sent. Her unity is a burning issue for us.

Thereby we have arrived at the tasks which arose for the members of the UAC out of Pallotti's image of the Church. I think, that, first of all, it is a matter of *living in and with the Church in loving and wakeful solidarity*. This love for the Church can occasionally be painful when we have to acknowledge her even though one thing or the other in her does not suit us. We suffer because of the Church, because we love her.

It is my opinion, that along with this wakeful love for the Church, specific contributions are also demanded of us. If we ask ourselves what this specific Pallottine contribution for the Church could be today, I think of three things. First of all, more is surely to be done around the *role of laity* in the Church, especially the role of women. There is still much to finish and to develop further. From the Council, as well as from the Synod about the laity in the church, but also from the history of the lay movements in the individual countries, there are impulses on hand that would have to be worked out. In regard to the question, "What is a layperson?" I am thankful for the word which Lois from Australia spoke to us here on the first day and which describes for me the

⁴ This presentation was given at the International Congress of the Union in 1995

Pallottine view of laity: We are laity in the sense also of "laicos". We belong to the New People of God, are Christi fideles, the faithful of Christ. This was also understood by Father Patrick Jackson.

Secondly, I think that, beyond the further development of lay apostolate, the Union would have to see a specific task and opportunity in *bringing together* in evangelization the various groups in the church; laity, priests, religious, men and women, old and young. It is precisely in this *with one another* that I see the special task for the immediate future, as we have also formulated it in the motto of the Bicentennial Year: *Insieme per evangelizzare – together to evangelize*. If some suffer from a tone and style of relations to which one would like to apply the words of Jesus "But among you it must not be so...", then this allows us to understand that the Church itself is in need of evangelization. To seek unity, to live in a sisterly and brotherly fashion – that seems to be a central task for a community like the Union. In this concern for unity I would also like to know the ecumenical dimension included. Today, some lament a certain standstill of the ecumenical effort in the Church. In view of daily life, not only in the western societies, I see therein a strong challenge. We have in Germany a great portion of confessionally-mixed marriages and families. The children grow up together in school and in leisure time. At the very latest, we are directed to emphasize our common roots in the Gospel in the workplace and in social and political togetherness. A living ecumenism would thus be a pressing task.

Alongside the concern for groups still discriminated against and the emphasis on unity, I see the third task of the Union within the Church as *keeping awake the apostolic-missionary accent*. *The Church is the community of those who are sent*, who further the Kingdom of God in the discipleship of Jesus the Apostle of the Eternal Father. Today some see the Church as too concerned with itself. At a conference in Germany several months ago the thesis was advocated: "The Church has become a self-pity system". The UAC should open the windows and doors in the Church again and again, so that the wind of God's Spirit can grasp us, drive out our weariness and send us out anew.

The UAC is challenged to evangelize anew the world to today. This mission for evangelization is a post-Easter mission. It occurs through the Risen Lord. The apostle Paul points out that we ourselves have been raised with Christ. As risen people, as those wakened by Jesus Christ, we are continuously sent anew into our world, the world of the year 2000. Let us go with confidence in order to fulfill the great task: Together to Evangelize.

ASSIGNMENT

1. Read Sr. Ephraim Lau's talk "Vincent Pallotti's Image of the Church and the task of the New Evangelisation".
2. Before the next session of Preparatory Formation, gather as a group and listen to the audio presentation: *Still Proclaiming Your Wonders: To live as Apostles*. Then name one lesson that touched you and that you in turn would like to share with people as an apostle.

(The audio presentation was taken from the tape series:
Still Proclaiming Your Wonders by Rev. Erik Riechers, SAC [Tape III Side A])

DAILY PRAYER

Holy Spirit,
Breath of the Cenacle,
you came to plant the kiss of God
upon the frightened hearts of the men and women
gathered in the Cenacle of Pentecost.
Even today you come into our midst
and pour strength and love into our hearts.
Empowered by your love,
we live as sons and daughters of the Church,
and flow out into the world
aglow with the transforming fire of Christ's presence
that makes our hearts burn within us.

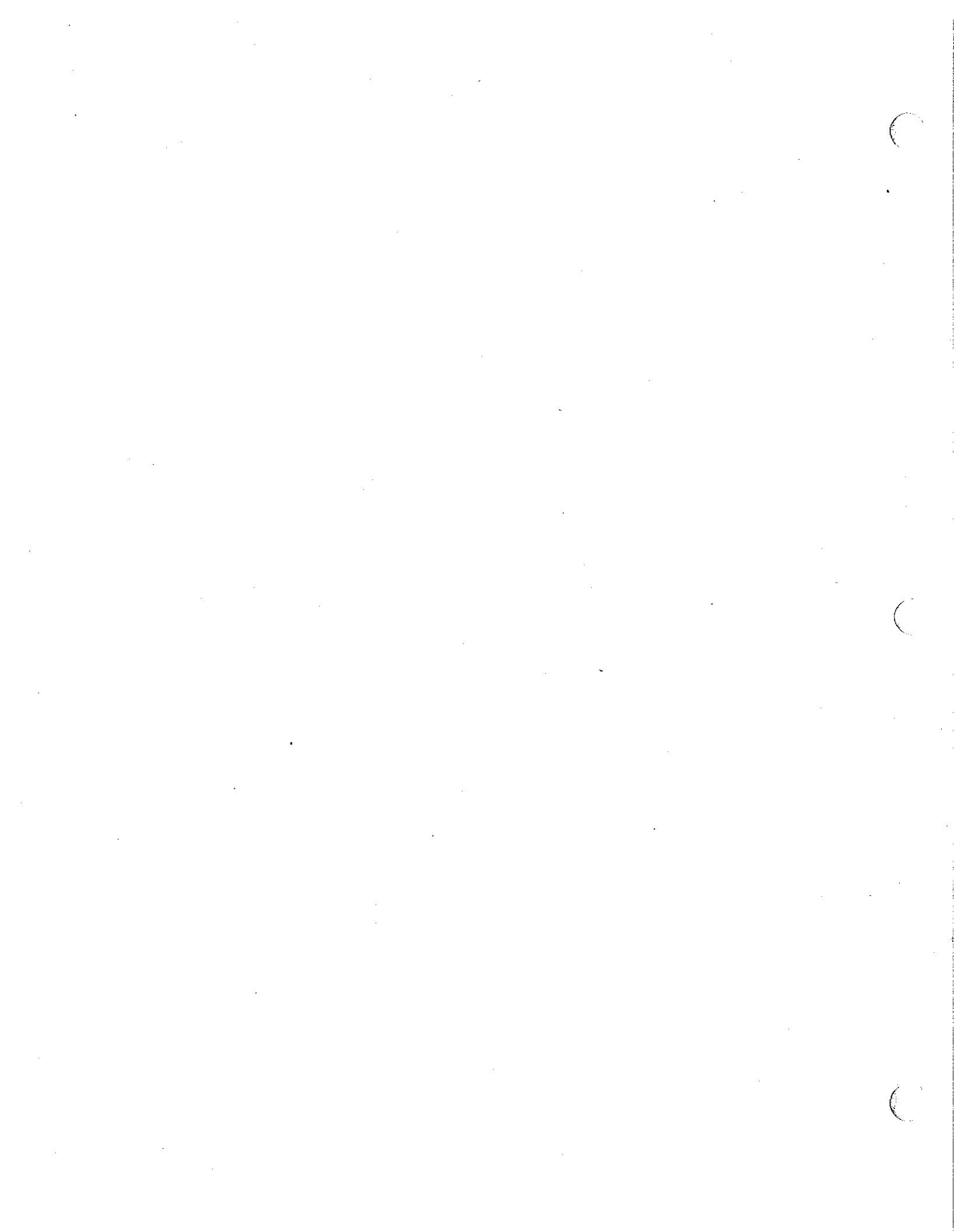
Lord and Giver of Life,
you bless us all with the many and varied gifts of grace
dwelling in each and every member of the Church.
When assailed by doubt and fear
of our value and worth for the life and mission of apostles,
renew in us the profound surety
that we have been called by name,
chosen to love,
and strengthened unto service.

Engraver of the Divine Image,
with every word we speak
and in every action we set,
chisel away from our hearts and souls
everything that will dim the image of Christ in us.
Make us ever more transparent unto Christ,
so that all men and women may be restored to courage and hope.
May they see and love in us,
what the Father sees and loves in Christ.
Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 4



**UAC PREPARATORY FORMATION
SESSION 4: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE HUMAN
PERSON**

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening Prayer
 - Excerpt from Sr. Ephraim Lau SAC
 - Assignment
 - Daily Prayer

- Audio Tape of "*Jubilation: Let Your Joy Be Unrestrained*"
- Presentation notes
- Brown prayer book for the closing prayer (Tuesday evening)
- Ensure a person is chosen to lead the closing prayer of the next session, and know which evening prayer is assigned (Thursday evening)
- Name tags for all participants

UAC PREPARATORY FORMATION

SESSION 4: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE HUMAN PERSON

FORMATOR'S OUTLINE

- **The Image of the Human Person in Pallottine Spirituality**
St. Vincent sees it as a gift of God's infinite love that we are created in His image and likeness. God loves to share himself.

- **The Loss of the Imagio Dei (Image of God)**
Pallotti's concern that we can lose sight of the image of God within us and others.

- **Some Basic Attributes of Being Created in the Image and Likeness of God**
From Pallotti's experience of God as Infinite love and mercy, we are brought to several attributes that flow from our creation as the image and likeness of God:
 - demonstrating holy cheerfulness
 - recognizing love as the meaning of life
 - driven to do justice
 - being generous in service, ministry and compassion
 - being an apostle
 - being a person seriously committed to many virtues, such as perseverance, unity, prayer and humility

UAC PREPARATORY FORMATION
SESSION 4: PALLOTTINE SPIRITUALITY: THE IMAGE OF THE HUMAN
PERSON

OPENING PRAYER

- L** O God, infinite love, you wish us to remember our brothers and sisters.
We come to you with confidence and pray;
For those who are being tested in their courage and kindness:
that they may not waver in love towards themselves as well as their neighbour.
- R** *Lord, help everyone on earth to be a loving person.*
- L** For all those who are tormented by jealousy and ambition:
that they may learn the value of detachment.
- R** *Lord, help everyone on earth to be a loving person.*
- L** For all those who often seek their own interest: that they may learn
sincerely to love themselves and their neighbour.
- R** *Lord, help everyone on earth to be a loving person.*
- L** For those who do not condone injustice in silence but seek after justice and truth:
that they may experience constant hope in God's love.
- R** *Lord, help everyone on earth to be a loving person.*
- L** For all of us: that the love of Christ may urge us to silent prayer,
to sincere words and to loving deeds for the preaching of God's kingdom.
- R** *Lord, help everyone on earth to be a loving person.*
- L** For all who have been called to your eternal light:
that they may experience you through love.
- R** *Lord, help everyone on earth to be a loving person.*
- L** O, loving God and Father, we thank you
that you have given us your son, Jesus, to be our brother
and the source of our salvation.
- R** Amen.

QUOTATION FROM ST. VINCENT PALLOTTI

*"Enlightened by holy faith, I recall that when God, according to his most wise designs of infinite love and mercy, created mortals, he said, 'Let us make mortals in our image and likeness'. (Gen. 1,26) And because faith tells me that God has no body, therefore we must say that the human soul is created according to the image and likeness of God. Therefore, our soul is a living and intelligent being with the distinctive characteristics of being a living image of God, and of the whole God. My God, my infinite love, my ineffable love, my incomprehensible love, it is a truth of faith that my soul has been created in your image. It was not painted on canvas, it was not made of wood, stone or metal, but it was made of a living, rational, and spiritual substance, reflecting you, my God, and all of you in your essence, in your divine prayers, and in all your perfection and attributes."
(IDD. VIII)*

Iddio L'Amore Infinito. (God of Infinite Love) Rome, Edited by Fr. G. Hettenkofer, 1936

THE IMAGE OF THE HUMAN PERSON IN PALLOTTINE SPIRITUALITY

Pallotti had a deep reverence and respect for our human nature, because he never lost sight of the fact that we are made in the image and likeness of God. Keeping such a respect for human life alive is no easy task. It is easy to see the disfiguring moments of human life. Every person can recount their own version of the horrors they have heard and seen that are rooted in human callousness, cruelty and greed. Movies, television programs, news reports, novels and our own painful experiences of hurt and wound all combine to form an often negative and ugly picture of the human person in our individual and collective minds.

However, for Pallotti the human person created in the image and likeness of God was a work of beauty and magnificence, but not a cause for despair and hopelessness. He looked at the mystery of God and saw revealed an infinitely loving and merciful God who never tires of sharing himself with us. It is one of the trademark lines of the founder's experience of God: "You pour yourself out infinitely". In other words, God loves to share himself.

By creating us in his image and likeness, God has made the human person for sharing, most especially with an uncommon desire to respond to the sharing of our God.

Sharing (infinite outpouring) is God's initiative. Therefore it is free, unmerited and unforced. Yet, that is what makes our humanity so special to Pallotti. We do not have to respond to this infinite love sharing of God with back payments, merit, cunning or persuasion. We are simply given a share in that love, no strings attached. In other words, we are THE BELOVED.

More than this, Pallotti points out that when we are non-receptive, this does not hinder God's sharing. God's love is sown like seed, on ground so fertile that it eagerly wraps the seed into the folds of the furrow. It is also sown on ground so fallow, that its cold earth practically spits the seed back at the sower. But that would hardly deter the sower. It certainly does not deter God, for humanity is his field to sow and till. We are his Beloved.

THE LOSS OF THE IMAGIO DEI (IMAGE OF GOD)

We arrive at this juncture in the same way that the disciples did. At some point we lose sight of the Imagio Dei within us. Once dignified with the dress of baptismal purity, we now see only the cross that covers it. All that is weak and flawed, every shard of our lives, every shattering of our spirit, fills us with dread, but it is a dread we cannot escape. Immersed in the circle of cynicism, we see all that is wrong with the world around us. We list the signs of the times and carefully note all of the negative ones. Eventually this negativism becomes our only frame of reference. Next, it is all we can see even in the others in our community, and finally it is all that we can see in ourselves. The circle of cynicism is a dangerous place, once we no longer recognize

the image of God in others and ourselves. Pallotti has a justified horror of that moment, for he recognizes it for what it really is: the moment in which we see the power of sin, evil and diabolic darkness as greater than the gracious God of Infinite Mercy and Mystery.

SOME BASIC ATTRIBUTES OF BEING CREATED IN THE IMAGE AND LIKENESS OF GOD

Holy Cheerfulness

There is a wonderful quote from the Second Vatican Council that speaks of the cheerfulness that Pallotti saw as so important for the work of the apostolate.

“The ‘Apostolate’ does not only exist in the testimony of one’s life. A true Apostle looks for opportunities to make Christ and His own Words known, to lead unbelievers to becoming believers, to instruct them, to strengthen and arouse them to a singularly joyful life; ‘for the love of Christ urges us on’ (2 Cor. 5:14)”
(Vat. II Decree on the Lay Apostolate)

Here we return to the original moment of inspiration and motivation for Vincent Pallotti, namely, his experience of God as Infinite Love and Mercy. It is the constant reminder of the Founder to us that we all know this Infinite Love and Mercy in the person of Jesus Christ. Moreover, that love impels us. Yet, if love is what drives us, then cheerfulness has to be our demeanour. After all, who would believe that we are driven by love when every facial expression is marked by glumness; and reluctance and resentment mark every action we take? If we are to show others that our actions are a response to love, our countenance must be joyful.

St. Vincent Pallotti believed this as we see in one of his writings:

*Holy cheerfulness is a precious fruit
of the gifts of the Holy Spirit
and is thus the mark
of a true servant of the Lord.*

*So, in face, in looks, in reciprocal remarks
and in a special way towards strangers
and people in the exercise of the ministry,
all must radiate holy cheerfulness and joy*

*It must be remembered that
if this characteristic is lacking, they will lead
very few people to God because they will not
encourage many to feel enthusiastic about following the Lord Jesus Christ.*

On the other hand, their example of cheerfulness and joy will help people to understand that the following of our Lord Jesus Christ is the basis of a life of true happiness.

(meditative excerpts from the writings of St. Vincent Pallotti)

Love Is The Meaning Of Human Life

We are made in the image and likeness of God. Therefore, since God is love, we are created for the purpose of love. Love is our mission. The failure to love is the failure to live for the very reason for which we were created.

Since we are created in the image and likeness of the God of Infinite Love, we are destined to love just as God does. Created in the image and likeness of the God of Infinite Love, we are moved by the same love that moves God. We are taken into its service. Therefore, to paraphrase St. Paul, we are made to be patient and kind, but not jealous. Conceits are not our destiny, but seeking the advantage of the other is. That means concretely that we:

1. pour ourselves out in love.
2. embrace others in love.
3. receive love from others.
4. take the initiative in loving.
5. rekindle love where it has died.

To Do Justice

Vincent Pallotti led us to an experience of God who is Infinite Love and Mercy. This is the God who hears the cry of the poor and answers their plea for justice. Created in the image and likeness of God, we must ourselves be the merciful and just.

Touched by God's justice in our very being, we are driven to live justice towards our brothers and sisters. Created by the God of peace, we are driven to be peace-makers.

It is why Pallotti prays,

"I would like to be bread to satisfy the hungry; I would like to be clothing to cover the naked; I would like to be drink to satisfy the thirsty; I would like to be medicine to strengthen the weak; I would like to be light to illuminate spiritual and physical blindness..."

If we pay close attention, we realize that everything Pallotti desires to be for others in this prayer, is already something God is for us.

Be Generous

The God in whose image and likeness we are made is always experienced by Vincent Pallotti as overwhelmingly generous. For Pallotti there was no attribute of God that was complete without the adjective "generous" attached to it. He had a keen intuition that God does not merely provide, but that he provides in super-abundance. God does not merely bestow favour, he lavishes it on his people. The unsurpassed generosity in God is especially true of his love.

To be the image and likeness of the God of generosity is, therefore, to be generous ourselves. We must be generous in opening the doors of our hearts to others.

"Have no reservations. Be magnanimous" (Vincent Pallotti)

"Do not be stingy with God, rather be generous" (Vincent Pallotti)

Thus, service, ministry and compassion must be generous.

Be An Apostle

For Vincent Pallotti, being an apostle flowed from our creation as the image and likeness of God. If God is infinitely merciful in sharing himself, then we must be made for that same selfless sharing. God desires to save his people, therefore we are made for participation in the work of salvation.

"God is love. He loves us and works for us unceasingly. Since all human beings, as creatures, are living images of this love, they must strive to be perfect in their love toward all. That is what the commandment of love expressly confirms; that is why each and everyone is obliged to contribute to the salvation of all through one's gifts of nature and grace" (Vincent Pallotti)

A Table of Virtues for the Pallottine Life as an Image and Likeness of God

In the great emphasis of being created in the image and likeness of the God of Infinite Love, St. Vincent Pallotti was ever aware that there were clear and critical consequences for our behavior, choices and living. Therefore, a person who takes his or her creation in the image and likeness of God seriously, will always be:

A Person of Perseverance: Such a person will not give up on love and mercy when the going gets tough, because God does not give up on us when we refuse or reject his love and mercy toward us.

A Person of Unity: A person of Pallottine spirit shares in God's great desire that all should be one flock under one shepherd. Like the God in whose image we are made, the unity among all believers and among all men and women of good will must always be a primary cause of concern for us and we must do all that is within our power to insure that what God has joined, humans do not divide. This will mean a special care for the practice of forgiveness and reconciliation, both sacramentally and personally,

because these are the privileged ways of restoring unity once it has been harmed or injured.

A Person of Detachment: This will require of us that we do not cling to personal gain, but will seek out the life of the other. It is exactly what God does for us (especially in Christ) in the works of ministry, healing and salvation. Nothing God has done for us could even be contemplated if he had first asked himself the questions: What is in it for me? Just as God is detached from the need to have personal satisfaction come first, so too must his apostles learn that it cannot always be about us.

A Person of Holiness: To share in the very holiness of God, to share in the otherness of God. This means that we especially work hard at not being simply assimilated into the rages and whims of the contemporary culture that surrounds us. We will strive to stand apart in our goodness, kindness and service. We will strive to stand with God, against the stream of cultural acceptance and the social status quo.

A Person of Faith and Confidence in God: Like Pallotti, we must be trusting that God will grant all that is needed to those made in his image and likeness. "Thank God as if you had already received what you requested".

A Person of Prayer: This flows from God's great desire to be always in dialogue with all that he loves. Created in his image and likeness, we too must desire that dialogue and remain ever constant and vigilant in prayer.

A Person of Humility: It means we see ourselves as we really are. It is the ultimate act of self-knowledge and truth. It destroys the exaggerated images we have of ourselves, both when we over-estimate our value and status (we think we are God), or when we under-estimate our value and position (we forget that we are created in the image and likeness of God).

Seekers of Perfection: Here we will allow St. Vincent Pallotti's own words speak to us.

"If all people, by the very fact that they are made in the likeness of God, must be holy and perfect as the Heavenly Father is perfect, how much more must a greater perfection be expected of those whose task is to promote the greater glory of God and the better sanctification of souls!"

An Excerpt from Sister Ephraim Lau SAC¹

2. Vincent Pallotti's Image of the Human Being as the Starting Point for the Question of the Contribution of the UAC for Evangelization Today

Like the psalmist in Psalm 8, Vincent Pallotti, in his book "God the Infinite Love", prayerfully asks himself the question: "What are human beings that you are mindful of them, mortals that you care for them." To be sure, in his answer Pallotti goes beyond what the psalmist already recognized when he wrote: "You have made them a little less than the angels, ... you have put all things under their feet". Pallotti sees clearly and expresses it: "Yes, such is your esteem for our souls that you wisely employ all your works and the service of so many millions of angels to help us and provide for our needs of body and soul"². The human being that came forth from the hand of the infinitely loving God and graced with the gifts of creation; he should, as Pallotti writes, "be served and not hindered" in achieving his final goal, which is God himself.

That is, however, not enough of the magnificent interpretation of the human being as taken by Vincent Pallotti from Christian teaching. The human being is created in God's image, a truth which Pallotti expounds on with special thoroughness and apparent joy. Here Pallotti's image of God is once more brought on to the fore: We are the image of this wonderful, holy, glorious, loving God with all of his infinite attributes. Being created in God's image is not understood statically by Vincent Pallotti, as it were, covered over with and put on. Pallotti emphasizes that the individual has also received the gift of developing this creation in God's image in himself through his earthly life. "Moved by your infinite love and mercy, you deigned to create me in your image and likeness and also to grant me the gift of free will. Throughout my life I will employ it with every thought of reason, with all feelings of the heart, with all words of the tongue and with all, even the most insignificant, works, so that I may strengthen my soul in its very intimate nature, since it has been created by you in your image and likeness."³ In order that we might not be without a model and direction in this striving for an always greater image and likeness of God, God became human in his Son: "God, moved by his infinite love and mercy, became man to teach us in his blessed humanity how we should live in order to perfect our souls as living images of God".⁴

The wonderful dignity of the human being, which through creation and redemption is given to him in his being before all personal performance of the individual, is completed by Vincent Pallotti with a very important accent. "In this way, helped by his grace, we shall profit by the gift of creation in order to work well and meritoriously. For this reason, as soon as he created our father, Adam, he introduced him into paradise so that he could work although he was innocent and his work was not punishment for sin".⁵ Through this point of view Vincent Pallotti was able to derive even the work of human

¹ This presentation was given at the International Congress of the Union in 1995

² Vincent Pallotti, *God the Infinite Love*, p. 6.

³ Vincent Pallotti, *God the Infinite Love*, p. 32.

⁴ Vincent Pallotti, *God the Infinite Love*, p. 87.

⁵ Vincent Pallotti, *God the Infinite Love*, p. 35.

beings from their creation in the image and likeness of God. "Thus we imitate God, who always works."⁶ For the people of today, precisely this regard for work seems important, because they draw a great part of their self-understanding and self-confidence from work.

The human being, wonderfully created restored after God's image and called to eternal community with God; this is how Vincent Pallotti portrays him for us. This image of the human being must work in an admonishing and healing way in a time in which destructive powers are at work in many societies and cultures. Violence and war daily demand their victims. Structural violence through unjust social structures, unemployment, social uncertainty, undignified poverty and oppression is not overcome even in the countries that suppose themselves free and progressive. The reverence before human life, from conception until death, is a problem for not a few societies. Not just the unborn children, the sick, the handicapped, the old people and the dying also need the protective solidarity of their fellow human beings. Social discrimination according to gender, race and skin color, ethnic group and social status, and age and education is still not overcome. There remains much to be done by the members of the Union, who are blessed with the gift of Vincent Pallotti's image of the human being.

I would like to name a few obligations: In my opinion a great attentiveness and vigilance would be necessary in order to perceive the daily disfigurements and injuries to human dignity and human rights which we encounter in the individual cultures. These encroachments on the human being lie, in the various societies to which we belong, on different levels, and are more or less hidden. I think much would already be achieved if we, as members of the UAC, widen our horizons and are awake.

The next step would then be that we do not keep silent where injustice is done to human beings, but that we call it by name. This can be demanded in small matters as well as great. For the individual it can be a challenge to dare to go forth; incorporated in the supporting community of the UAC it could happen more often.

Such solidarity would be a help not only in regards to the members of the UAC among themselves and in relationship to the marginalized, the oppressed and suffering, but also in regards to all movements within and outside of the Church, which pledge themselves for human beings and their dignity. To associate with the good is entirely in the intention of Vincent Pallotti and will multiply our energies. That we need the gift of spiritual discernment for this is clear to me. Here, too, I trust the community of the UAC and the critical, solidary dialogue.

Note to Formator: Solidary = "Having community of interests and responsibilities".
Webster's Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc

⁶ Vincent Pallotti, *God the Infinite Love*, p. 35.

ASSIGNMENT

Read the hand-out – An excerpt from Sr. Ephraim Lau SAC.

Before the next session of preparatory formation, ask each participant to listen to the audio tape presentation entitled: *Jubilation: Let Your Joy Be Unrestrained*.

Each participant is then to choose a daily spiritual practice to deepen, express and celebrate the joy God gives them.

The presentation is found in the tape series of Rev. Erik Riechers SAC: *Go Forth Into the Land I Gave Your Ancestors: Jubilee Prayer Paths into the Undiscovered Country of the Third Millenium*. Tape II, Side 2.

DAILY PRAYER**Invocation to Saint Vincent Pallotti, Founder of the Union of Catholic Apostolate**

- L** Herald of the call of all Christians to the apostolate,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Untiring advocate for the unity of the faithful,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Prophet filled with the Spirit and courageous renewer of the Church,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Founder and model of the Union of Catholic Apostolate,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Faithful disciple of Christ, Apostle of the Eternal Father,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Witness and messenger of the infinite love of God,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** True worshipper of God and powerful intercessor for his people,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Trusted helper and wise counsellor of the young,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Solace and support of the weak and despairing,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Gentle friend of the poor and the sick,
R *Saint Vincent Pallotti, be our helper and intercessor before God.*
- L** Model for priests and pastors,

R *Saint Vincent Pallotti, be our helper and intercessor before God.*

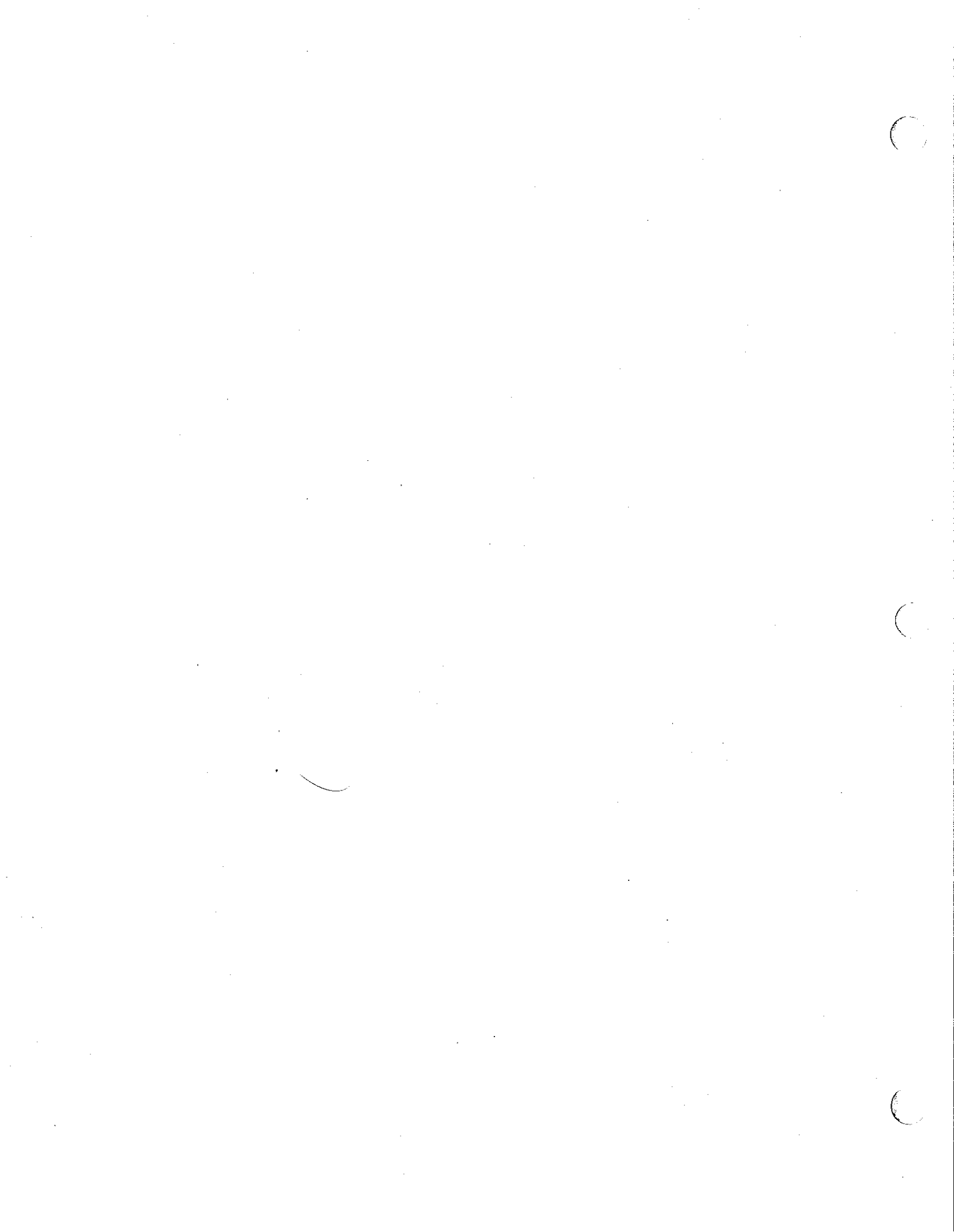
L Saint Vincent Pallotti, your life was splendid because of your deep love for God and your untiring zeal for the salvation of all. Obtain for us from God the same love and the same spirit so that our hearts may be prepared to receive every grace and blessing.

R Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 5



UAC PREPARATORY FORMATION SESSION 5: FOUNDATIONS OF FAITH

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening prayer
 - Assignment
 - Daily Prayer
- Copy for the group of the:
 - Video Tape of *"Fullness of Life: Reflection on Spirituality"*
- Presentation notes
- Brown prayer book for the closing prayer (Thursday evening)
- Ensure a person is chosen to lead the closing prayer of the next session, and know which evening prayer is assigned (Sunday evening)
- Name tags for all participants

UAC PREPARATORY FORMATION SESSION 5: FOUNDATIONS OF FAITH

FORMATOR'S OUTLINE

- **Foundational elements of the Catholic Faith**

We look at the elements that are critical to living the Catholic Faith and the way that the Pallottine Spirituality helps us to live these elements more fully.

- Sacramentality
- Affirmation and Celebration of Life
- Faith that refuses to be divorced from life
- Scripture and Tradition: The sources from which our daily faith life is fed
- Spirituality and Worship: Spirit and Truth meet Flesh and Reality
- Social Justice and Good Works: The Real Consequences of a Real Faith
- Church and Catholicity: Forming a Heart big enough for Christ

UAC PREPARATORY FORMATION SESSION 5: FOUNDATIONS OF FAITH

OPENING PRAYER

- L** Lord Jesus Christ, you are present among us
Through your word and through the Holy Sacrament of the Altar.
Your Spirit has brought us together as an apostolic community.
And thus we pray:
Give us strength, that we may be a people
dedicated to the mission of the Church
and to service in the word.
- R** *Hear us, O Lord, we pray.*
- L** That your Spirit may teach us to treasure our heritage.
and that we will not lack courage to change our lives for the better.
- R** *Hear us, O Lord, we pray*
- L** That our lives may be a living testimony
to the liberating power of your Gospel.
- R** *Hear us, O Lord, we pray*
- L** Give us zeal to make the baptized aware of their calling
and help us all to live according to this vocation.
- R** *Hear us, O Lord, we pray*
- L** That we may help as many people as possible
show mutual respect for one another and help one another in the tasks of daily
life.
- R** *Hear us, O Lord, we pray*
- L** Grant us peace amongst ourselves and help us to be a sign of peace in the
world.
- R** *Hear us, O Lord, we pray*
- L** Lord Jesus Christ, it is your will that all should be saved.
As you have called us to collaborate in your saving mission,
help us to imitate Saint Vincent Pallotti in his zeal
always to seek your glory everywhere.
All praise and glory be yours for ever and ever.
- R** Amen.

QUOTATION FROM ST. VINCENT PALLOTTI

"In propagating the holy faith, it is necessary to enliven the faith among Catholics and inflame love anew, so that more and more Catholics will be prepared for personal commitment, and pray for the increase of the means for the propagating the faith to the degree which is possible for each one of us."¹
(St. Vincent Pallotti)

¹ Hunger and Thirst for God, Daily Reflections from the writings of Saint Vincent Pallotti, pg.109

FOUNDATIONS OF FAITH

In the document *Build Bethlehem Everywhere*², we are given a description of our Catholic identity and the contours within which our identity is developed. This description gives us foundational elements that are critical to living the Catholic Faith. The UAC provides the environment, the tools, and the support to help us understand and live these elements and thus our faith more fully.

1. SACRAMENTALITY

Sacramentality is seeing God in all things. It is what makes us Catholic. Our mission is not only to see God in all things but also to reveal God in all things to others. The visible, tangible and historical material of the world is capable of revealing the intangible, invisible and immaterial presence of God. The Spirit is the one who leads us to this experience of God. The Spirit moves us from the swirling scene around us to the contemplative, *long loving look at the real*, which is God.

Pallottine way of living sacramentality

We are united for the cause of evangelization which is accomplished through helping others to see God in their ordinary lives. By living an apostolic vocation we are co-responsible for the life of the Church - sacramentality is the life of the Church. We believe that we are animated by one spirit and that St. Vincent Pallotti guides us through his spirituality to reveal the God that he so loved. The UAC has a common apostolic mission which is to *spread faith and rekindle charity*. Faith is our trust in God and we strive to reveal God in others' lives so they can come to trust that He is always with them. Our structure ensures that we remain true to this calling through collaboration.

2. AFFIRMATION AND CELEBRATION OF LIFE

We all have the mission and responsibility of acknowledging the personal dignity of every human being and of defending the right to life. All men and women (not just the sound of mind and body) are called to relish the vibrant life God has fashioned for them. Being fully alive means being able to relish love, relationship and appreciation. In the Resurrection, Jesus teaches us that life must not be lived as a flight from death but as a faith-filled movement toward it. In response to our consumeristic, materialistic society, we offer the message that we are the Beloved. We reflect on sin to root it out and heal its effects - sin is the breaking or wounding of relationships. We offer salvation in our world as the constant and dependable gift of Jesus Christ to a people who wish to offer life and celebrate its beauty. God wants sin to be eradicated and us to be whole because of his love for us. In living our faith we possess 3 attributes of a saving spirit.

- i. We look through the ugliness and pain to find the 'pearl of great price' in

² *Build Bethlehem Everywhere*, A Statement on Catholic Education, 2002, Canadian Catholic School Trustee's Association

- everyone.
- ii. We choose the pearl we find.
 - iii. We strive for a loving will to transform the choice.

Pallottine way of living Affirmation and Celebration of Life

We are called to unity for the sake of one another and the cause of evangelization which is achieved by revealing the salvation of Jesus who is the 'pearl' that we have found in each person. We live an apostolic vocation by being coresponsible for the life of the Church and her mission which is to seek out the beauty in everyone and transform him or her. The spirit of St. Vincent Pallotti who gave us the foundational experience of a God of Infinite Love and Mercy animates us. As Pallotines, we have a common apostolic mission to respond to this experience of God. We form a real body with a structure that assists us in offering this message to the world.

3. FAITH THAT REFUSES TO BE DIVORCED FROM LIFE

The Catholic faith must permeate all aspects of our lives. What is faith? It is encounter with God, an experience of his love and response in trust. We must see God in the ordinary and witness this to the world. We need to increase our power to find the trustworthiness of God in the daily grind to take the plunge called faith. How can we trust our lives to a God of abstractions? As Rev. E. Riechers states,

"We must tell the next generation the Good News of the God who is as familiar with the smell of TV dinners as with the aroma of incense. We must speak of the God who dwells in tents, tenements, trailers and townhouses with the same frequency as we speak of His presence in our tabernacles."

Pallottine way of living a Faith that refuses to be divorced from life

We are united for the sake of one another and for the cause of evangelization. Our coming together in community helps us to see this encounter with God and to witness it in a bigger way to society. We live an apostolic vocation and are coresponsible for the life of the Church and her mission by making the message real in peoples' lives animated by the spirit of St. Vincent Pallotti who worked with people in many situations and witnessed to the love of God. Our common goal of spreading the faith and reenkindling love is our group response to the experience of God and our structure assists us in this by being in community to support each other in living our faith.

4. SCRIPTURE AND TRADITION: THE SOURCES FROM WHICH OUR DAILY FAITH LIFE IS FED

God, Himself, is revealed through scripture and tradition; thus we must have an ongoing commitment to them. As servants of the Word, we are aware that this service is rooted in a personal responsibility to God and that this responsibility is permanent and all

important even in the face of the loss of esteem and popularity it brings at times. We must be able to answer the question 'Who is Jesus in my life?' A full knowledge of Jesus goes beyond the hard, clinical facts about him; it is in the depth of experiencing and loving Him. Jesus knows our depths as well. This is what we gain by meditating on and teaching scripture and making it part of our lifestyle.

Pallottine way of living with Scripture and Tradition as the source from which our daily faith life is fed

As Pallottines, we unite for the sake of one another and for the cause of evangelization. Our understanding of scripture becomes so much richer when we study it in community and share how the Word is working in each of our lives. In living an apostolic vocation, we need to be grounded in the Scripture and Tradition. When we are called by God, we need to keep listening to all his words. St. Vincent Pallotti was dedicated to the study and meditation of scripture and we follow in his inspiration.

To spread faith and reenkindle charity we need a deep knowledge of this faith and that knowledge comes from scripture and tradition. We want our efforts to be a response to the God of Infinite Love and Mercy and we come to an understanding of the depths of this love by knowing our history. Because we form a real body, we have the ongoing encouragement and support to be committed to the breaking of the Word in our lives.

5. SPIRITUALITY AND WORSHIP: SPIRIT AND TRUTH MEET FLESH AND REALITY

Do we live what we believe? It is one thing to believe something, but is another to live this. Spirituality is the moment the words of what we believe become flesh. In spirituality, our love becomes concrete. All of our actions, even the very ordinary, are a concrete sign of our love. We all have 4 great hungers in us that call us to spiritual living:

- i. The first of these hungers is caused by **loneliness**. We all become alienated from the world at one time or another through such things as; sudden loss of employment, a descent into illness, the breaking of cherished relationships. Thus, we yearn for a love to reciprocate. We hunger for intimacy, familiarity and closeness. In Christian spirituality we meet the hunger with a deep love relationship with Jesus Christ. By participating in the sacraments we find the person of Christ. In the heart of the Liturgy and worship, we experience the warm embrace of God in Christ.
- ii. The second hunger is brought about by **our experience of incompleteness**. We see it in sin, brokenness, and woundedness. Thus, we yearn for reconciliation. God satisfies this yearning by always forgiving. This is experienced in the Church through the celebration of Reconciliation, in the Eucharist that makes us one, and in the work of justice that seeks to be faithful to the demands of all our relationships.

iii. The third hunger comes from ***our experience of the grinding ordinariness of life***. Everyday life can be mundane and boring. Banality marks too many of the days of our calendar year. Life appears to be dull, trite, and commonplace. Complacency sets in as nothing excites us or motivates us any longer. There is no flavour to our living and no zest in our loving. Thus, we yearn for new life. The Holy Spirit invigorates us with gifts of peace, patience, faithfulness, and kindness which strain to burst forth into a vibrant, exciting service of God's people. Christ renews our lives through new ways of relating, loving and reaching out.

iv. The fourth hunger is born of the ***human reality of rugged individualism***. We strive for independence only to find ourselves alone. We all want to be ruggedly independent, making our own choices, choosing our own way, being our own person. Sooner or later we realize that a culture that admonishes everyone to go his or her own way, leaves no one to go together. Thus, we yearn for community. The solution is in the Church and in the mystery of the Church. It demands great discipline as we learn from one another, complement each other, dialogue, and work toward harmony, reject harassment, enjoy diversity, and always seek to heal.

Pallottine way of living with Spirituality and Worship as the cornerstones of our Faith

We find in unity that there is less likely a chance for loneliness, that there is an environment for reconciliation, we invigorate each other to new life and rugged individualism has no place. We are all sent as apostles and the encouragement of the UAC leads us into satisfying the spiritual hungers we encounter in others.

St. Vincent Pallotti dedicated every waking moment working to satisfy the hungers he found in people. He knew a God of Infinite Love and Mercy and he burned to have others know this love. He knew the healing power of reconciliation and made this available when many others wouldn't by spending endless hours hearing confessions. Through the foundation of the Union he wished to fire us all with a new life to respond to God's Infinite Love and Mercy in service to others. His model of Church was the Cenacle of Jerusalem, disciples gathered together for discernment, empowerment and sending forth. The common apostolic mission of spreading faith and rekindling charity is done by satisfying the spiritual hungers of people. We are a real body and in this body we are stronger for the task.

6. SOCIAL JUSTICE AND GOOD WORKS: THE REAL CONSEQUENCES OF A REAL FAITH

Justice flows from our experience of faith. We are first of all, open to Christ and justice follows. You cannot profess to love and follow God without taking care of all those he loves. We don't just live moral and ethical lives; these morals and ethics come from

Christ. Power, reputation and wealth should exist to serve the Gospel purpose. Our motto is not 'Be good to the ones you love'. It is 'Be good to the ones God loves' and God loves everyone. Therefore, we must be vigilant against *3 constrictions of the Christian heart* that narrow the room for justice.

i. The first constriction is the ***narrowing of vision***. Material things should not blind us to the needs of the poor. We need to see beyond 'things' to see 'people'.

ii. The second constriction is the ***narrowing of concern***. Wealth and power need to be checked by compassion and Gospel fidelity. If we lose sight of the poor, our concern for them will be diminished. We must have a constant will and follow through to make our money and power serve Christ.

iii. The third constriction is the ***narrowing of response***. We need to open our hearts to answer the cry of the poor and our eyes to see whom the poor are. Material wealth is not the only possession people want or need. We must see Christ in the poor, the jeopardized, and the obscure. We must go to the places where society and culture will not go.

Pallottine way of living our faith with Social Justice and Good Works

As Pallottines, we are united and by being united we are stronger to make a difference where it is needed. It is easier to go to the places of injustice when we have the support of the community. The more eyes we have, the more chances we have of seeing the need for justice all around us. Living an apostolic vocation means being called and sent to the places where Christ needs us.

St. Vincent Pallotti put the needs of others even before his own health. We share St. Vincent's belief that love is both the meaning of the universe and the motivating force of all Christian activity. This love is what widens our hearts. We can only spread faith and reenkindle charity when we have met the needs of people in their suffering first. By being a real body we can make a bigger difference in the struggle against injustice in this world.

7. CHURCH AND CATHOLICITY: FORMING A HEART BIG ENOUGH FOR CHRIST

We must work to make the Faith relevant to the modern world. We must ceaselessly seek the virtues that allow us to "tell the next generation the Good News of Jesus Christ." Our role is to make the Gospel experience of the Catholic family relevant to the world that surrounds us. There are four areas in which our faith is open and relevant to the world.

i. The first of these is ***inclusivity***. We hear the human cry to belong. Everyone wants and deserves to belong somewhere and to someone. We do not just acknowledge the marginalized; we include them in our world of grace and presence.

ii. The second area in which our faith is open and relevant to the world is in our **collaboration**. We, in flesh and blood, live the message of *Gaudium et Spes*³ which proclaims the Church's willingness to collaborate with all men and women of good will to attain the legitimate aspirations which dwell in the hearts of all humans.

iii. The third area is **a non-polarizing love for the Church**. Even though we ourselves may experience anger at what is happening in the Church at times, we cannot become part of polarization by becoming lobby groups. In fact, we have to go even further and promote non-polarization; to work to bring all groups together.

iv. The fourth area is **the fundamental option for the lost**. The materially poor, the spiritually poor, and the intellectually poor are all lost to God and need to be called home. We need to spread faith and rekindle love. In evangelization we need to seek out the lost, not just reach the ranks of the already faithful. The worst scenario in the world is not 'to be lost' but the worst scenario is to be lost and to realize that no one is coming to look for you.

Pallottine way of Forming our Hearts to be Big Enough for Christ through Church and Catholicity

As Pallottines, we see that people are seeking unity and to bring the Church to the modern world we can offer this unity. To form a heart big enough for Christ is going to take the efforts of all of us working together. We believe that we are coresponsible for the Church and her mission and her mission is best achieved today by being relevant to the modern world. We show people that they are all called by God and offer them inclusivity with us to work toward this mission. Collaboration is one of the elements that is absolutely essential to all our efforts and structures.

St. Vincent Pallotti's actions and spirituality were ahead of their time and were used as reflection for Vatican II which gave us the foundation for how the Church lives her mission in the modern world. We are a real body with a structure that helps us study the signs of the times so that we are always aware of what is needed to make the faith relevant to today. One of the core elements of the Pallottine way of being Church is the common goal of the spreading of faith and rekindling love and this constitutes a fundamental option for the lost. Our goal is to make people aware that we are looking for them and that we want them. As well, they must know that we will never stop looking for them.

³ Vatican Council II – *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)

ASSIGNMENT

Gather as a group and watch video:

Fullness of Life: Reflections on Spirituality

As a group, reflect on the questions that accompany the video.

DAILY PRAYER**Prayer to Mary, Queen of Apostles**

Immaculate Mother of God, Queen of Apostles, your Son has given us a perfect example of love for our neighbour. Inspired by his example, we resolve to do everything possible to bring our neighbour as well as ourselves to the life your Son has gained for us. We realize that our own efforts are worthless. Therefore, we ask you to intercede for us. Obtain from your Son the graces necessary to revive faith and enkindle charity among all people. Relying on your powerful help, we resolve that whatever we shall receive from God will be used to give him glory. We look forward eagerly to that day when we shall join you in heaven to share in the love of God forever. Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 6



UAC PREPARATORY FORMATION SESSION 6: PRAYER LIFE OF THE UNION

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening prayer
 - Novena prayer
 - Examination of conscience
 - Assignment
 - Daily prayer
- Audio Tape of the talk entitled "*Praying With St. Vincent Pallotti*" from the UAC Retreat: Navigating the Stars - Praying with the Saints
- Presentation notes
- Brown prayer book for the closing prayer (Sunday Evening).
- Ensure a person is chosen to lead the closing prayer of the next session (Tuesday Evening Prayer)
- Name tags for all participants

UAC PREPARATORY FORMATION SESSION 6: PRAYER LIFE OF THE UNION

FORMATOR'S OUTLINE

- **What is Prayer?**
A definition of prayer.
- **People of Prayer**
Reasons why we must be people of prayer.
- **St. Vincent – A Man of Prayer**
What prayer meant to St. Vincent Pallotti.
- **The Need to Pray Unceasingly**
St. Vincent's reasons.
- **Time Away and Alone with God**
We must take time out to pray.
- **Why We Need an Individual Prayer Life**
We need to pray alone.
- **Why We Need Communal Prayer**
We also need to pray with others.
- **St Vincent Gives Us Advice as to What to Pray**
Suggestions for kinds of prayer from our founder.
- **Why Should We Pray?**
St. Vincent leaves guidelines for his UAC members.
- **We Need to Make a Commitment to Prayer**
- **Called By Name – Manual of Formation**
A quick list of the prayer suggestions given in our manual of formation for the UAC.

UAC PREPARATORY FORMATION SESSION 6: PRAYER LIFE OF THE UNION

OPENING PRAYER

Seek only God

- L** Saint Vincent Pallotti,
you desired to love the infinite God
in the most perfect manner possible.
- R** Implore for us the grace
not to seek and desire the world,
but God:
God in all and forever.
- L** Not the intellect,
not the will
not the heart,
but God.
- R** Not food and drink,
not clothing
not tranquility,
not worldly goods,
but God.
- L** Not riches and honour,
not dignities and recognition,
but God.
- R** God in all and forever.
- L** Mary, Mother of faith,
through Christ you loved the Father, Infinite Love,
and you responded
to his incomprehensible work of salvation
more perfectly than all the angels and saints.
- R** Pray for us
that we may recognize God,
the Infinite Love,
and respond to the plans of our Creator
with the greatest possible perfection.

4

L Eternal Father, for your infinite honour and glory
we unite ourselves
to the sacrifice of Christ on the cross
and to the obedience of his Mother.

R We thank you
as if you had already given us the grace
to know and to love you forever. Amen.

OPENING QUOTE FROM ST. VINCENT PALLOTTI

Holy silence prepares us for prayer. Prayer and silence lead us to intimate union with God. Whoever does not live silence and prayer will indeed not have intimate union with God.¹

¹ Danko, Josef, SAC, Hunger and Thirst For God, Daily Reflections from the Writings of Saint Vincent Pallotti, p. 62, 1988

PRAYER LIFE OF THE UNION OF CATHOLIC APOSTOLATE

What is Prayer?

Prayer is relationship. First and foremost, it is relationship to and with God. It is being in the presence of, and being present to, the God of infinite love and mercy. We pray to God to foster our desire, to still our yearning for our final goal and destination, which is eternal life with God. We understand so little, but we want to understand more about our God and this life that He promises us.

Secondly, prayer is relationship to others. Life starts here in prayer. Jesus brought us all together, united us, in one body, which is the Church. That body gives us a foretaste of the eternal life we are to share with God. We come together as one family to pray - to communally be present to God as we will be in eternal life.

We take our example for life in God (life with God/prayer) from Jesus, the Word of God made flesh and who dwelt among us. And we take example from Mary, our Mother and Queen of the Apostles, whose life showed and modeled for us what it means to be in right relationship to God, what it means to pray.

Their lives were an unceasing prayer, already totally linked to God here on earth, not having to wait until death for deep and intimate presence with God. That is what we too desire - to be eternally linked to God. St. Paul says the Spirit encourages us to "pray without ceasing". This means to desire, without ceasing, that blessed life, which cannot but be eternal; and to desire it of him who alone can give it to us - from God.

People of Prayer

So, we are called to be, and need to be, a people of prayer, people who continually place ourselves in God's presence.

That means, we must:

1. Be a people who take time to pray, to be in God's presence and be present to Him, to be in a place where we remind ourselves of what we yearn for. We need to realize that distractions can slacken our desire for the eternal and so, keep them at bay. We can always and easily find something else to do than spend time in prayer with God.
2. Become aware of our deepest needs. St. Paul writes to the Philippians (4:6): "Present your needs to God in every form of prayer and in petitions of gratitude." Jesus tells his disciples: "Your Father knows what you need before you ask him." (Mt. 6:8) St. Augustine puts these two ideas in perspective for us. He says:

"Let your petitions be made known to God" doesn't mean God gets to know them only now (he knew them all along, as Jesus tells us), but that they become known to us in God's presence."

This is what makes them holy and worthwhile.

3. St. Vincent says:

"When we desire something useful, it is God who instills this wish, and when we pray for it, it is truly God who asks through us."

And, we must remember that the Spirit of God intercedes for us to ask for those things which we truly need, because we often don't really know what it is we need.

4. Ask for, and trust in, God's guidance to do our best to respond to God's infinite love and care for us. St. Vincent says:

"We can always be sure that the grace for which we ask, has already been granted before we open our mouths to ask for it."

When we ask, we must also trust that God will provide us with the strength to accomplish that which he asks of us.

5. Work towards meeting those needs. We have a role to play too. We must do or respond to and from our prayer. Our prayer leads us to action. St. Vincent says:

"Pray and let everyone pray, that all people of the world prepare themselves for the divine call, for God's graces, favors and gifts and for the granting of mercy by the heavenly Father, and that all may use them to their advantage, as God wills it."

St. Vincent - A Man of Prayer

St. Vincent was a man of deep, intense and constant prayer. He experienced God most intensely and fully as Infinite Love and Mercy. Jesus is the supreme revelation of the burning Love of God for us, God becoming human, God among us, who came to liberate us. Pallotti put Jesus at the centre of his life. He was the focal point toward which all else must lead. Pallotti said to his confreres, *"Our only rule, our only guide, our only model is Jesus Christ."* We too are asked to make Christ our centre and let His love urge us to bring Christ to others. St. Paul wrote that the "Love of Christ urges us on" (*Caritas Christi urget nos*). St. Vincent made this into the motto for his life and ministry, and for all Pallottines.

St. Vincent realized we are small and narrow, we don't understand and we don't see clearly what God is offering us. But, he was also able to recognize the great gift God

had prepared for us, and could not but stand in awe of the immensity and infinity of God. He prayed:

*“Not the intellect, but God!
 Not the will, but God!
 Not the heart, but God!
 Not sight, but God!
 Not hearing, but God!
 Not smell, but God!
 Not taste and tongue, but God!
 Not breath, but God!
 Not touch, but God!
 Not air, but God!
 Not food and drink, but God!
 Not clothing, but God!
 Not tranquility, but God!
 Not worldly goods, but God!
 Not riches, but God!
 Not honour, but God!
 Not worldly recognition, but God!
 Not dignities, but God!
 Not promotions, but God!
 God in all and forever.
 Yes, my God, I desire you, because that is your wish.
 I should not even have the courage to invoke you
 Because – oh, in so many ways! –
 I have rebelled, betrayed and crucified you. (OCCC X 131²)*

The Need to Pray Unceasingly

Vincent, like Augustine, knew we must pray unceasingly, to yearn constantly for this gift God prepares for us. His life was one of whole-hearted yet silent prayer of surrender, intercession, and adoration. He was the ‘praying one’, the God-bound person. Vincent leaves us advice for our lives:

*“Seek God and you will find Him.
 Seek God in all things, and you will find Him everywhere.
 Seek God at all times, and you will always find Him.
 We must inhale and exhale God.
 Then we will radiate God’s presence.”*

St. Augustine tells us we need to come away from the daily grind and return to prayer often so as to keep the flame of love burning brightly, and not let it get snuffed out because we are too busy going about life’s little things. St. Vincent knew the importance of this in his life. He turned to God often throughout the day because that is

² OCCC – Opere Complete, critical editions of the writings of St. Vincent Pallotti, Founder of the UAC

where he longed to be. He was totally committed to a life with God, because God was the one who made him strong and blessed his endeavors with success.

Little things would incite him to prayer, such as:

- his passion clock - on which every hour of the day was marked with pictures depicting the passion of Christ. These were calls to meditation.
- the icon-like portrayal of Our Lady, which he carried around with him.

Time Away and Alone With God

He also knew the healing and strengthening power of time spent away from Rome in Camaldoli in the mountains. Here, he was alone with God, by himself. He could give his whole self to God and let God live in him in solitude. But this would not be a selfish desire. It would be rejuvenation so that Vincent could go among the people of Rome once again with renewed vigor and enthusiasm in his preaching to bring God to others and encourage others to return to God, to help them reach eternal salvation too.

A motto for St. Vincent was to do all "*For the infinite glory of God.*" His greatest desire was that God should be glorified by all, in all that we do.

Today we often use St. Irenaeus of Lyon's words when we say, "The glory of God is man fully alive." God is glorified in our loving actions and good deeds for others. To be Christ present for others we must be strong. We gain our strength from God.

We do this by means of constant, unceasing prayer, union, and life, through, with and in God. Our prayer life must be all-encompassing - it must be part of everything we do, our life must become prayer. Every moment of every day we put into God's hands so that he will bless our work to lead us to evangelization through our actions and to make him part of our work and actions.

This will have implications for our daily life.

1. At the start of our activities (meetings, Study Day, Retreat, Cenacle, meals together), we ask for God's guidance and help. We invite him into our presence and put ourselves in his presence.
2. At the end of our sessions, we thank for the gifts God has given us - talents of others, love and devotion of sharing, caring and working together to bring about and express God's love to all those around us and in the world.

Our prayer is not just for ourselves and our little groups, but for all people, even if we don't express it specifically in our words. It includes all people with our concerns, our joys, our happiness, and our needs. Community is a oneness with God which demands a response in love. It unites us to others in the Church. Because of this union/family, we are concerned for/responsible for our brothers and sisters, and bring their petitions and needs before God too. Our prayer connects us to everyone, to the world.

Therefore, just as we gather to work for the benefit of all others and the UAC, so our prayer benefits all.

Why We Need An Individual Prayer Life

Therefore, we can see the need for our individual, private prayer:

1. To come to a deep/intimate knowledge, union and relationship with the God of infinite love and mercy.

"Holy silence prepares us for prayer. Prayer and silence lead us to intimate union with God. Whoever does not live silence and prayer will indeed not have an intimate union with God."

2. To develop a constant yearning to have God in all aspects of our life, every day.

3. To continually lift devout hearts to God, to be always in his presence. As part of your life's plan, Pallotti recommends:

*"Direct your first thoughts in the morning to God with short and fervent prayers. Before you go to sleep, do not forget this one thing - examine your conscience."
(A short Pallottine Apostolic Examination of Conscience is included in the handouts.)*

4. To widen our capacity to be more and more able to receive the great gifts and greatest gift God has to give.

5. To stand in awe of the One who loves us to distraction and self-sacrifice.

6. To experience the love of Christ and to let that love urge us on to bring it to all others, to help in the salvation of all we meet.

"True holiness consists of the practice of the following three things: Pray for God's grace - be attentive to the grace which he grants us - prove yourself true to the grace which we receive."

"We will earn the merit of the apostolate by using all our talents, our connections, our profession, our words, our worldly possessions and in case we are lacking in any other means, at least by our prayers, if we do as much as we can for the spreading of faith in Jesus Christ throughout the world."

7. To stir into life often our desire for eternal life with God.

"A half hour, which we spend in complete quiet, to examine again the ledger of our souls, is sufficient to rescue our souls from the hands of the devil and place them into the hands of God."

8. To be open to the will of God

"My God, my God! May everything be done to me and to everyone and always, according to your most holy will."

Why We Need Communal Prayer

1. To help others come to this close relationship with God.

2. To widen the circle of love to embrace all.

"Prayer, on the one hand, is powerful enough to secure the success of apostolic activity; on the other hand, it is easy and usually possible, since divine mercy does not exclude anyone, but rather calls upon all to pray."

3. To stand before God as family, as body of Christ to gain strength for the work and growth of that body - that all may come to one union in Christ, the one true shepherd.

"With the help of grace it is my duty to direct as much as possible, all thoughts, emotions, words and deeds of my entire life, that I may attain the imitation of God in all things according to God's plan."

"A good Catholic, who strives for the merits of the apostolate, will inspire all brothers and sisters in Jesus Christ, to pray for the spread of the holy faith, so that soon there will be one fold and one shepherd."

4. To lead all to salvation.

"The commandment of love bids all to glorify and love God above all, and to love our neighbour as ourselves. Therefore, we are obliged in every possible way, to be concerned not only for our own salvation, but also for the eternal salvation of our neighbour."

5. To obtain laborers for the vineyard.

"Whoever is not personally involved in any ecclesiastical ministry, nor is able to contribute something materially, can still give something through the evangelical means of prayer. Based on the teaching of the holy Gospels, it is through prayer that the laborers for the Lord's vineyard are obtained."

"In order to engage qualified laborers for the Lord's vineyard, Jesus Christ himself recommends two qualities to us according to the Gospel: fervent prayer and free will offerings. Indeed the command: 'Pray the Lord of the harvest, to send laborers into His harvest', gives no reason to doubt the effectiveness of prayer for an increase in true evangelical laborers."

6. To give us the strength to forgive those who have offended us.

"The love for our Lord Jesus Christ, obliges us to focus the inclination of our hearts so much so, that we are always ready to pray for our enemies and to forgive those who have offended us, either seriously or slightly."

7. To carry the weak when they cannot pray.

St. Vincent gives us advice as to what to pray

St. Vincent Pallotti tells us what and how to pray. He says we should pray before the Blessed Sacrament.

"All accepted members should... be encouraged to make an hour of adoration before the Blessed Sacrament twice or at least once a month, at that time, pray for the spreading of the faith and for all activities of the Catholic Apostolate."

He also tells us we need to pray with Scripture.

"My Jesus, you let me experience: that when the holy Gospel is read in church, or when someone reads it piously and devoutly, then you, my Jesus, want always, all the more and at every moment, to renew in us your guideposts for eternal life. And you do it, too."

As a Christian who belongs to Jesus Christ since baptism, I must ask myself: Do I know sacred scripture well enough? Do I regularly read and learn from it? Do I live according to the instruction it gives? For "Anyone who does not know the scriptures, does not know Christ," says St Jerome.

Not every passage will be immediately understood. Still, in every situation, the Bible will shed its power on those who take time to read it regularly and put their trust in it.

The **Novena prayer** in honor of St. Vincent is a public or private devotion repeated 9 successive days (often prior to a specific feast), special weekdays (9 Mondays), or specific days of the month (9 first Fridays). Novenas may be made for special intentions (we often pray them for our deceased or ill members) and may be repeated without limit.

The novena to St. Vincent is found in your handout.

Another beautiful meditation of St. Vincent's was the sign of the cross.

"A person who aspires to attain the highest perfection should learn to use the Sign of the Cross in the way of St. Francis de Sales."

Leading the hand to the forehead, pray:

Of myself, I can do nothing.

Leading the hand to the chest, pray:

With God, I can do everything.

Leading the hand from the left to the right shoulder, pray:

Out of the love of God, I will do everything.

And with hands joined, pray:

God be praised!"

Why should we pray?

Repetition - it is most important that we open and close our day, our meetings, our gatherings with prayer

We offer all to God, we call him to be present with us at the beginning of our activities and we thank him for his help and guidance at the end

“During the day, the incorporated members should frequently say a short and fervent prayer. They should pray with the holy intention to advance daily in the exercise of Christian virtues for the greater glory of God and for the highest possible sanctification of their own souls and that of their neighbours.”

We need to make a commitment to prayer

St. Vincent gives us the best reasons for this:

1. *By myself I can do nothing.*

With God I can do everything.

Out of love for God I will do all.

Give honour to God.

2. *Do not be stingy with God, be generous.*

3. *The reason for human and especially spiritual distress, is that we do not pray.*

Called By Name - Manual of Formation

Our Manual of Formation devotes the last section of each chapter to prayer suggestions on the topic of the chapter. These are examples of the wide variety of prayers that are included:

1. Suggestions from Our Prayer Book

Section I - Models of community prayer

a) Weekly cycle, which you have been using

b) Apostolic prayer cycle for special needs and occasions

Section II - prayers for general use

- includes prayers by St. Vincent, to St. Vincent, to Mary and Jesus, readings from St. Vincent's writings

Section III - Liturgy of the Hours prayer for the special Pallottine feast days

2. Scripture meditation suggestions for each chapter topic

3. Other ways of praying:

a) Liturgy of the Hours - the official prayer of the Church

- b) with scripture
 - scripture rosary
- c) prayer of the heart - also known as the Jesus prayer or the Pilgrim's prayer
- d) Taize prayer – (short phrases of song often in Latin which are repeated in a meditative way. First introduced by the ecumenical community in Taize, France)
- e) praying with icons
- f) praying with the missionary of St. Vincent Pallotti - reading, songs, prayers
- g) Iona Community prayer (songs for everyday people)
- h) Rosary - with an added meditative line
- i) 99 praises of God (the Desert Prayer)
- j) Novena
- k) daily examination of conscience
- l) diptychs - prayers of intercession for others who are named in the prayer
- m) Eucharistic adoration
- n) Meditation on the Love of Christ
- o) Prayers from the Byzantine Tradition

NOVENA PRAYER IN HONOUR OF ST. VINCENT PALLOTTI

(Chapter VII Called By Name, North American Version, 1997)

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

Lord Jesus Christ,
 you have said to us:
 ask and you shall receive,
 seek and you will find,
 knock and it will be opened to you.
 We come to you through the
 intercession of St. Vincent Pallotti
 who said: Seek God
 and you will find God.
 Seek God always, and you will always find God.

O God, help us to be open to your will and to
 enjoy the consolation of the Holy Spirit.

L Pray for us, St. Vincent,

R That we may become worthy of the
 promises of Christ.

Novena Prayer

St. Vincent Pallotti,
 You were molded by God, the infinite love.
 You answered God's call to serve.
 You were there:
 for those seeking counsel,
 for the sick,
 for the youth and the aging
 for the rich and the poor,
 for people of any profession and walk of life.

All were important to you. You wanted to inspire each and
 every one for the Kingdom of God, reminding people of their
 duty to be apostles, and preparing them for this work.
 Now I (we) call upon you to intercede for me (us).
 Help me (us) to pray.
 Help me (us) to pray for what I (we) truly need; for what I (we) can truly use.
 Help me (us) to grow in holiness and live for the honour of God.
 You received many graces and gifts from God. You always thanked God beforehand,
 as if your prayer had already been answered.
(Pause to mention your intentions)

St. Vincent Pallotti,
 I (we) ask you to submit my (our) petitions to God;
 Be my (our) helper as I (we) place this prayer before
 God the Father, through Jesus Christ.
 Do not leave me (us) without your help.
 Bless me (us). Show me (us) the way to Christ.
 Through the Spirit lead me (us) to the Father. Amen.

Our Father.....

Hail Mary....

A SHORT PALLOTTINE APOSTOLIC EXAMINATION OF CONSCIENCE

God of Infinite Love,

I thank you for the day ebbing away into night.

Grant me an honest and clear mind to take a long, loving look at the realities of this day.

What actions have I set into the world?

Whom did I meet, and how did I encounter them?

What events occurred, and how did I respond to them?

In all these moments, O Lord, did I seek to respond to your Infinite Love?

Were my responses inspired by your Infinite Mercy?

Were my actions impelled by the love of Christ, your Son?

Was I responsible out of love, or merely going through the motions?

For all the moments when I was responsible out of love for you, I thank you for making me an apostle. I am grateful to you, for assisting me in spreading faith and enkindling charity. I am honoured that you called me by name to participate in the work of redemption, to set more apostolic light into the world.

For the day that will dawn beyond the darkness of this night, grant me, Father of Lights, the wisdom to know your will, the courage to choose your will, and the strength to make it endure. Amen

ASSIGNMENT

Examine your own prayer life in light of the views and ideas of St. Vincent presented tonight. Where can you improve? What changes could/should you make?

****Make arrangements as a group to meet one evening to pray together. This could be in the church, in someone's home. It does not have to be a complicated prayer celebration. It could be the apostolic prayer given for the week, a meditation on a passage from scripture, the rosary, or a prayer celebration taken from some other source.**

This could also be a special time in which to share your views, doubts, and joys about your own prayer life. Do not be discouraged if it feels awkward at first. Commit to it. God will do the rest.

****If time permits, either at your group meeting or on an individual basis, listen to the audio tape from the UAC Retreat Navigating the Stars - Praying with the Saints, the talk entitled "Praying with St. Vincent Pallotti".**

DAILY PRAYER

Use the Sunday Apostolic prayer below as one of your personal prayer times three times this week.

The Gift: the feast of joy when we offer all our weekly activities to God

Theological reflection

1. *On Sundays we express our joy in the risen Jesus who is exalted by the Father and before whom 'all beings should bend the knee' and 'every tongue should acknowledge Jesus Christ as Lord' (cf. Phil 2, 9-11). The common Eucharistic celebration of all apostles unites them to the Lord and to each other and enables them to offer to the Father their apostolic life of the past week, the apostolic life of the Church, and the entire reality of the world in Christ, who is the center and heart of the world. This offering of life deepens the apostles' understanding of their own lives and of all life.*
2. *This bringing together of all reality in Christ, which apostles celebrate with full hearts on Sunday is the first fruits of the final unification of all humanity and all creatures in Christ at the end of time.*
3. *The "Fruits of the Spirit" (Gal. 5, 22) received during each week, such as love, peace and joy, are a sign of the life-giving activity of the Holy Spirit who is present in the community and in the hearts of all and unites them to Christ and to each other.*

Opening Prayer

Lord, teach us to pray.

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

Praise the Lord for he is good.

For his mercy endures forever.

He sent us Jesus Christ, our Redeemer.

Christ's death and resurrection is our deliverance.

He sent us the Holy Spirit.

To effect in us the Divine Life.

Praise the Lord for he is good.

For his mercy endures forever.

Contemplation of the Word of Faith

The Leader reads one of the following excerpts:

Scripture reading (Psalm 126: 5-6)

Those who are sowing in tears will sing when they reap.
They go out, they go out, full of tears, carrying seed for the sowing;
they come back, they come back, full of song, carrying their sheaves.

Scripture reading (Gal. 5: 22)

The fruit of the Spirit is love, joy, peace, patience, kindness
goodness, trustfulness,
gentleness and self-control;
no law can touch such things as these.

Reading from the works of St. Vincent Pallotti (OCCC II 163-164)

Holy cheerfulness and joy are also the distinctive characteristics
of the servant of the Lord. If cheerfulness and joy are lacking,
few will be attracted to follow Jesus Christ.

Period of Silent Reflection

At the heart of community: celebration

Life can be too serious. It can easily become an endless routine
of tasks, appointments, of rushing to and fro. When this happens,
many lose hope, the emphasis drifts to what is convenient, and
life itself loses its richest significance: celebration.

This may never happen in the life of the Christian. No matter
how great the difficulty, God's grace abounds all the more.
We are an Easter people. "Rejoice and be glad for He is risen!"
He has given us the sure promise of eternal life.

We celebrate the fact of communion, of belonging together.
We celebrate in thanksgiving for all the gifts and graces we
have received and continue to receive. We celebrate the
great events of our salvation. We look towards the future
unification of the whole of creation in perfect fulfilment.
We offer all the events of our week to God for his greater

glory, and ask for his blessing.

Christian celebration is a moment of wonder when the joy of the body and the senses is united to the joy of the spirit. With music and song, with prayer and thanksgiving, with good food, we begin and end each week by giving witness to the joy of being a Communion of apostolic faith, hope and love, in Christ.

Psalm Psalms 133(132):1,3; 117(116): 100(99)

How good and how pleasant it is
When people live in unity!
It is like the dew of Hermon
Which falls on the heights of Zion.
For there the Lord gives his blessing, life forever.

O praise the Lord, all you nations,
Acclaim him all you peoples!

Strong is his love for us;
He is faithful forever.

Cry out with joy to the Lord, all the earth,
Serve the Lord with gladness.
Come before him, singing for joy.

Know that he, the Lord, is God.
He made us, we belong to him,
We are his people, the sheep of his flock.

Go within his gates, giving thanks,
Enter his courts with songs of praise,
Give thanks to him and bless his name.

Indeed, how good is the Lord,
Eternal his merciful love.
He is faithful from age to age.

Glory be to the Father and to the Son and to the Holy Spirit

As it was in the beginning, is now and will be forever. Amen.

A Reading from the Word of God

Any appropriate text of Scripture may be used.

The following are sample texts on the general theme of the day.

Lk 24:13-35	1Cor 10:24-33
Jn 15:9-17	Gal 5:22-25
Rom 12:9-21	Eph 1:3-14
1 Cor 6:19-20	Phil 4:4-9
Phil 2:9-18	Rev 19:4-10

Response to the Word of God

In one of the following, or equivalent, ways

- Group faith sharing
- A teaching
- Prayers of the faithful
- Period of silence

Apostolic Prayer

- L All you people, praise the Lord,
Sing to his name day after day.
Let your joy resound abundantly.
With many voices and full choirs let your praises be sung.
- R Sing praise to the all-powerful God
Who created us and placed us in our present moment.
He summoned us from darkness into light,
And called us by name.
- L Sing praise to the all-powerful God
Who gave us the living Spirit.
His creative power permeates our body
And bestows on it sublime dignity.
- R Sing praise to the all-powerful God
Who formed the loving heart.
May warmth and openness, dedication and reverence
Now live among us.
- L Sing praise to the all-powerful God
Who gives the power of understanding.
He helps us to grow in the fullness of grace.

R All you people, praise the Lord.
Sing to his name day after day.
With many voices and full choirs
Let your praises be sung.

Blessing

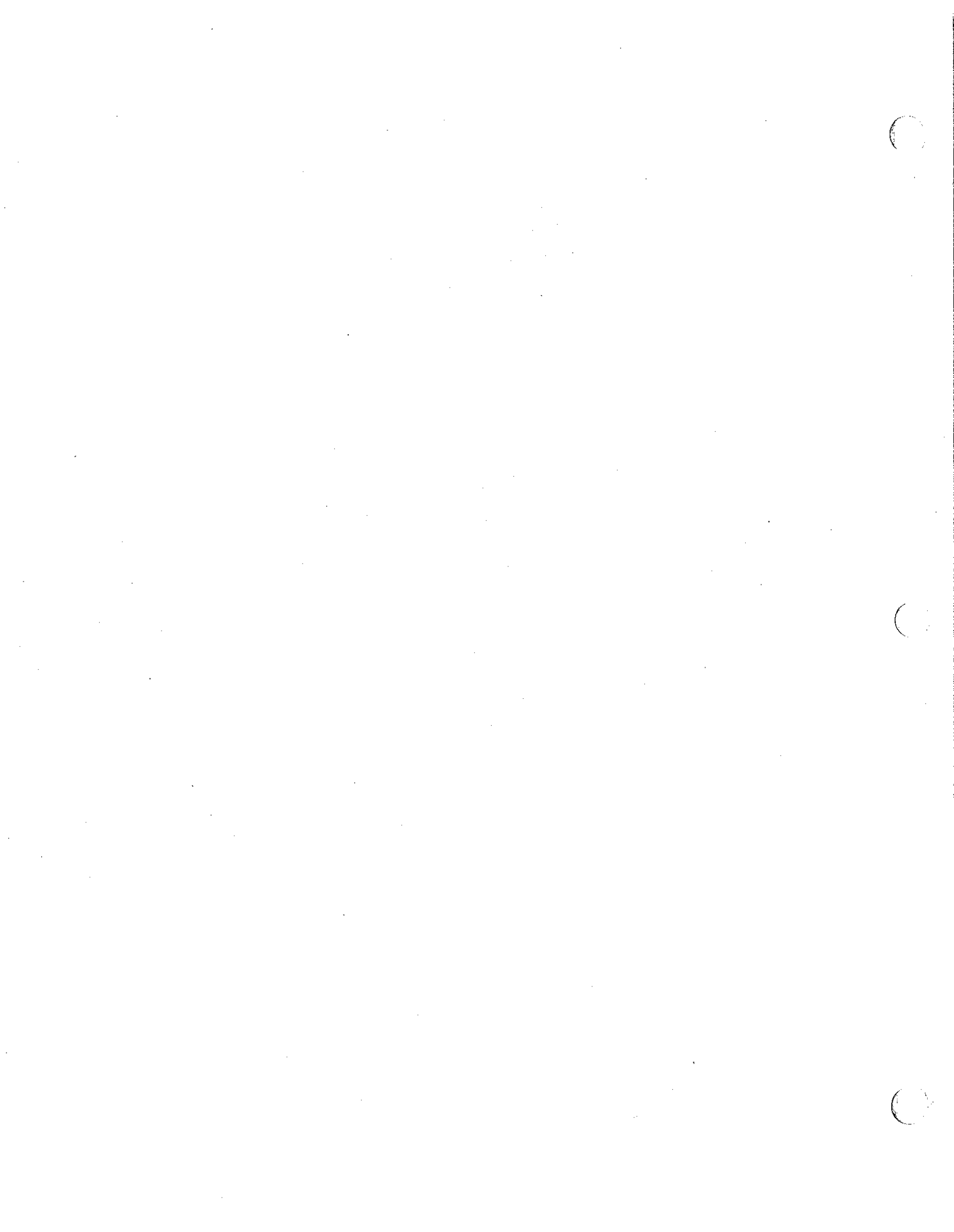
L May the Lord bless us, and keep us from all evil,
and bring us to everlasting life.

R Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 7



**UAC PREPARATORY FORMATION
SESSION 7: THE HISTORY OF THE UNION OF CATHOLIC
APOSTOLATE - 1835 – PRESENT**

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening Prayer
 - Assignment
 - Daily Prayer
- Presentation notes
- Brown prayer book for the closing prayer - Tuesday Evening Prayer
- Ensure a leader is chosen for the closing prayer of the next session - Saturday Evening Prayer
- Name tags for all participants

**UAC PREPARATORY FORMATION
SESSION 7: THE HISTORY OF THE UNION OF CATHOLIC
APOSTOLATE - 1835 – PRESENT**

FORMATOR'S OUTLINE

- **The Critical Years (1834-1839)**
St. Vincent is given the insight and inspiration from God for the work that he is to found.
- **The Union of Catholic Apostolate Until the Death of St. Vincent Pallotti**
St. Vincent understood that he could not fully realize the Union of Catholic Apostolate during his lifetime.
- **Development of the Core Communities**
The establishment of the Community of Priests and Brothers and the Community of Sisters.
- **The Union of Catholic Apostolate After the Death of St. Vincent Pallotti**
Writings of the Founder are compiled and published. He is beatified and canonized and during the Council of Vatican II, communities are called to return to reflect on their founder's vision.
- **Development from 1985 to the Present**
A chronological summary of the events and growth of the UAC.

THE CRITICAL YEARS - 1834-1839

This is the part of the founder's life and the history of the Union where Vincent Pallotti is given the insight and inspiration from God for the work that he is to found. It is a time for growing understanding and a gradual evolution of the form and structure the Union should take. Over the course of these years Pallotti slowly attains a growing clarity about its form.

As the Spiritual Director in the Propaganda College, the college in which young clerical students were prepared for life in the missions, Pallotti arrives at the conviction that the Church can no longer meet the many demands and tasks of the missions. New possibilities for the proclamation of the faith, above all in the English-speaking world, were opening up everywhere. Pallotti was also convinced that the missionary means used until that time no longer were sufficient for the work of evangelisation. Every day he grows more and more convinced that a communal initiative of all Catholics, priests, laity and religious, is necessary to deal with the crisis of faith and the potential for a new evangelisation.

Then Pallotti learns that the Chaldean Christians (in today's Iraq and Iran) are in desperate need of good catechetical books as well as vestments and other items needed for the celebration of Mass. With three other people, Pallotti drafts an Appeal to "all good Catholics of the entire world", to assist this local Church.

In 1834 Pallotti gathers a group of laity and priests that will work to alleviate the needs of the Chaldean Church.

On January 9, 1835 Pallotti notes that "after the Holy Mass, celebrated with a very special proof of the divine", God allows him in a special way "to foster, to strengthen, to spread, to perfect, and to perpetuate:

1. The foundation of a universal apostolate of all Catholics for the propagation of the faith and the religion of Jesus Christ among all the non-believers and non-Catholics;
2. another hidden apostolate, to revive, preserve and deepen the faith among Catholics;
3. the establishment of a universal institute of charity through the exercise of all the works of spiritual and corporeal mercy, so that You, in every way possible may be recognized in humanity; for You are Infinite Love."

In March of 1835, Pallotti requests the episcopal blessing for the foundation of an association. The first members of the Union had come to the insight that they could not fulfil the divine commandment of love if they did not work for the eternal salvation of their neighbour with all their strength. The requested blessing is granted on April 4, 1835.

The appeal of May 1835, composed by Vincent Pallotti and Gioacchino Ventura, invites all Catholics to cooperation with and to membership in the "Catholic Apostolate, for the multiplication, propagation and defence of the Catholic faith". The task of the Union is now explicitly mentioned as the "revival of the faith and piety among Christians".

Pope Gregory XVI grants his blessing to the "Society of Catholic Apostolate" on July 11, 1835.

In January 1836 Pallotti carries out, for the first time, the Epiphany Celebration. It is celebrated as a feast of Unity, representing all the Latin and Oriental churches. It is carried out in a multitude of languages and a great diversity of peoples. It is also a great moment of collaboration with diocesan and religious clergy and many lay men and women.

Under instruction from Pallotti, Gioacchino Ventura composes in each of the years of 1836, 1837 and 1838 a memorandum to the Roman public, to the resident cardinals of the curia and to the pope. In these memorandums he presents and explains the work of the UAC.

On March 25, 1838 the UAC is recognized by the Church as a public legally-entitled Union for the diocese of Rome.

From August 1839 onward Pallotti writes his major work which contains definitive statements about his foundation. He also composes the Rules for the various institutes within the Union = Great Rule.

THE UNION OF CATHOLIC APOSTOLATE UNTIL THE DEATH OF VINCENT PALLOTTI

It must be remembered that the prevalent view of the Church was still mostly formed by the attitudes of the counter-Reformation. This was a very centralized view by the Church in which the salvation of the People of God was exclusively mediated through the hierarchy established by Christ. The laity played a passive role as those who received the mysteries and gifts of salvation from the hands of the hierarchy. Only the pope and the bishops were the bearers of the apostolate and responsible for it. This was not the time of Vatican II, and the Church was not ready to think in terms of the co-responsibility of all believers.

There were many reasons that led Pallotti to accept that he could not fully realize the UAC as he had envisioned it during his own lifetime. Contributing factors were his early death, the universal nature of the Union and, above all, the political and ecclesiastical situation in Rome at that time.

DEVELOPMENT OF THE CORE COMMUNITIES

The Community of Priests and Brothers

The Great Rule of 1839 envisioned a variety of communities within the Union: communities of priests, formation centres for missionaries, spiritual houses for men and women who had no secular obligations, and mixed contemplative-apostolic institutes. It also envisioned that there would be a group that would take on the role of the "animating central part". This group would dedicate itself to being a core community, organising the great activities of the UAC, but never above the other groups.

Gradually, Pallotti became convinced that a community of priests and brothers was needed to take on such a role, to maintain the stability and zeal of the UAC through turbulent times when its very right to exist would be questioned. This marks the foundation of the SAC (Society of Catholic Apostolate).

Determined to protect the UAC from all the critics, Pallotti gave the SAC a stronger position vis-à-vis the Union. Until then the SAC was bound into the Union, but now it stood equally entitled next to it. The SAC was entitled to call the Union to life, to motivate and lead it. It is even granted the rights of the first-born. It was given credit for founding the UAC and the UAC was expected to support it. Pallotti's motivation to do this was simple. He thought that the foundation of a community of priests and brothers would serve like a protector for the work he had founded.

The Community of Sisters

The Pallottine Sisters also evolved within the UAC and for the UAC. They were originally founded to take care of the endangered girls in the Pia Casa di Carità (Pious House of Charity) and for service in the missionary college which Pallotti planned to form in Rome.

The growing community of Pallottine Sisters was able to establish a public, free school for poor girls in 1843. However, they were unable to form a religious community because the rule by which they were living did not fit into the Canon Law of that time. If Pallotti wanted to make a future possible for the Pallottine Sisters, he had to establish a novitiate and work out a constitution for them according to the valid canonical directives. This no longer came about in the lifetime of the founder. However, from his pen there still flowed a presentation of the aim and a sketch of the constitutions of the community of sisters.

THE UNION OF CATHOLIC APOSTOLATE AFTER THE DEATH OF VINCENT PALLOTTI

Even though the last years of Pallotti's life were spent strengthening the core communities, he did this in order to give continuity and future life to the UAC. He never lost sight of the UAC as the first and primary foundation to which he had been called by God.

The UAC did not disappear with the death of St. Vincent Pallotti. It lived on in a diminished form in the many men and women who collaborated with the core communities. There were still efforts to inform people of the UAC, to give it more life and clearer structure. New members and groups continued to be added to the UAC, but now they nearly always were founded or formed by one of the core communities and usually directly attached to them. Between 1901 and 1979 new communities and institutes were formed all over the world.

The core communities spent a great deal of their time trying to solidify their own structures and to achieve official Church recognition of their constitutions. The Pallottine Sisters eventually break up into two branches. The second group are called the Congregation of the Missionary Sisters of the Catholic Apostolate (CSAC).

A series of important events happen between the death of the founder and 1985.

1. The writings of the founder are compiled and published in a series of volumes. This massive undertaking creates the rich resources that gave later generations the material that helped them to return to the thought of the founder from the origins. The original understanding and vision of the UAC was essentially retrieved from the writings of the founder.
2. Beatification: On January 22, 1950. Pope Pius XII beatifies Pallotti. At this point he is presented as the founder of the Union of Catholic Apostolate, which is spread throughout the Church and works fruitfully.
3. Canonization: January 22, 1963: This event also helped remind the core communities of Pallotti's original intentions and wishes.
4. Vatican II: The Council called upon the religious communities of the Church to undergo a time of renewal. This would entail a return to their origins and an examination of whether the present form and state of their life and community was a faithful reflection of their founder's vision. This forced the core communities to return to the sources of the founder's experience and thought in his own writings, and thereby to rediscover in fullness the original charism of the UAC. It is especially this moment that led to the renewal of the UAC in 1985.

THE DEVELOPMENT OF THE UAC - 1985 TO THE PRESENT

1985 The 150th Anniversary of the Foundation of the Union of Catholic Apostolate. From April 9-13, more than 2000 people from 14 different countries attended the **First Pallottine International Youth Pilgrimage** in Rome.

The **Adult Pilgrimage** took place in Rome from October 31 to November 5. 2200 people from 13 countries lived a community experience of the faith and of the Pallottine message.

The year turns out to be a pivotal moment in the life of the UAC. A new and invigorated interest in the UAC is awakened.

1986 In March, three General Councils resident in Rome met in Nemi, outside of Rome, to reflect on the experiences of the Jubilee Year. In response to the growing interest in the UAC they established **Commission '86** composed of one priest, two sisters, and four lay people who were entrusted with the task of preparing a **Manual of Formation** for the Union and to publish an **international newsletter** for the Union.

In September, a **Congress of Major Superiors of the Society** is held at Santa Maria in Brazil. The assembly asks the General Council to intensify the dialogue with the Pallottine Sister communities and the other faithful to bring about and further the realization of the UAC. It gives the General Council a vote of confidence that it may continue with its initiatives towards the ongoing building up of the Union.

1988 **Pallottine Community Prayers** booklet is compiled and edited by the Generalate staff in Rome.

1989 "**Called By Name**" **Manual of Formation** is completed in Rome. It is decided to commission the preparation of an **eventual Statute** for the Union of Catholic Apostolate.

1990 The **first Union groups in Canada** are formed in **Edmonton (Camaldoli)** and **Calgary (Elisabetta Sanna)** under the leadership and guidance of Father Erik Riechers, SAC and Father Josef Schmelz, SAC (who is now deceased)

1993 The **first Cenacle**, a gathering of all Union groups, is hosted by Camaldoli at Sacred Heart Parish in Red Deer Its purpose is to foster solidarity and collaboration among UAC members in Canada and will be repeated each year.

Memory and Prophecy is published by the International Council in Rome in preparation for the Bicentennial of the Birth of the Founder Its purpose is to assist in the renewal of the life of the followers of St. Vincent. Its aim is to provoke new initiatives capable of updating the Union of Catholic Apostolate, assist in being

more effective in discerning the needs of the present while remaining relevant for the future – a project for the future that will be nourished by the memory of charism which will become prophecy for us all.

The **Calgary (Pellegrini)** group is formed. The **Saskatoon Union Group** is formed after a visit from Camaldoli members.

- 1994 Camaldoli initiates the **first Canadian National Coordination Council (CNCC)**. Fr. Erik Riechers, SAC becomes President, Maria Domke, Secretary, and Rita Strauss, Treasurer.

Darlene Cavanaugh of Camaldoli initiates and is the first editor of ***In Via***, the **newsletter for the CNCC**.

The first Walking Pilgrimage to Our Lady of Peace Mission Cairn (the first Catholic Church in Southern Alberta) hosted by the Pellegrini group in Calgary takes place to mark the 200th birthday of St. Vincent and continues annually.

- 1995 **Bicentennial Celebration** – 200 years later, the Pallottine world celebrates St. Vincent Pallotti's birth and is marked in Canada by an invitation from the Society of Catholic Apostolate (SAC) for Union groups to gather at St. Cecilia's Parish in Calgary on April 21st.

The **first International Congress** of the Union, "Together to Evangelize" is held in Rome on October 7-14.

The **first Red Deer group (VITA)** begins to meet.

Initiated by Camaldoli as a gift to all the Union in the year of the bicentennial, the **first annual UAC Retreat** was held at Star of the North Retreat House in St. Albert, Alberta. Its purpose is to foster spiritual formation and to provide the opportunity to share the Pallottine charism with non-UAC individuals.

- 1996 The **Calgary (Pallotti Gruppe)** is formed.

- 1997 **"Called by Name", Manual of Formation** - the **Camaldoli community** in Edmonton, Alberta completes the **North American Version**. Since then, it has been used in India, Australia, United States, Belize, South Africa, Ireland, Tanzania and Canada.

The **first Study Day** is hosted by the Camaldoli community in Edmonton. The purpose of this annual event is to provide more in-depth education on topics related to the Pallottine charism.

The **International Council in Rome** prepares the **first draft of the General Statutes of the Union of Catholic Apostolate**.

The **first draft** of the Canadian **National Regulations** is written.

The **Pallottine Phospheroi Preparation, *Becoming Lightbearers*** is the **first document** of the CNCC, which depicts the preparation of Union groups in Canada for the Jubilee Year 2000. Union members agreed to reflect on and document their daily acts of service, love, charity and mercy. For each of these acts, a candle was to be collected for a final celebration of light.

Fr. Erik Riechers, SAC is re-elected as **President** of the CNCC.

Gift and Grace, an audiotape about the UAC for those who are interested in receiving more information is prepared.

The **Red Deer (Caritas)** and the **Edmonton (Cursillo)** groups are formed.

1998 **Red Deer groups (Zeteo and Shalom)** are formed as well as the **Moncton, New Brunswick (Fishers of Men) group**.

1999 The **General Statutes** are introduced "ad experimentum".

The **first Celebration of Commitment** takes place in Red Deer. Pins were blessed and after an explanation of the symbolism of the star cross, members of established Union groups presented them to twenty-two new members.

Red Deer groups (Misericordia and Hesus) are formed.

2000 Union members sit on a committee to **re-write the CNCC National Regulations** to comply with General Statutes from Rome. The General Coordination Council approves them in December 2000.

Rick Strauss is elected **President** of the Canadian National Coordination Council.

Red Deer groups (Epiphaneia and Kairos) are formed.

2001 Added to the **new executive** are Iris Gilley (Bursar) and Shirley Pearson (National Secretary).

Co-editors of *In Via* are Margo Swensrude and Dawna Richardson.

The **Borle Family of Red Deer (Misericordia)** moves to Belize, Central America for one year to expand their apostolate in service to the Missionary Sisters.

Red Deer (Emmaus and Viaticus) as well as **Didsbury (Agape)** groups are formed.

2002 The **General Coordination Council** prepares for the first General Congress in September 2005. Theme: *Now is the time for new 'creativity' in Charity*. The

CNCC proposes "Initial and Ongoing Formation of Members" as a subject during the Congress.

The document ***Guidelines for Formation*** prepared by the General Coordination Council is sent to the National Coordination Council (CNCC). Union groups are asked to reflect on this "ad experimentum" text and to compare it our own formation programs, and to see how they are reflected on our actual lived experience of formation.

The Society of Catholic Apostolate proposes to the CNCC that a **Pastoral Plan** be developed for the UAC in Canada, which would guide the direction of growth for the next seven years.

The CNCC convokes a **National Congress** for June 2003 as part of the development of a National Pastoral Plan. Union groups begin discussing the document ***The Five Dimensions of Life in the Union of Catholic Apostolate*** in preparation for the National Congress entitled ***Setting Our Faces Towards the Future***.

Preparatory Formation is initiated for the first time with the new community being formed in Red Deer. The ten sessions are taught over the course of six months from October 2002 until March 2003.

2003 The **Ephphatha Group (Red Deer)** is formed and admitted to the UAC.

June 14: The **First National Congress** of the UAC is held in Red Deer, Alberta. The Congress passes the 24 resolutions that form the basis of the Pastoral Plan.

June 28: The CNCC unanimously passes the 24 resolutions and forms the final pastoral plan. In the following months committees and working groups are formed to initiate the implementation of the many items of **the Pastoral Plan**.

November 14: The **Union is officially established and recognized** as an International Public Association of the Faithful of Pontifical Right. At the same time the General Statutes are approbated and put into effect for an "ad experimentum" period of five years.

Jan. - May: **Loretta Kohlman (Misericordia) and Roger and Therese Dion (Hesed)** went to Belize for four months to expand their apostolate in service with the Missionary Sisters.

2004 Jan. 24: **Maria Domke** is elected as the new President of the CNCC.

April 21: 10 members of **Shared Mission (Red Deer)** and 9 members **Emmanuel (Airdrie)** make their commitment to the UAC.

ASSIGNMENT

As a group, discuss the ways that the UAC in Canada promotes collaboration, the sharing of life experiences, and communication.

DAILY PRAYER

Psalm 145

I will give you glory, O God my king.
I will bless your name for ever.
I will bless you day after day
And praise your name for ever.

All your creatures shall thank you. O Lord,
And your friends shall repeat their blessing.

They shall speak of the glory of your reign
And declare your might, O God,
To make known to all your mighty deeds
And the glorious splendour of your reign.

Let me speak your praise, O Lord,
Let all peoples bless your holy name
For ever, for ages unending.

Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 8



UAC PREPARATORY FORMATION SESSION 8: CULTURE OF THE PALLOTTINE FAMILY

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening Prayer
 - Assignment
 - Daily Prayer
- Presentation notes
- Brown prayer book for the closing prayer - Saturday Evening Prayer
- Ensure a leader is chosen for the closing prayer of the next session - Friday Evening Prayer
- Name tags for all participants

UAC PREPARATORY FORMATION SESSION 8: CULTURE OF THE PALLOTTINE FAMILY

FORMATOR'S OUTLINE

- **Uniqueness of the Canadian UAC Culture**
What makes the UAC in Canada common with the rest of the UAC in the world, yet unique? How do we respond to local needs?
- **International Celebrations**
The UAC celebrates special occasions with the rest of the Pallottine family around the world.
- **Development of a Canadian UAC Culture**
Canadian Union of Catholic Apostolate develops its own traditions.

**UAC PREPARATORY FORMATION
SESSION 8: CULTURE OF THE PALLOTTINE FAMILY**

OPENING PRAYER

- L** Lord Jesus Christ, you said,
"Where two or three are gathered in my name, I will be in their midst".
- R** Lord Jesus, be with us in a special way whenever we come together
to reflect on our life and mission
So that we may work for the saving mission of the Church, in our times.
- L** In our discussions and dialogue, lead us to love and openness.
Give us the humility to learn from one another and to listen to your Spirit.
Give us the wisdom to respond whenever and wherever your Spirit leads us.
- R** Give us the courage to say with a lively faith, hope and love:
"Here I am Lord, I come to do your will". Amen.

QUOTATION FROM POPE JOHN PAUL II

In a homily given at the church of San Salvatore in Onda in Rome on January 22, 1986, His Holiness John Paul II underlined the key points of the charism received by St. Vincent Pallotti. Looking toward the future, the Roman Pontiff said on that occasion:

"Continue to multiply your efforts so that the message that was prophetically proclaimed by Vincent Pallotti and which received solemn confirmation by Vatican Council II becomes reality and all Christians become authentic apostles of Christ in the Church and in the world."

UNIQUENESS OF THE CANADIAN UAC CULTURE

This session will answer the questions of the whole Pallottine family: What makes the UAC in Canada common with the rest of the UAC family and yet different and unique from other groups in the world? How do we respond to local needs with an expression of fidelity to the charism of St. Vincent Pallotti?

The heartland of the Union of Catholic Apostolate in Canada is Alberta where the first groups were formed in 1990. An essential distinction in Canada is the insistence of on-going formation. From the start, groups of individuals gathered for formation sessions using the original document of *Called by Name*. The purpose of Pallottine formation is to form members, groups and communities, institutes and individuals, who are capable and qualified to live this particular way of being Church.

Our way of formation is communal in that it occurs within the community. Pallottine formation is, therefore, never just for spiritual self-edification. It is also never meant to create a spiritual elite that segregates itself from the rest of the Church.

Our commitment entails:

1. A willingness to attend the community meetings
2. The readiness to participate in the meetings,
3. An openness toward reconciliation with one another, and
4. Prayer

The commitment for communal formation also includes openness toward the attributes that constitute every community: openness, flexibility, sharing, respect for others, charity in words and actions, and group discernment.

Every group of the Union is distinctive and has a unique need for what is within the common pool of Pallottine spirituality. These include the Pallottine Fathers and Brothers, Pallottine Sisters and us. Each goes to the life-giving source, goes to Pallotti, and comes away with their own manner of letting that life flow through them. It should be understood from the start that we are not gathered to the UAC simply for ourselves, but for the sake of service to the local church (apostolate).

Because we believe so firmly that Pallottine formation is essential for the strength and health of the UAC, the Camaldoli community has completed for our use, and for all English-speaking countries, a North American version of *Called by Name*.

In 2002, Preparatory Formation, which you are experiencing now, was created to introduce people to St. Vincent Pallotti, his charism and the life of the UAC in Canada. In this way, it is hoped that people are more familiar with the UAC before making an act of commitment toward further formation.

As the UAC grew it became evident that it was necessary to communicate with other groups and with groups outside Canada. The Canadian newsletter *In Via* was initiated

in 1994 and continues to publish three issues a year. It is mailed to all UAC groups notifying them of past and upcoming events, news from around the world, petitions for prayers, and notifications from the National Coordination Council. As well, it is sent to Rome for distribution to other English-speaking countries.

Unique to Canada, also, is *Gift and Grace* – a cassette tape that introduces the Union of Catholic Apostolate, its mission and spirituality, to individuals or groups who are interested but not yet committed to Pallottine formation.

Another hallmark of the Canadian UAC, is the insistence that groups name themselves. It is written in the book of Isaiah, "*Fear not, for I have redeemed you; I have called you by name, you are mine.*" Few of us take that seriously. In the Union of Catholic Apostolate in Canada, we realize that we are a people who choose to take the calling by name very seriously by building the solid foundations of a close and personal relationship with God.

We have all experienced the need to be part of a reality bigger than ourselves. We want to be more than just another face in the crowd. St. Vincent reveled in this mystery and asks us to join him in relief and astonishment that God has called us by name. This is a warm call that satisfies our desire to be more than one of the crowd.

Our group name becomes our family name. Through our name, we are called to join our unique talents, knowledge, friendships, professions, occupations and prayers. We want to respond to God's infinite love and mercy in the flesh of our UAC communities.

INTERNATIONAL CELEBRATIONS

Around the world, the Pallottine family celebrates four specific Solemnities. A solemnity is the highest form of liturgical feast day known to the Church. Days like Christmas and Easter are Solemnities. These days celebrate moments and persons so important to the life and faith of the Church, that the festivity actually begins the night before with the vigil (like Christmas Eve)

The Solemnity of St. Vincent Pallotti: Founder of the Union of Catholic Apostolate January 22

St. Vincent Pallotti died on January 22, 1850 and was beatified on January 22, 1950. Immediately after the first session of the Second Vatican Council, Pope John XXIII canonized him on January 20, 1963. The date of his death is marked as the day of the Solemnity because it is considered the day of his birth into eternal life.

Epiphany

The twelve days of Christmas end with the Feast of Epiphany also called "The Adoration of the Magi" or "The Manifestation of God." Celebrated on January 6, it is known as the day of the Three Kings. Caspar, Melchior and Balthasar followed a bright

star that led them to Bethlehem and there they found the Christ child and presented him with gold, frankincense and myrrh. In the fourth century, December 25 was adopted by the Western Christian Church as the date of the Feast of Christ's birth, while the Eastern Christian Church recognizes January 6 as the celebration of nativity.

St. Vincent was an evangelizer because he was deeply concerned to show that the Kingdom of God was big enough to embrace the widest diversity. His yearly celebration of the Octave of Epiphany was one way in which he wished to show how the one God embraced many languages, many forms, many cultures and many peoples.

Throughout the Octave of Epiphany, St. Vincent would bring together people from every conceivable part of the Catholic Church to celebrate liturgy. By demonstrating the diversity of the Church, Pallotti was already avoiding the great temptation of evangelization, namely the attempt to impose one form of culture or style together with the one true faith.

Eager to spread the Good News of Jesus Christ to the ends of the world, Pallotti did not make the mistake of identifying that Gospel with any one style or culture, thus revealing that every culture and human situation is fertile ground for the Gospel.

Our Lady, Queen of Apostles (Solemnity proper to the Union)

This Solemnity is celebrated on the Saturday after Ascension. The Blessed Virgin Mary, Queen of Apostles, was held by St. Vincent Pallotti as the special patroness of the Union of the Catholic Apostolate from the very beginning. The reason for this was to obtain, through the merits and intercession of the Immaculate Mother of God, graces and gifts necessary for a fruitful participation in the mission of the Church.

Also, it was that all the members, either priests and religious or lay people irrespective of gender or condition, might learn in unison to persevere in prayer with Mary, the Mother of Jesus, and might hold her as the perfect example of charity and apostolic action.

In fact, the Blessed Virgin Mary, who did not participate in the ministerial priesthood, cooperated so closely with the work of her Son, that she rightly deserves to be called Queen of Apostles.

Pentecost (Solemnity of the Universal Church)

Pentecost is the time and place (the Cenacle) where God's Holy Spirit is poured out upon each disciple. In each person the Spirit becomes active and the dynamic power enables each believer to assist in the strengthening, animation, revitalization and guidance of the People of God. It is the birthplace of co-responsibility for the Church.

St. Vincent reminds us that there are many gifts among us, all are needed and all find their common source of the Holy Spirit. The Cenacle is Pallotti's living reminder of that

reality. UAC members celebrate this Solemnity with particular devotion because it is the Founder's favorite image of the Church.

DEVELOPMENT OF A CANADIAN UAC CULTURE

Over the years, the UAC in Canada has developed its own traditions that we all try to participate in as one family. They include:

Cenacles

As mentioned in Session 5, these are occasions for gathering to celebrate our community as a whole. On a Saturday in May of each year, we celebrate the Eucharist, and sometimes, put on skits, eat lots of food and enjoy sharing our experiences. Groups in Calgary, Edmonton or Red Deer host them.

Study Days

In 1997 the first Study Day was hosted in Edmonton. Study Days are intended to provide more in-depth education on topics related to the Pallottine charism; experiences of learning that extend what we learn at our formation sessions. They are held annually, hosted by a different group each time, and are open to our Catholic parishes as well. From Study Days, we often find people want to know more about the Union of Catholic Apostolate and may eventually become members.

Retreats

A gift to all the Union in 1995, the first UAC Retreat was held at Star of the North Retreat House in St. Albert, north of Edmonton. Its purpose is to foster spiritual formation and to provide the opportunity to share the Pallottine charism with other Catholics. These silent retreats are an annual event in October that run from Friday evening to Sunday noon.

Walking Pilgrimage

In 1994 the Calgary UAC community, together with St. Cecilia's parish, sponsored a walking pilgrimage to the site of the first Catholic Church in southern Alberta, Our Lady of Peace Mission Cairn. This annual pilgrimage takes place on the feast of our Patroness: Mary, Queen of Apostles. Eucharist is celebrated at the site once everyone arrives. Everyone is welcome to participate.

Summer Family Picnic

In July or August each year, the Red Deer groups get together for a Family Picnic. UAC members and their children and relatives gather in a local park to share fellowship, sunshine and food. All members are welcome to join them.

In Via

By 1994, it became clear that there was a lot happening in Canada and that with the groups spread so far apart, it was necessary to find a way to communicate with each other. *In Via*, the newsletter published by the Canadian National Coordination Council was created to do just that. Each group is invited to submit articles, news and requests for prayers. The publication has three editions per year.

The Celebration of Commitment

To signify a person's commitment to becoming a member of the UAC in Canada, a star cross pin is presented at a celebration that includes prayers and a pinning ceremony. Members of all UAC groups, relatives, friends and parishioners are invited to attend.

There is rich symbolism in the pin. There are five lines on the pin. Four lines (the cross) symbolize the four directions of the wind – a symbol of universality. We are conscious of all the directions of the earth for then we seek salvation for all and not just for ourselves. The four lines never touch; instead they are open just as in the community – welcoming all into the heart of Jesus. The fifth line (the sign of infinity) is the symbol of the God of Infinite Love by which the Union is bound. If you hold the pin off at a slight distance, it is like that of the Epiphany – a star on the move, a star that pulls us beyond ourselves to Christ. We ask God to turn us into that star so that our “light will rise in the darkness” and our “shadows become like noon” (Isaiah 58:10) and that the radiance of Christ will shine in us, attract others to us and thereby to Christ.

Wearing the star cross pin brings responsibility - an apostolic commitment to live the Gospel with the patronage of Mary, Queen of Apostles and with the gifts of the charism of St. Vincent Pallotti.

Advent Celebrations

Dating from at least the eighth century and rooted in the Old Testament Hebrew Scriptures, O Antiphons are distinctive prayers of Advent. This liturgy, celebrated in Red Deer, expresses the deep longing for the coming of the Messiah.

For over a decade, St. Cecilia's parish in Calgary celebrates the Rorate Mass on each Saturday of Advent. The name for this Mass comes from a Latin antiphon that is sung at the beginning of Mass. Translated it means “You heavens open wide and rain down the

Just One.” At 6:30 in the morning, members of the UAC and parishioners carry lit tapers and process into the dimly lit church for this liturgy.

Lenten Taize Prayer Around The Cross

In the Red Deer communities of the UAC it is a common practice to gather all the UAC members during the season of Lent for a time of reflective prayer in spirit and style of the Taize community.

Taize is the name of the small town in France where this internationally renowned ecumenical community has worked since the end of the Second World War. They have created a prayer form in which there is a rich and beautiful singing of short, easily learned chants. These chants are sung in Latin, Greek and a variety of modern languages. They are always very brief and are repeated over and over to create an atmosphere of prayer and mediation. Thousands of young Christians flock to Taize every year to pray with the monks of the community.

The Prayer Around the Cross is a hauntingly beautiful celebration of the mystery of the Passion and Death of the Lord. One of the Passion narratives is read aloud (or sung). After a certain part is read, the community enters into one of the Taize chants to deepen their appreciation of the Gospel. After the Passion Narrative there is a long set of intercessions in which we pray for the suffering, in our own community and throughout the world. That is followed by a closing prayer and a final chant. During the final chant members of the community may bow before the Cross or touch their foreheads to it.

The Easter Celebration: The Via lucis or “Way of Light”

This prayer is the equivalent of the Lenten way of the cross. It marks fourteen stations of the resurrection. Each station marks a particular story of the resurrection from the Gospels. The story is read, the community responds with a prayer and then a verse of a song is sung. At the end of the celebration the community lights candles and renews their baptismal promises.

Just as there are many different versions of the Stations of the Cross, so too there are many different versions of the Via lucis. The Union of Catholic Apostolate is blessed to have its own set of Via lucis mediations that bring out the themes of Pallottine spirituality in the rich revelation of the Easter mysteries.

ASSIGNMENT

Gather together to discern a name for your group(s). The Local Coordination Council (LCC) can assist you if necessary and if there is one near you. At Session 10, you will be asked to provide your group's name.

DAILY PRAYER

By Pope John Paul II *in Christifideles laici*

O Most Blessed Virgin Mary, Mother of Christ and Mother of the Church,
With joy and wonder we seek to make our own your *Magnificat*,
joining you in your hymn of thankfulness and love.
With you we give thanks to God, "whose mercy is from generation to generation",
for the exalted vocation and the many forms of mission entrusted to the lay faithful.

God has called each of them by name to live their own communion of love
and holiness and to be one in the great family of God's children.
He has sent them forth to shine with the light of Christ
and to communicate the fire of the Spirit in every part of society through their life
inspired by the gospel.

O Virgin of the *Magnificat*, fill their hearts with a gratitude and enthusiasm for this
vocation and mission.

With humility and magnanimity you were the "handmaid of the Lord";
give us your unreserved willingness for service to God
and the salvation of the world.
Open our hearts to the great anticipation of the Kingdom of God
and of the proclamation of the Gospel to the whole of creation.
Your mother's heart is ever mindful of the many dangers and evils which threaten
to overpower men and women in our time.

At the same time your heart also takes notice of the many initiatives
undertaken for good, the great yearning for values, and the progress achieved
in bringing forth the abundant fruits of salvation.

O Virgin full of courage, may your spiritual strength and trust in God inspire us,
so that we might know how to overcome all the obstacles that we encounter
in accomplishing our mission. Teach us to treat the affairs of the world with a real sense
of Christian responsibility and a joyful hope of the coming of God's Kingdom, and of a
"new heaven and a new earth".

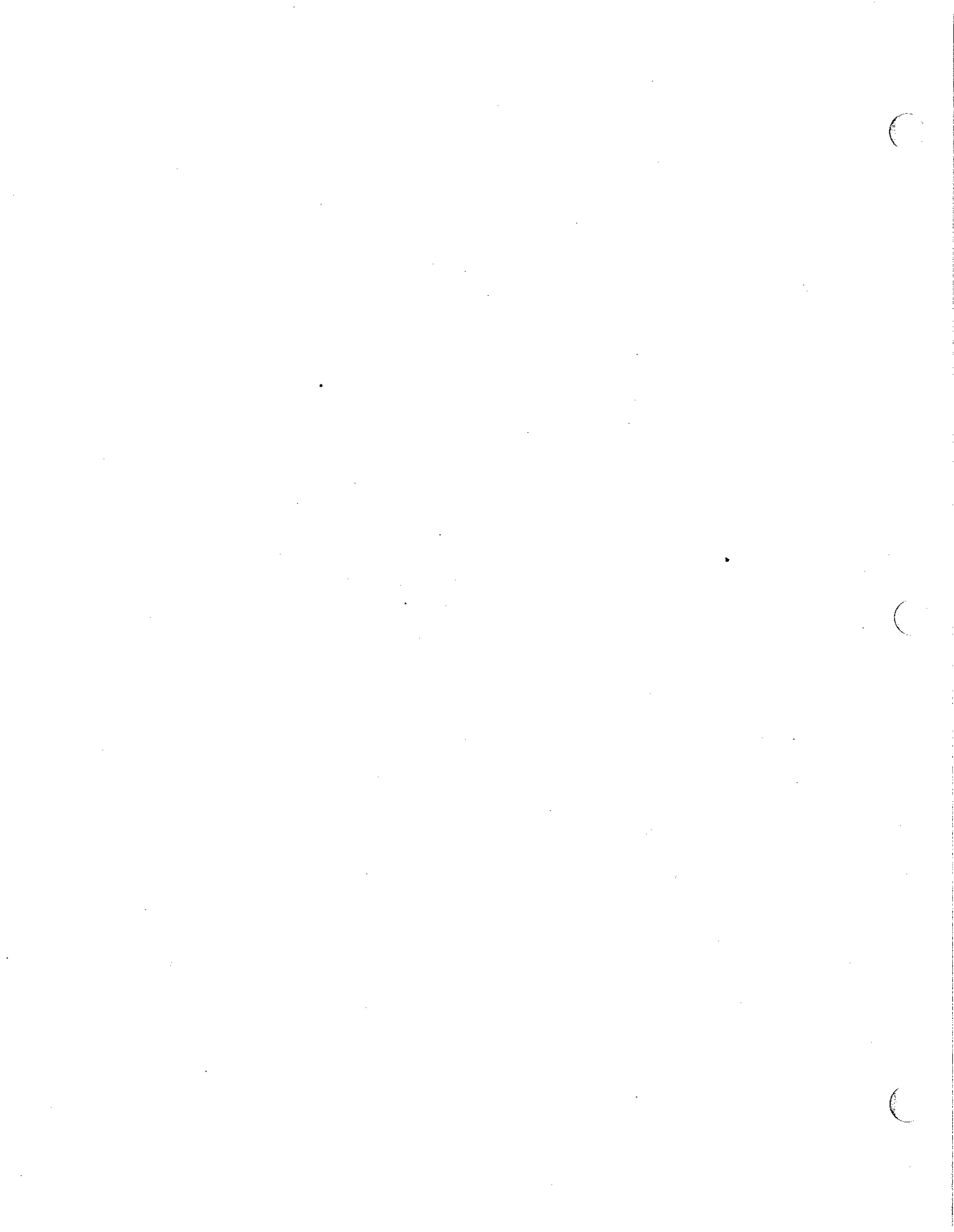
You who were gathered in prayer with the Apostles in the Cenacle, awaiting the coming
of the Spirit at Pentecost, implore his renewed outpouring on all the faithful, men and
women alike, so that they might more fully respond to their vocation and mission,
as branches engrafted to the true vine, called to bear much fruit for the life of the world.

O Virgin Mother, guide and sustain us so that we might always live
as true sons and daughters of the Church of your Son.
Enable us to do our part in helping to establish on earth
the civilization of truth and love,
as God wills it,
for his glory. Amen.

**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 9



UAC PREPARATORY FORMATION SESSION 9: STRUCTURE AND STATUTES

FORMATOR'S CHECKLIST

- Copies for each participant of:
 - Opening prayer
 - Charts showing the structure of the UAC and the Canadian UAC
 - Assignment
 - Daily Prayer
- Presentation notes
- Brown prayer book for the closing prayer (Friday Evening)
- Ensure a person is chosen to lead the closing prayer for the last session (Monday Evening prayer)
- Name tags for all participants

UAC PREPARATORY FORMATION SESSION 9: STRUCTURE AND STATUTES

FORMATOR'S OUTLINE

- **Why do we need Structure?**
Gives the rationale for the structure of the Union in the Church.
- **Principles guiding the structure of the UAC**
A brief explanation of the principles of catholicity, subsidiarity, collegiality, absolute commitment to discernment and consensus, and collaboration.
- **Official Structures**
Introduction to the various levels on which the UAC functions.
- **What are General Statutes?**
Introduction to the Rule of the Union of Catholic Apostolate.
- **What are we?**
Definition of the Union in the greater body of the Church.
- **Who belongs to the UAC? How do we belong?**
Articles from the General Statutes which explain our membership in the UAC.

UAC PREPARATORY FORMATION SESSION 9: STRUCTURE AND STATUTES

OPENING PRAYER

We continue your heritage in our times

L Saint Vincent Pallotti, in the prayerful solitude of Camaldoli, God gave you the final understanding of the aim and composition of the Catholic Apostolate. It was to spread all over the world, uniting priests, religious and laity so that they would pursue one goal: to deepen and diffuse faith and love. Every person was called to be an apostle. Everyone, through word and deed, was to enhance the kingdom of Christ and win new helpers and new apostles. You chose the Queen of Apostles as the protectress of your work. For you, she was a great missionary. And with full confidence you entrusted the Union to her, saying: "Mother, you look after it."

R Father Vincent, great saint, your body lies under the altar of San Salvatore in Onda. Your remains lie near to him who was the focal point of your life: Christ, the Lord. Your love for God and your neighbour was so boundless that you did not limit your apostolate to the Eternal City. The target of your apostolate was the entire world, every place in which there are people to be won for God. On your death bed you gave us an assurance, "This society will be blessed by God. I do not say this because I believe it, but because I know it." We beseech you now to help us to carry on your heritage in our times. We wish to be apostles and to realize your great aim which is the Catholic Apostolate, the all-embracing, all-reviving and all-enkindling apostolate, a new Pentecost in the Church for the entire world. Amen.

Prayer for the Community

L Most loving Virgin Mary, Mother of mercy,
Queen of the angels and saints,
our support and our hope,

R Look with mercy on our community
which you have cherished from the beginning.

L Guard it now and in the future
and bless it with continued growth.

R May poverty, chastity and obedience,
the spirit of prayer and the sharing of resources,
in a spirit of serving with the love of Christ,
remain alive in our hearts.

L Preserve our community from all harm,
especially from any danger of lukewarmness.

R Mary, our support and our hope,
obtain these blessings for us from your Son,
our Lord Jesus Christ,
who lives and reigns for ever and ever. Amen.

QUOTATION FROM ST. VINCENT PALLOTTI

"In the Church of Jesus Christ, the Catholic Apostolate should be like a trumpet for the Gospel, which calls all and invites all, which excites in us the zeal and love of all believers, so that at all times all may cooperate effectively and continuously for the deepening, defending, and spreading of charity and the catholic faith."¹

"My God, in your infinite mercy, help me to promote, strengthen, spread, perfect and continuously carry on:

- A. The establishment of a universal apostolate of all Catholics for the spreading of faith and the religion of Jesus Christ among all unbelievers and non-Catholics.
- B. The formation of a hidden apostolate to revive, preserve, and deepen faith among Catholics.
- C. The foundation of a universal work of charity through the practice of spiritual and temporal works of mercy, that God may be recognized by all in every way possible, because you, O God, are the infinite love.²

¹ Fr. Joseph Danko, SAC p. 12 #5, Hunger and Thirst for God Daily Reflections from the Writings of Saint Vincent Pallotti

² "Founding Document" of the "Catholic Apostolate" January 9, 1835

STRUCTURE AND STATUTES

This session will explore the structures of the Union of Catholic Apostolate in hopes that it will clarify the various administrative areas which help to facilitate the operation of the Union as a world-wide, international organization. As baptized Christians we are all called to our own individual apostolate. Our membership in the UAC enriches that apostolate so that our commitment as members is deepened as we collaborate in ministry with the Roman Catholic Church, under the guidance and inspiration of our founder, St. Vincent.

Why do we need structure?

In his writings, St. Vincent Pallotti clearly expressed his desire for unity in the community of the Union in the greater community of Christians, and in the world community of the human race. Pallotti yearned for togetherness among all men and women of faith. They should be together in their faith and conviction, in the practice of that faith conviction, in their common vocation, and in the good works that they undertake.

In order for that unity to exist, structure is needed. It is necessary to form groups or communities to support one another in our struggle to do the will of God and to serve the God of Infinite Love as completely as possible. Pallotti wrote:

*"Reason and experience show that good works, when done in isolation, are ordinarily lacking, uncertain, and of short duration; and the efforts of the most generous individuals cannot succeed if they are not united and ordered toward a common goal."*³

St. Vincent Pallotti saw the unity of the UAC as serving a number of purposes. In a telling quote from his writings, these many reasons are bound together.

*"All the paths must be so united that they keep each other vigilant and in a constant action, so that no one suffers loss of will, reduction of zeal, or the cessation of works."*⁴

Pallotti understood that individual persons would not receive recognition from Rome, but a group or groups of people dedicated to the service of the Church and to the propagation of the Gospel would.

He received the Episcopal blessing for his proposal for the Union of Catholic Apostolate in 1835. Since its very beginning, the Union of Catholic Apostolate has been composed of laity, clergy and religious. It has been the task of the core communities to

*"foster the Union as a world-wide network, in order to fill all Catholics with apostolic spirit and to lead them to collaboration in the service of the Gospel."*⁵

³ OCCC IV, p. 122

⁴ Called By Name, Ch. VIII, p. 72

During Vatican II, all religious communities were called to reform themselves by rediscovering their roots and the teachings of their founder. The individual communities of the UAC worked for this renewal, but soon realized that they were stronger working together in collaboration to discover what St. Vincent truly had in mind for the Union, than trying to work individually.

The General Coordination Council in Rome, who oversees all the activity of the Union of Catholic Apostolate, recognized that more was needed to ensure the growth of the Union for future generations. They discerned that in order to give birth to the fullness of the spiritual and apostolic identity that is inherent in our charism, the Roman Catholic Church should officially recognize the Union as a necessary entity within the ecclesiastical framework of the Church. Therefore, the General Coordination Council applied to the Pontifical Council of the Laity in Rome to receive official recognition as a Public Association of the Faithful in the Church. This means our Statutes were examined and studied closely by the Holy See and the Union has been found to be a viable, healthy, legitimate expression of living out the Catholic faith. Approbation for the Statutes was given by Rome on October 28, 2003.

Guiding Principles of the UAC Structure

All structures of the UAC function according to 5 principles that are found in the Documents of Vatican II. These principles are:

1. **Catholicity**

*"The universality which adorns the people of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and effectively strives to recapitulate the whole of humanity and all its riches under Christ the head in the unity of his spirit. In virtue of this catholicity, each part contributes its own gifts to other parts and to the entire church, so that the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to achieve fullness in unity."*⁶

2. **Subsidiarity**

*"A community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good."*⁷

3. **Collegiality**

*"This college, in so far as it is composed of many members," (the bishops headed by the Pope) "is the expression of the variety and universality of the people of God; and of the unity of the flock of Christ, in so far as it is assembled under one head."*⁸

4. **Absolute commitment to discernment and consensus**
St. Vincent's vision of the Union was that

⁶ The Charism of St. Vincent Pallotti: Origin, Development, Identity, Rome 2004, p. 30

⁷ Lumen Gentium, Chapter 2, Art. 13

⁸ Catechism of the Catholic Church, Art. 1883

⁹ Lumen Gentium, Chapter 3, Art. 22

“it was not a domination over other people, but a magnanimous generous striving together for God’s infinite glory. As stated in the acts of the Apostles 1:14 ‘of one heart in the charity of a single will’ – is the key in the arch of Pallottine spirituality. It surges from a profound sharing in Christ’s life.”⁹

5. Collaboration

“The God of Infinite Love was a burning furnace, source of Vincent’s energy, holiness, and selfless engagement. It meant every person, using every means, in every place or circumstance, empowered as apostles to give infinite glory to God, to save souls and to overcome sin. All were called to collaborate freely in Catholic Apostolate from a motive of zeal and pure love.”¹⁰

As we examine the structures of the Union of Catholic Apostolate, you will see the application of these principles.

Official Structures

Let us look more closely at the formal or hierarchical structure of the Union and then examine the Statutes of the Union, which guide us in the direction that the Union must take if we are true to the inspiration and guidance of our founder.

We must understand that each person joins the Union as an individual member. Most of us become members of a group at the same time to enable us to live the life of a UAC member in community and to receive the support of others on our journey. According to the principle of catholicity, we are diverse in our experience: our culture, our jobs, our education, our family background, our religious training, etc. The Society of Catholic Apostolate, the Pallottine Fathers and Brothers as they are more commonly known, a variety of orders of Sisters and various Lay Apostolates, for example the Khristsevikas (India) and the Quinta Dimensione (Italy), have their own juridical status and are members of the Union as members of the congregation to which they belong. All members experience formation in the charism of St. Vincent Pallotti regardless of their juridical status.

The charts titled ‘Structures of the UAC’ and ‘Structures of the Canadian UAC’ will guide us in the explanation of the hierarchical structure. Let us start at the ground and most important level, the Local Coordination Councils, the LCC (see the bottom of the Canadian UAC chart). In many geographic areas where there are multiple groups, a representative from each group will meet regularly in the LCC to share their growth and vision of Pallottine spirituality. These are the

“motivating centers of collaboration and encounter that seek to sustain a common spirituality and to promote various apostolic initiatives.”¹¹

⁹ Fr. Pat Jackson, SAC, Empowered By Love, p. 37

¹⁰ Ibid, p. 31

¹¹ General Statutes, Art. 43

For example, an LCC exists in Red Deer and another in Calgary, which gather all the groups in those cities and surrounding areas. According to the principle of collegiality, groups each have an equal voice in this structure and use it to assist with addressing matters that are common to each of them. This also illustrates the principle of collaboration.

A representative from each of the LCCs and would then have a seat on the National Coordination Council. In Canada, because we only have 2 LCCs, we still have a representative from each of the groups sit at the NCC level, to ensure that all groups have a voice.

The National Coordination Council (NCC) is responsible for the territory of their respective Episcopal Conferences.¹² An Episcopal Conference is usually a country; the Canadian Conference of Catholic Bishops (CCCCB) is the Episcopal Conference for Canada. Therefore the Canadian National Coordination Council is responsible for all the Union groups and individual members in Canada. An NCC can develop its own regulations to suit the culture and people in its territory. These then receive approval from the General Coordination Council (GCC) to ensure they follow the spirit and charism of the Union. The President is elected and further nominates the secretary and bursar. These nominations must receive approval from the members of the NCC. They work in collaboration to prepare the work of the Council. As mentioned before, membership to the NCC in Canada flows from the individual groups that are in formation. A representative of each Pallottine Fathers community and each Pallottine Sister community are ex officio members to the NCC. We have no Pallottine Sister communities in Canada at this time. At present, a member of a group is discerned to represent their group at the CNCC table after a two-year period of formation. The CNCC meets 3 times/year, alternating between Calgary, Red Deer and Edmonton. According to the principle of subsidiarity, issues that are common to the Canadian groups and are not able to be resolved at the LCC level, can be dealt with within this structure. Issues that are common to other groups in the world can be communicated to the GCC. The presidents of each NCC meet in the General Assembly every three years.¹³

The General Coordination Council consists of 13 members, 10 of which are elected for a three-year term to represent the diverse vocations present in the UAC around the world. These positions can be filled by any member of the Union. Three members are ex officio members belonging to the three communities founded by St. Vincent Pallotti (priests and sisters). The GCC has the same purpose in strengthening unity and sharing information as the NCCs and LCCs for all groups in the world. It works to make sure that the principle of absolute commitment to discernment and consensus exists in all the levels of structure. Discernment is the setting of the environment for deliberations that allow for each member to be open to the prompting of the Holy Spirit. Consensus is decision-making that respects the discernment that each member contributes.

¹² General Statutes, Art. 47

¹³ General Statutes, Art. 63

The General Secretariat of the Union, located in Rome, is a permanent and auxiliary body of the GCC and maintains a service of continuity between meetings of that council. The GCC establishes the composition and duties of the General Secretariat and appoints the Coordinating Secretary and other members.¹⁴

A General Congress is convoked every six years to which all members of the world-wide UAC are invited. The first General Congress was in Poland in August of 2005.

This is a very basic explanation of the structures of the UAC. The intricacies will be further explained as you enter into the next stage of formation.

Communication is vital for us to be able to share and learn from one another. It is important to remember that each component of the structure is formed to assist us in effectively growing in our spirituality according to the vision of St. Vincent Pallotti.

Like any organization, whether it be in the Church or in society, it is important to have the Statutes to remind us of who we are, what our role is, what responsibility we share within the context of our association, and where this vision will ultimately lead us. The GCC, in collaboration with the NCCs, LCCs, and individual members worked to develop the General Statutes that will broaden our vision or what it is to be a member of the Union of Catholic Apostolate.

What are General Statutes?

The General Statutes are the basic law, the Rule of Life, to which all members of the UAC are committed to live. They define the Union and unify the groups throughout the world in the spirituality, charism and official structure.

“The Statutes contain general norms for the life and activity of the whole Union, without prejudice to the internal regulations of the communities belonging to it.”¹⁵

Let us take a moment to reflect on the importance of the Statutes to the life of the UAC. In the Historical Premise of the General Statutes we read:

“The Holy Spirit blessed him (St. Vincent) with the intuition of a foundation in which the baptized participate in the mission of the Church. He realized that their success depends on the extent to which they unite themselves for the realization of the common aim. Vincent Pallotti expressed this intuition in these words: ‘The Catholic Apostolate, that is, universal since it is common to all classes of persons, means the doing of all that one must and can do for the greater glory of God and for one’s own salvation and that of one’s neighbour’.(OCC III, 143)”¹⁶

¹⁴ General Statutes, Art. 64, 65

¹⁵ General Statutes, Art. 10

¹⁶ General Statutes, Art. 3

Pallotti invited priests, professed religious and lay faithful to live in unity. The unity of the Union is founded on the obligation of a living charity and apostolic zeal. Therefore, the bond of the Union is, above all else, reciprocal love with a minimum of organization.

The Statutes are therefore important to:

- Guarantee an essential fidelity to the charism of St. Vincent
- Unify all the expressions of the UAC – institutes, communities, individuals
- Strengthen the bond and common vision throughout the world
- Reveal the UAC's prophetic expression
- Form one family, tending towards a common style of life and dedicated to the challenges of the Universal Apostolate
- Live out the charism in every day life

See and read: Art. 12,13 mission and how it is accomplished

Art. 14 spirituality of love

Art. 16 specific spirituality – to follow Jesus, as Apostle of the Father

What are we?

“The Union of Catholic Apostolate, a gift of the Holy Spirit, is a communion of those faithful who, inspired by the charism of St. Vincent Pallotti, promote the co-responsibility of all the baptized to revive faith and rekindle charity in the church and in the world bringing all to unity in Christ.”¹⁷

We are NOT simply a clerical association because it is not only the priests who give direction to the Union; the lay faithful also have voice in the decisions that are made for the good of all and can assume offices of leadership in the Union.

We are NOT a lay association because the Union includes person from all vocations of life, including ordained and professed religious. We journey and work together.

We are NOT a federation, which consolidates communities of the same orders because the priests and sisters already have a legal recognition in the Church and lay faithful are not part of those communities.

We are NOT an association of the church in the sense of a Third Order because all parts of the Union were part of the original vision of St. Vincent, not only the priests and sisters, with the lay faithful as aggregated persons. St. Vincent believed that all members of the Union, priests, religious and laity, share in the same responsibilities to further the saving mission of the Church.

According to the present state of reflection within theological and canon law, (only) the category of ecclesial movement lends itself to this (the Union as a ‘Way of being Church’). The Union demonstrated at the time of Pallotti and shows today all the characteristics that are required of a movement, namely:

¹⁷ General Statutes, Art. 1

1. the freely chosen membership
2. the charism of Vincent Pallotti which invites and binds the members
3. the community and solidarity with the real, existing Church and its shepherds on global, national, diocesan and parish levels
4. the emphasis of the equal dignity and common task of all the faithful, grounded in creation and redemption
5. the response to the universal call to holiness and apostolate, which finds its expression in various forms of engagement according to each vocation
6. the openness for all the ways of Christian life and activity, for all types of individual, communal and organised apostolate, so that the Union can even receive other movements, support them and co-operate with them
7. the emphasis on formation
8. the communities founded by Pallotti as the animating part
9. the universal orientation, on the basis of which the members exclude no one, use all suitable means, and are ready to collaborate with all people of good will.¹⁸

Every member of the Union has the possibility to live out every office and function of the UAC. That means, any one of us could be called upon, based on our talents and abilities, to act in any role of the UAC, from committee members to president of a Coordination Council to being elected a member of the General Coordination Council in Rome.

Important principles which guide us, as mentioned before are:

- collaboration among all our members
- shared responsibility
- and universality.

Who belongs to the UAC? How do we belong?

There are various ways of belonging to the UAC family; as an individual member, as we do, or as a member of a community founded by St. Vincent (priests and religious or lay institutes who follow a rule). The General Statutes outline for us what is required for a person to be a member of the Union of Catholic Apostolate.

"Members of the Union, inspired by the charism of St. Vincent Pallotti, consciously commit themselves to promote and support, the Universal Apostolate, in every place, with all suitable means, and in collaboration with all people of good will."¹⁹

"To be a member of the Union one is required:

- a) to live a life in accordance with the Catholic faith;*
- b) to promote faith and love, in communion and collaboration with the local Church and in a way that accords with one's walk of life;*
- c) to know the person and work of St. Vincent Pallotti and to allow oneself to be guided by his spirituality;*

¹⁸ The Charism of St. Vincent Pallotti – Origin, Development, Identity, Rome 2004, p. 69-71

¹⁹ General Statutes, Art. 22

- d) *to lead a life in harmony with the spirit which animates the Union;*
- e) *to be formally admitted to the UAC.²⁰*

Next session, you will be asked to decide if you are able and willing to live this charism and mission of the Church. You have attended nine sessions of formation to prepare you to make a more knowledgeable decision. Next session, you will have the chance to formally make application to become a member of the Union of Catholic Apostolate. Take time these coming weeks to think about this decision, pray about it and discern if this way of being Church is one that you can commit to and follow.

²⁰ General Statutes, Art. 23

ASSIGNMENT

Before the next session, we would ask that you gather to discern a leader for your group.

Responsibilities of a Leader

The leader will coordinate the gatherings for prayer, meetings, formation and socials. This includes the assigning of responsibility for tasks involved in these gatherings. Members will be asked to assume the tasks of: preparation of liturgy, music, prayer, organizing meals (if you decide to have them), phoning members to remind them of meeting times and dates, locations, correspondence, etc. The group will have to decide how long the person is responsible for a duty or role. The leader also attends the LCC meeting, if one exists in your city or area.

Communication is key to the functioning of a group. The leader ensures that all communication is distributed to the members such as with the In Via newsletter and newsletters which come from Rome, and that all concerns of the group are communicated to the appropriate councils. It is the role of the leader to help the group discern which member will act as the representative on the CNCC when the second year of formation is ended.

Decide as a group the length of term your leader will be expected to serve your group before you start the discernment process.

How to discern a leader

It is important to first of all understand the role of the leader; someone who can guide and coordinate, can keep the spirit and flow of the meeting times and the formation on track, can delegate the preparation responsibilities for the various aspects of a meeting to members of the group, has enough time to coordinate the functions of your group, and is a person of prayer.

Then take time to pray together and truly allow the Spirit to speak to each and every one of you, listening in your hearts for the name of the person who will be most suited to this role.

Nominate the person each of you feels is the natural leader. Do this by secret ballot if need be. It may be important that no one should be allowed to withdraw their name until the first ballot is taken. It is important that you all hear the choice before anyone is allowed to withdraw their name or honestly decline the position. Maybe you do not see yourself as a leader, but others see this quality in you. Recognize your gifts. If the person nominated by the majority must decline, another ballot should be taken. It may take some time to discern a leader this way, but listen to the promptings of the Spirit and recognize what is happening in the nomination choices.

(Remember, this position should have a time limit on it; the person chosen does not have this role for life!

DAILY PRAYER

Lord Jesus Christ, create us anew.
Through your holiness and perfection,
destroy whatever is imperfect in us.
Be our life. We have a deep trust in you.
Nurture us with your divine life and thus make us a new creation.
May we become more like you every day.

You nourish us with your power and wipe out all our weaknesses.

You nourish us with your wisdom and blot out our ignorance.

You nourish us with your goodness and destroy all our wrongdoing.

You nourish us with your mercy and destroy our misery.

You nourish us with your justice and destroy all our injustices.

You nourish us with your love and destroy all our selfishness.

You nourish us with your light and destroy all darkness within us.

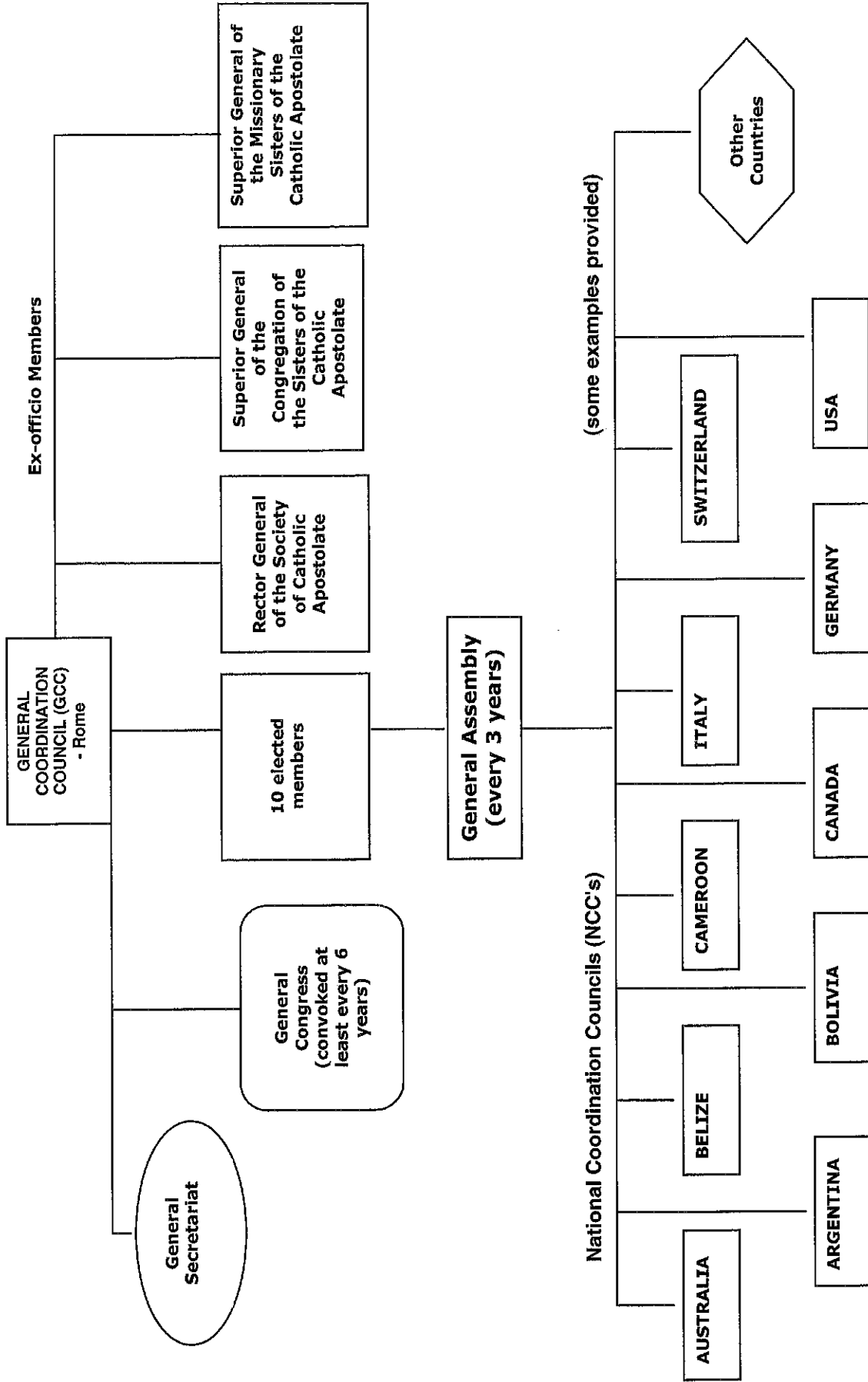
You nourish us with your holiness and destroy our sinfulness.

You nourish us with your perfection and destroy our imperfections.

For you, O Lord, are the God of Infinite Love.
We thank you for this day and ask you
to shower us with blessing.

Amen.

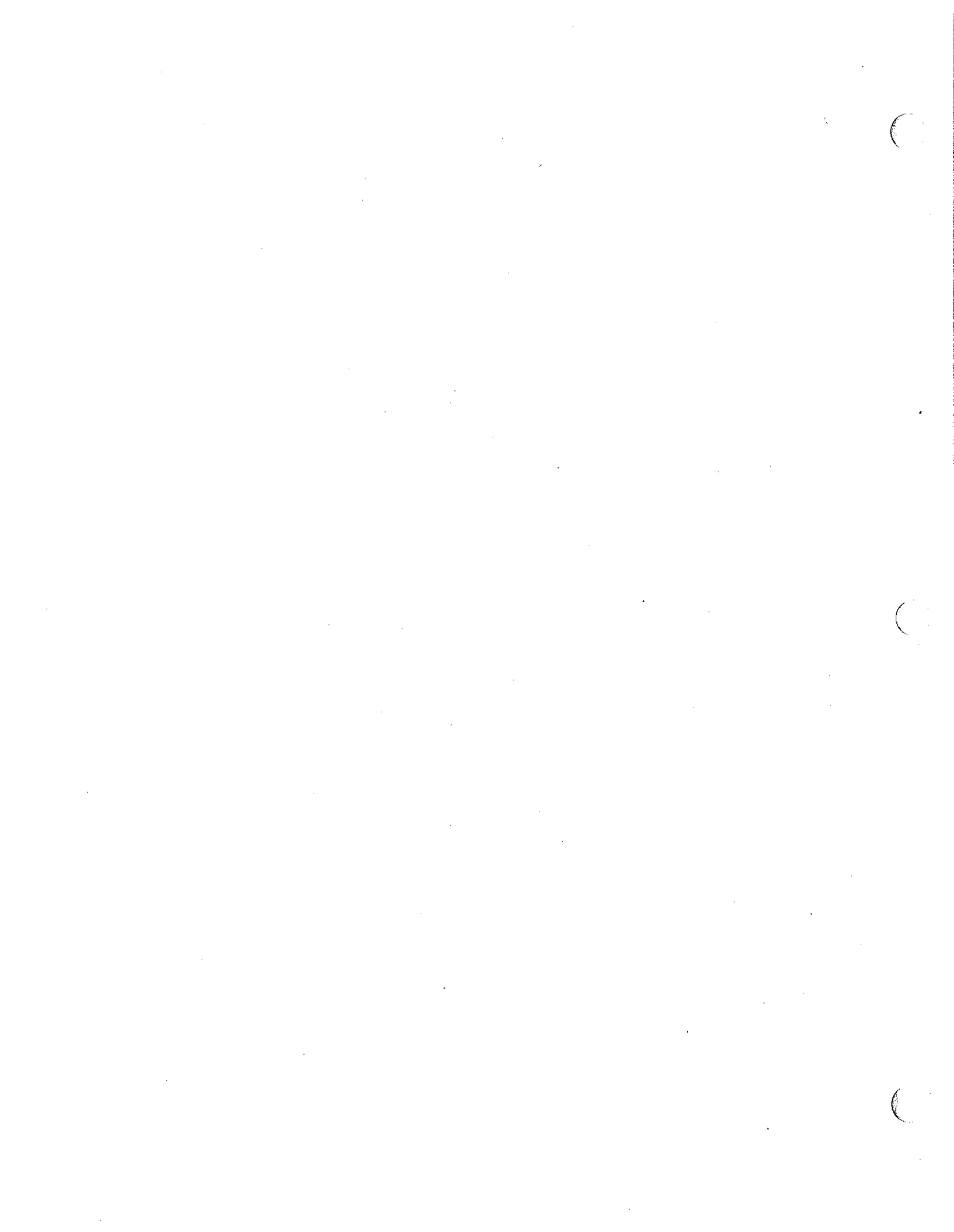
Structures of the UAC



**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

SESSION 10



UAC PREPARATORY FORMATION SESSION 10: THE NEXT STEPS

FORMATOR'S CHECKLIST

- Copies for each participant of the:
 - Opening Prayers (2 prayers, 3 pages)
 - Closing Prayer
 - Act of Apostolic Commitment
 - Assignment – Prepare an article for In Via
 - FOIP form
- Copy of Members' Register – to be completed by each participant
- Copy of Application for Admission form
- Copy of Formators Letter of Recommendation
- ALL formators must be present for Session 10 – call them?
- If the new group is in a location where an LCC exists, find out the details of the upcoming meetings to pass on to the potential new group - also obtain the name and phone number of the LCC contact person
- Be aware of the date and location of the next Celebration of Commitment
- Confirm the cost to purchase Called By Name and the Pallottine Community Prayer book
- Bring a copy of the Called By Name manual of formation
- Bring a copy of the Pallottine Community Prayers
- For the Opening Prayers (2) at the beginning of Session 10, prepare to arrange for 2 volunteers to lead the prayers
- Presentation notes
- Brown prayer book for the closing prayer (Monday evening)
- Name tags for all participants
- Collect brown prayer books at end of this Session

UAC PREPARATORY FORMATION SESSION 10: THE NEXT STEPS

FORMATOR'S OUTLINE

- **Choosing of the Group Name**
Assignment from Session 8 is requested and they are asked why and how the name was chosen.
- **Choosing of a Group Leader**
Assignment from Session 9 is requested along with the selection method used.
- **Admissions Procedure - Introduction**
Under the Statutes of the UAC, formal admission is required to become a member of the UAC. This section describes the requirements and the process.
- **Admissions Procedure – The Celebration of Commitment**
Brief description of the celebration and a review of the Act of Apostolic Commitment.
- **Admissions Procedure – Completing the Forms**
 - Application for Admission
 - Member's Register
 - FOIP form
 - Formators Letter of Recommendation
- **Ongoing Formation - Introduction**
Touches on 2 elements: active apostolate, and the manual of formation.
- **Ongoing Formation – Called by Name – General Introduction**
A summary of the contents of this part of the manual.
- **Ongoing Formation – Called by Name – Leader's Section**
Helpful information for choosing the format of formation meetings.
- **Ongoing Formation – Conclusion**
More suggestions and information on getting started.

UAC PREPARATORY FORMATION SESSION 10: THE NEXT STEPS

OPENING PRAYER #1

For the future of the community

- L** Lord Jesus Christ, you said,
"where two or three are gathered in my name,
I will be in their midst". We beseech you:
- L** Be in our midst whenever we come together
to discuss matters concerning our community.
- R** *Lord, may your will be done.*
- L** Help us to seek God's plan for our community
so that we may work for the saving mission
of the Church in our times.
- R** *Lord, may your will be done.*
- L** Help us
so that our dealings and dialogue with one another may
lead us to love and openness.
- R** *Lord, may your will be done.*
- L** Give us the humility to learn from one another
and let us listen to the Spirit of God
rather than ourselves
- R** *Lord, may your will be done.*
- L** Lead our Union to unity in love and willingness
so that we may offer selfless service
to our brothers and sisters.
- R** *Lord, may your will be done.*
- L** O, Lord, may our actions be done in your love.
Give us the light of your Spirit
Give us the strength to recognize your will and to do it.
- R** Amen.

OPENING PRAYER #2Invocations to God through the intercession of St. Vincent Pallotti

L That all Christians may live in Christ and through Christ

R *St. Vincent, intercede for us with God.*

L That all those who are baptised may be aware of their call to apostolate and with a sense of urgency commit themselves to its fulfilment.

R *St. Vincent, intercede for us with God*

L That all Christians:
laity and priests, men and women,
may be open to the innovative power of the Holy Spirit.

R *St. Vincent, intercede for us with God*

L That all those who belong to the Church
may generously cooperate
in the renewal of the Church in the world.

R *St. Vincent, intercede for us with God*

L That all men and women -
priests, religious and lay people,
may come to know their specific call
and may help each other
to realise this call in their lives.

R *St. Vincent, intercede for us with God*

L That all of us remain faithful
to our apostolic commitment in our daily lives according
to the example of Mary, Queen of Apostles.

R *St. Vincent, intercede for us with God*

L That all of us may have compassionate hearts
for the poor and needy
and that we may share our resources with them.

R *St. Vincent, intercede for us with God*

OPENING PRAYER #2 (continued)

L That we may be attentive
to the action of the Holy Spirit
in the signs of our times.

R *St. Vincent, intercede for us with God*

L Saint Vincent Pallotti,
you have given us the example of a profound faith
and a great love of God and of people.
Intercede for us with God,
so that, imitating your example,
we too may be strong in faith
and true apostles of Jesus Christ.

R Amen.

QUOTATION TAKEN FROM THE GENERAL STATUTES

(Article 23 – General Statutes of the UAC – approbated October 28, 2003)

- 23.** To be a member of the Union, one is required:
- a) to live a life in accordance with the Catholic faith;
 - b) to promote faith and love, in communion and collaboration with the local Church, and in a way that accords with one's walk in life;
 - c) to know the person and work of St Vincent Pallotti and to allow oneself to be guided by his spirituality;
 - d) to lead a life in harmony with the spirit which animates the Union;
 - e) to be formally admitted.

CHOOSING OF THE GROUP NAME

In Session 8, the Culture of the Pallottine Family, you were given an assignment to choose a name for your group.

What is the name you have chosen for your group?

Why did you choose this name?

How did you come about choosing your group name?

CHOOSING OF A GROUP LEADER

In Session 9, Structure and Statutes, you were given an assignment to choose a group leader.

Who have you selected to be your group leader?

Why did you choose this person?

Note to Formator: If the new group is in a location where a Local Coordination Council exists, pass along the details of the upcoming meetings to the group leader, along with the name and number of the LCC contact person. Later in this session, we indicate that the LCC will be contacting the new group (in On-Going Formation – Conclusion).

ADMISSIONS PROCEDURE - INTRODUCTION

Now we will go over the Admissions Procedure. The requirements for membership are very clear in the General Statutes of the UAC that were approved October 28, 2003. Article 22 states: "Members of the Union, inspired by the charism of St. Vincent Pallotti, consciously commit themselves to promote and support the Universal Apostolate, in every place, with all suitable means, and in collaboration with all people of good will". To go back to one part of the quotation from the General Statutes that we used at the beginning of this session: "To be a member of the Union, one is required to be formally admitted" – this was taken from Article 23. Also, in Article 25, it states: "Admission to the Union requires an adequate formation that is in accord with the provisions of these Statutes".

So - the admissions procedure requires a formal admission, a conscious commitment, and adequate formation. Completion of the 10 sessions of this preparatory formation program constitutes the requirement of adequate formation. Article 27 addresses the requirements of formal admission and a conscious commitment: "Persons who request a formal admission to the Union of Catholic Apostolate can be admitted by the competent National Coordination Council. Formal admission takes place with a specific act of commitment to the universal apostolate of the Union".

The CNCC (Canadian National Coordination Council) has prepared a letter that is to be used for requesting formal admission to the UAC. This letter is forwarded to the President of the CNCC for approval at the next meeting of the CNCC. This letter is to be accompanied by a statement of recommendation, signed by the formators (the

presenters of the 10 sessions), which affirms the successful completion of the period of preparatory formation.

The letter to be used for requesting formal admission contains the following elements:

- the name and signature of each person requesting admission
- a clear statement of intention to become a member of the Union of Catholic Apostolate, freely and of your own will
- the group name that you have chosen
- the name of your leader, and,
- that you are now preparing for the Celebration of Commitment

When the CNCC approves the request for admission, a formal letter will be sent to each of you. The letter will include a formal invitation to the Celebration of Commitment. The next Celebration of Commitment is scheduled for _____ and will be held at _____.

ADMISSIONS PROCEDURE – THE CELEBRATION OF COMMITMENT

We would like to describe the Celebration of Commitment to you. Here you will receive your Star-Cross pin and the General Statutes. It is also the place where you will make your act of commitment. Existing members attend this event as it is a very important part of our growth, and a sign of our solidarity and support to new members.

There are two key elements in the Celebration of Commitment:

- reciting together, the Act of Apostolic Commitment – which is taken from the Pallottine Community Prayers
- the Blessing and Presentation of the Star-Cross pins

I will read out the words of the Act of Apostolic Commitment for you now, so that you can become familiar with it.

Act of Apostolic Commitment

(based on Pallottine Community Prayers, Formula 2, pp. 268-269)

*For the greater glory of God,
and for the more complete sanctification
of myself and my neighbour;
trusting in the Lord rather than myself,
I propose to imitate our Lord Jesus Christ,
Apostle of the Eternal Father.*

*I commit myself to procure,
by every possible and opportune means,
the glory of God,
the evangelisation of people
and the destruction of sin.*

*Therefore,
I make my apostolic commitment to God.
I pledge to promote the activities
of the Union of Catholic Apostolate
by means of prayer and service,
in accordance with our call and our possibilities.*

*This I promise freely,
wishing at the same time
to become more united to God
and to my brothers and sisters
of the Union of Catholic Apostolate,
by means of the one bond of charity.*

*Lord, I ask your help.
Confirm me in my holy intention
through the intercession of
Mary, Queen of Apostles,
and Saint Vincent Pallotti, our protector.*

For the presentation of the Star-Cross pins, our practice is to have an existing member place the pin on the new member. It is up to you to approach an existing member to place the pin on you at this celebration. Someone (from the LCC?) will be preparing a list of the new members receiving a pin, and the member that will be placing the pin.

ADMISSIONS PROCEDURE – COMPLETING THE FORMS

It is now time to complete the “Application for Admission” Form. Before we do this, are there any questions?

We will also have you complete two others forms:

- our own FOIP (Freedom of Information and Privacy Act) form for use by the UAC – this gives us your permission to record and use your personal information, only for UAC purposes
- the Member’s Register for your name, address, phone number and email address.

Note to Formator - also have yourself, and any other formators for this Preparatory Formation series, complete the “Letter of Recommendation” at this time

ON-GOING FORMATION - INTRODUCTION

You are about to begin the next stage. After this preparatory formation session and becoming a formally admitted member of the Union of Catholic Apostolate, you will enter into on-going formation. On-going formation is a life-long journey. In the Rite of Christian Initiation (RCIA) program, they refer to this as "Mystagogia" (*'Miss-ta-go-gee-a'*). For us in the Union, on-going formation consists of an active apostolate and the study of our manual of formation. Your active apostolate will develop as you grow as individual members and as you grow deeper into your community life.

Our manual of formation is entitled: CALLED BY NAME. These two volumes have been in use since 1997. To purchase your copy, contact the National Secretary of the CNCC, _____ . The cost is \$_____ (\$40.00 ?)_____.

The main part of Called By Name consists of 8 Chapters. It also has a General Introduction, a Leader's Section, and several Appendices. We want to take a little time to give you a glimpse of what you will find in the formation manual.

ON-GOING FORMATION – CALLED BY NAME – GENERAL INTRODUCTION

In the General Introduction you will find some important fundamentals. I will give you a summary of the contents of the General Introduction:

Basic Elements Of The UAC

The General Introduction begins by describing what the Union of Catholic Apostolate, what the UAC, is. In here, five basic elements are described:

1. We are a people called to unity
2. We live an apostolic vocation
3. We are animated by one spirit
4. The UAC has a common apostolic mission
5. We form a real body

In Search Of A More Intensive Collaboration

Then, the General Introduction discusses the topic of Collaboration. The title is "In Search of a More Intensive Collaboration in the Union of Catholic Apostolate – A Total Commitment to Collaboration". Here we are introduced to four points:

1. Adult Faith Education
2. Nurturing Vocation Together
3. Creating a Sense of the World Church
4. Together in the New Evangelization

Eight Facets Of Spirituality

Under the first point of Adult Faith Education, the general structure of each chapter is described. The Called By Name formation manual takes a thorough look at eight great facets, or themes, of spirituality:

1. God, Infinite Love - God's Infinite Love and Mercy, and its effect in our lives;
2. Time and History - the presence and work of God in human time and history, where we might experience this God;
3. Language - the sheer power of the Word of God;
4. Communion - communion as the antidote to loneliness and polarization;
5. Mission – the unrelenting call to embark on the mission with Christ;
6. Covenant – the covenant in which God creates a homeland for the Christian;
7. Community – community that gathers under grace;
8. Hope and Unity – hope and unity that sustains and drives the Christian Life.

Three Sections To Each Chapter

Each of the chapters of the Manual addresses one of these eight themes. Each chapter consists of three sections, that move us through the three stages of formation:

1. Section 1 deals with the theme in basic Christian formation
2. Section 2 deals with the specifically Pallottine development of the theme, and
3. Section 3 deals with the theme in the prayer life of the Pallottine community

Four Major Objectives Of Pallottine Formation

After this topic of Collaboration, the General Introduction of the Manual takes us to the topic of General Objectives. This part discusses four major objectives to Pallottine formation in the Union of Catholic Apostolate. These four objectives are from Father Karl Heinen SAC. He gave these to the Canadian UAC in an address delivered in Calgary on May 1, 1993. We find ourselves constantly returning to, and reminding ourselves of, these four major objectives to our formation:

1. Keep the Dialogue Alive
2. Discover the Meaning of the Scriptures Together
3. Break Bread Together
4. Give Witness to the Apostolic Faith Together

Elements Of A Genuine Community

The last topic in the General Introduction is titled: "Building Christian Community in the Union of Catholic Apostolate – The Elements of Genuine Community". We are presented with eight points here. As an example, here are three of these points:

1. Genuine community:
 - shares on a personal, face-to-face level;
 - calls for the participation of each member;
 - gives everyone a role in decision-making;
 - validates all decisions by personal assent; and,

- demands interaction and a network of relationships.
2. Community is meant to create a caring human family. Therefore, the areas that need to be constantly developed are:
- mutual understanding;
 - the acceptance of differences;
 - the willingness to sacrifice; and,
 - the ability to trust one another.
3. Each community aims to:
- learn the basics of Christian living;
 - study, reflect on, and share the faith; and,
 - deliberately and consistently deepen the faith conviction of the members.

ON-GOING FORMATION – CALLED BY NAME – LEADER’S SECTION

In addition to the important fundamentals covered under the General Introduction of Called By Name, the Manual of Formation also provides a Leader’s Section. This will be helpful to you in getting started with your next steps. One topic in the Leader’s Section discusses the format of the first formation meeting. The three essential elements of a meeting are listed: Prayer, Learning and Community Building. This section briefly touches on the format for formation meetings. There are different models for meeting formats based on different circumstances. Two possible models are presented in this section. It is also pointed out that there are many factors that need to be considered when selecting the format of meetings. Some of these factors are:

- the needs, commitments and schedules of your members;
- the availability of meeting space;
- the frequency with which your group is able to meet; and
- the length of your group meetings

ON-GOING FORMATION - CONCLUSION

We encourage you to buy your copies of the Manual of Formation, Called By Name, and meet to review these areas in the General Introduction and the Leader’s Section. This will help in choosing a suitable meeting format, which may lead to assigning more responsibilities to group members such as preparing a liturgy, or organizing a meal.

You must also determine how you will proceed through the manual. There are various ways in which this can be done:

- one formator from another group – this involves finding an existing member from another group who would be willing to commit to leading your group in formation

- one formator within your group – this involves the selection of a member in your group who would be willing to commit to leading your group through the formation
- several formators within your group – this involves several members in your group taking turns at leading the group through formation
- several formators from other groups
- these are just some suggestions on the method you may adopt

The method you adopt - how you proceed through the manual - will influence the style that your formation will follow. There are also many possibilities for your formation style. A few of these styles are:

- assigning a portion of the chapter in the manual for individual review and reflection, and then share and learn on this portion at the next meeting; or,
- to have the assigned formator prepare the material to be presented at a meeting, and the members then share and learn at the meeting; or,
- to have members from other groups come to the meetings at various times to enhance the sharing and learning

Each group must find it's way of formation, and of being Union. Each group must do this without sacrificing the good of the whole community. The General Statutes contain the norms for the life and activity of the whole Union.

The Local Coordination Council will be contacting you soon, through your group leader. The LCC can be of assistance to you in getting these matters underway. You will start receiving the In Via newsletter which is an excellent source of information on all aspects of the UAC. These are ways that you can learn how other Union groups work. Of course you can always ask any member for information or assistance.

Later on, you will be selecting a group representative to go to the Canadian National Coordination Council. Eventually, each group is expected to have representation on the CNCC. This person doesn't necessarily have to be the group leader. The current expectation for when a group can select a CNCC representative is once two years of continuous formation has been reached. This preparatory formation you are just completing constitutes your first year of continuous formation. This means that in one more year, you are entitled to choose a representative at the CNCC.

You are about to enter into community life. You are about to enter into the Pallottine family. Prepare to buy your own copies of the Pallottine Community Prayers, to be in solidarity with your fellow members in Canada and throughout the world. These are available from the CNCC National Secretary _____ for a cost of \$ _____ (\$16.00 ?).

ASSIGNMENT

Before the Commitment Celebration, prepare an article for In Via to be submitted after the celebration. This should include information about your group name and why/how you arrived at this name. Feel free to tell the UAC all about yourselves; your experience from the Preparatory Formation sessions; your group leader; any possible apostolate you may choose to take; where you are from – a variety of locations, parishes? Or perhaps there is something in common about your group. If possible, ensure a picture of your group is available with your article.

**APPLICATION FOR ADMISSION TO THE
UNION OF CATHOLIC APOSTOLATE**

TO: The Canadian National Coordination Council of the UAC

We, the individuals listed below, have reached the completion of the Preparatory Formation program. We now apply to you for admission to the Union of Catholic Apostolate, as individuals, gathered together in a community. Each of us understands the significance of this request and are prepared to take on the commitment of the apostolate founded by Saint Vincent Pallotti, and the charism inspired by the spirituality of Saint Vincent Pallotti, freely and of our own will. We are now preparing for the Celebration of Commitment

scheduled for _____

to be held at _____.

Group Name chosen: _____

Name of Group Leader: _____

Location of Group: _____

Formator(s): _____

Given this _____ day of _____ at _____
Day month, year city/town and province

(Names of Preparatory Formation participants completing the program on next page)





**FORMATORS LETTER OF RECOMMENDATION
TO THE UNION OF CATHOLIC APOSTOLATE**

TO: The Canadian National Coordination Council of the UAC

We, the individuals listed below, have acted as formators for the Preparatory Formation program conducted

from _____ through _____
(starting month, year) (ending month, year)

held at _____ located in _____.
(location of sessions) (city/town and province)

Knowing that the participants have submitted a letter to the CNCC requesting formal admission to the Union of Catholic Apostolate, we are submitting this letter of recommendation.

We affirm that _____ individuals have successfully completed
(number of individuals)
this period of Preparatory Formation. They have chosen the group name of _____
_____. We believe that they make this request freely and of their own will, and that each one of them understands the significance of their request and are prepared to take on the commitment of the apostolate founded by Saint Vincent Pallotti, and the charism inspired by the spirituality of Saint Vincent Pallotti.

FORMATOR(S):

Name (please print)

Signature

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Given this _____ day of _____ at _____
Day month, year city/town and province



The Freedom of Information and Protection Act - Government of Alberta

The purposes of this Act are:

- (a) to allow any person a right of access to the records in the custody or under the control of a public body subject to limited and specific exceptions as set out in this Act,
- (b) to control the manner in which a public body may collect personal information from individuals, to control the use that a public body may make of that information and to control the disclosure by a public body of that information,
- (c) to allow individuals, subject to limited and specific exceptions as set out in this Act, a right of access to personal information about themselves that is held by a public body,
- (d) to allow individuals a right to request corrections to personal information about themselves that is held by a public body, and
- (e) to provide for independent reviews of decisions made by public bodies under this Act and the resolution of complaints under this Act.

Union of Catholic Apostolate

For members of the Union of Catholic Apostolate.

I hereby allow the Union of Catholic Apostolate to use my name, address, phone number, email address, and/or picture for the purpose of collecting such information for elections, archives, mailings, and newsletters.

Name (Print) _____

Signature _____

Date _____

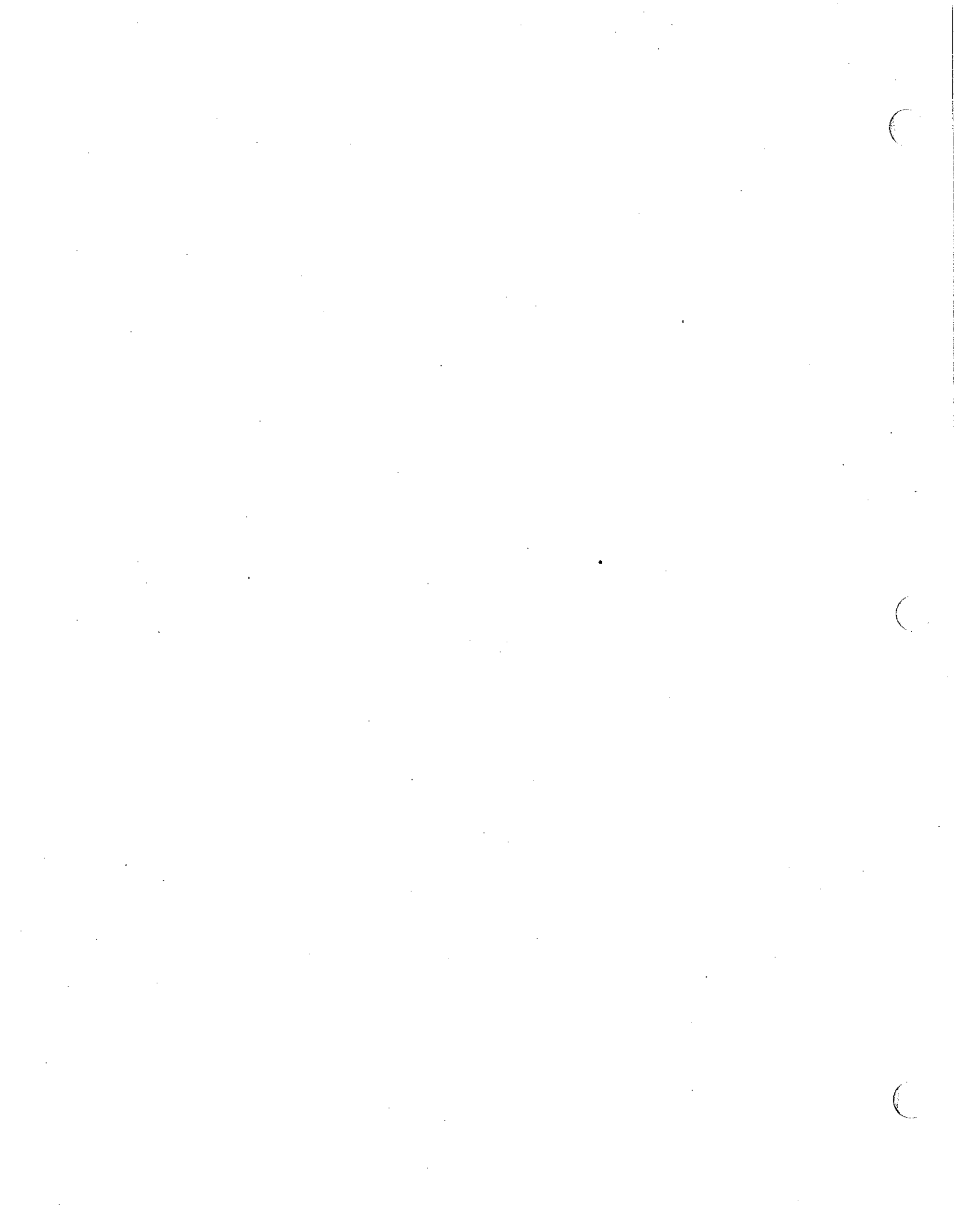




**CANADIAN
Union of Catholic Apostolate**

**PREPARATORY FORMATION
2004**

Appendices



UAC PREPARATORY FORMATION APPENDIX I: SESSION SCHEDULE

SESSION		DATE	LOCATION	FORMATOR	CLOSING PRAYER (Brown book - Evening)
1	St. Vincent Pallotti: Founder, Teacher and Model				Wednesday
2	Pallottine Spirituality: The Image of God				Monday
3	Pallottine Spirituality: The Image of the Church				Friday
4	Pallottine Spirituality: The Image of the Human Person				Tuesday
5	Foundations of Faith				Thursday
6	Prayer Life of the UAC				Sunday
7	History of the UAC: 1835 - Present				Tuesday
8	Culture of the Pallottine Family				Saturday
9	Structure and Statutes				Friday
10	The Next Steps				Monday
				PRESIDER	
Commitment Celebration					

FORMATOR CONTACT INFORMATION:

(Send a copy of this completed form to the President of the CNCC)



UAC PREPARATORY FORMATION APPENDIX II: LIST OF ABBREVIATIONS

AA	Vatican Council II, <i>Apostolicam Actuositatem</i> (Decree on the Apostolate of the Laity)
ACTA SAC	Acts of the Society of the Catholic Apostolate
AG	Vatican Council II, <i>Ad Gentes</i> (Decree on the Missionary Activity of the Church)
Art.	Internal reference to the numbers of the General Statutes of the UAC
c./cc.	Reference to numbers and paragraphs of the Code of Canon Law, 1983
ChL	John Paul II, Post-Synodal Apostolic Exhortation <i>Christifideles Laici</i> – The Vocation and Mission of the Lay Faithful in the Church and in the World
CIC	Codex Juris Canonici, i.e., “Code of Canon Law”
DH	Vatican Council II, <i>Dignitatis Humanae</i> (Declaration on Religious Freedom)
GS	Vatican Council II, <i>Gaudium et Spes</i> (Pastoral Constitution on the Church in the Modern World)
Law SAC	Law of the Society of the Catholic Apostolate, Rome, 1981
n./nn.	Number/numbers
LG	Vatican Council II, <i>Lumen Gentium</i> (Dogmatic Constitution on the Church)
NA	Vatican Council II, <i>Nostra Aetate</i> (Declaration of the Relationship of the Church to Non-Christian Religions)
OOCC	Opere Complete – (Vol. I-XIII), Rome, Curia Generalizia; Francesco Moccia, SAC. <i>OOCC</i> refers to the critical edition of the writings of St. Vincent Pallotti, Founder of the Union of Catholic Apostolate
PO	Vatican Council II, <i>Presbyterorum Ordinis</i> (Decree on the Ministry and Life of Priests)
Preamble	<p>Fundamental Document of the Union of Catholic Apostolate confirmed and approved at a meeting of the following Institutes of the U.A.C., April 6-8, 1981:</p> <ul style="list-style-type: none"> - Society of the Catholic Apostolate (Pallottine Priests and Brothers) - Congregation of the Sisters of the Catholic Apostolate (Pallottine Sisters) - Congregation of the Missionary Sisters of the Catholic Apostolate (Pallottine Missionary Sisters) - Eucharistic Sisters of St. Vincent Pallotti - St. Hildegard Sisters of the Catholic Apostolate - Teresian Sisters of the Catholic Apostolate <p>These and any number of other Institutes and Communities preface their particular law with the Preamble, a common declaration of Pallottine spiritual and apostolic principles.</p>

SC	Vatican Council II, <i>Sacrosanctum Concilium</i> (Constitution on the Sacred Liturgy)
U.A.C.	Unio Apostolatus Catholici, e.e., Union of Catholic Apostolate
UR	Vatican Council II, <i>Unitatis Redintegration</i> (Decree on Ecumenism)
VC	John Paul II, Post-Synodal Apostolic Exhortation <i>Vita Consecrata</i> – Consecrated Life and its Mission in the Church and the World

UAC PREPARATORY FORMATION

APPENDIX III: CELEBRATION OF COMMITMENT

LITURGY MINISTERS

- ❑ Presider
- ❑ CNCC President, or designate
- ❑ Reader(s) - (Reading(s), Intercessions)
- ❑ Musician(s) – Opening Song, Closing Song, instrumental during pin presentation

PREPARATION

- ❑ Copies of Act of Apostolic Commitment for new members
- ❑ Star Cross Pins for new members
- ❑ General Statutes for new members
- ❑ Copies of this celebration for the Liturgy Ministers
- ❑ Copies of the selected music for all present. An example for the Opening Song is the “Gathering Song: The Summons” by John L. Bell (arranged by Bobby Fisher), text 1987, the Iona Community, GIA Publications, Inc.
- ❑ List for the President of each new member, and the existing member who will be placing the pin
- ❑ Possibly consider an appropriate time to explain the meaning of the Star Cross, the symbol of the UAC. This is provided at the end of this celebration document.

Celebration of Commitment

Opening Song

Presider

Sign of the Cross

Greeting: May the Lord who has called us from darkness into his own wonderful light, be with you all.

President Dear brothers and sisters,
We are gathered here together to welcome these newest members of the Union of Catholic Apostolate to the service of the Gospel and of the Church and to accompany them with our prayers. With this celebration, the Union of Catholic Apostolate sends them as heralds of the Gospel to give witness to the world through the eloquence of their lifestyle and the eloquence of their words. The principle aim of their membership will be to allow the love of Christ to impel them to spread faith and rekindle love. With patience and wisdom and great trust in God, they will give witness to the power and presence of Jesus Christ, and in this way prepare the way of the Lord who came into this world as the Apostle of the Eternal Father. They will be sent as missionaries to secularity, always leading people to Christ through the shining nature of their example, as the Star of Epiphany attracted people to follow it to the place where Christ could be found.

Presider Now before listening to the Word of God, before meditating on it and through it meeting the Lord, let us pause in silence for some moments and implore God's mercy.

A silent pause

Presider Lord Jesus Christ, you came on this earth as the Apostle of the Eternal Father in order to save us. Lord, have mercy.

Christ Jesus, you sent your apostles to the ends of the earth to announce the Good News. Christ, have mercy.

Lord Jesus, you have called us as well to co-operate in your saving work of redemption. Lord, have mercy.

Presider

Let us pray.

O Lord, you desire that all people should be saved and should come to the knowledge of the truth. Send workers into your vineyard, so that they might announce the Gospel to all men and women. Gather your people through the word of life and strengthen them through the power of the sacraments so that they might walk in the way of salvation and love. We ask this through Christ our Lord. Amen.

Reading

A reading from the letter of Saint Paul to the Ephesians (4:1-16)

I, the prisoner in the Lord, urge you therefore to lead a life worthy of the vocation to which you were called. With all humility and gentleness, and with patience, support each other in love. Take every care to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as one hope is the goal of your calling by God. There is one Lord, one faith, one baptism, and one God and Father of all, over all, through all and within all. On each one of us God's favor has been bestowed in whatever way Christ allotted it. That is why it says:

He went up to the heights, took captives,
he gave gifts to humanity.

When it says "he went up" it must mean that he had gone down to the deepest levels of the earth. The one who went down is none other than the one who went up above all the heavens to fill all things.

And to some, his "gift" was that they should be apostles: to some prophets: to some, evangelists; to some pastors and teachers; to knit God's holy people together for the work of service to build up the Body of Christ, until we all reach unity in faith and knowledge of the Son of God and form the perfect person fully mature with the fullness of Christ himself.

Then we shall no longer be children, or tossed one way and another, and carried here and there by every new gust of teaching, at the mercy of all the tricks people play and their unscrupulousness in deliberate deception. If we live by the truth and in love, we shall grow completely into Christ, who is the head by whom the whole Body is fitted and joined together, every joint adding its own strength, for each individual part to work according to its function. So the body grows until it has built itself up in love.

The Word of the Lord

REFLECTION

APOSTOLIC COMMITMENT

President Dear brothers and sisters,
I call upon the newest members of the Union of Catholic Apostolate to rise and to make an act of apostolic commitment. We want to thank God for giving them the strength to be faithful to their call. Let us pray to God that he may continue to guide, protect and bless them in the days to come.

I now invite you to make your act of apostolic commitment.

Act of Apostolic Commitment

(based on Pallottine Community Prayers, Formula 2, pp. 268-269)

*For the greater glory of God,
and for the more complete sanctification
of myself and my neighbour;
trusting in the Lord rather than myself,
I propose to imitate our Lord Jesus Christ,
Apostle of the Eternal Father.*

*I commit myself to procure,
by every possible and opportune means,
the glory of God,
the evangelisation of people
and the destruction of sin.*

*Therefore,
I make my apostolic commitment to God.
I pledge to promote the activities
of the Union of Catholic Apostolate
by means of prayer and service,
in accordance with our call and our possibilities.*

*This I promise freely,
wishing at the same time
to become more united to God
and to my brothers and sisters
of the Union of Catholic Apostolate,
by means of the one bond of charity.*

*Lord, I ask your help.
Confirm me in my holy intention
through the intercession of
Mary, Queen of Apostles,
and Saint Vincent Pallotti, our protector.*

President May God who has begun the good work in you bring it to completion.

BLESSING OF THE STAR CROSSES

Presider God of Infinite Love, bless these Star Crosses. They are a sign of the love that moves us to be a sign of salvation for all people. Give to those who carry them steadfastness in faith, fearless love and fortitude in sorrow. May every person who meets the bearers of these Star Crosses be given hope, joy and the courage to build a better world in communion with you. We ask this through Christ our Lord.

PRESENTATION OF THE STAR CROSSES

President Receive the Star Cross of the Union of Catholic Apostolate and serve every person in this sign. May the grace of God give you strength to carry out the missionary mandate of Jesus Christ in the Church with a ready commitment and with love towards the people to whom you are sent. May your word and example be a credible witness to the Good News of Jesus Christ. Thus, people will be able to recognize the goodness and the love of God who sent his Son Jesus Christ as an Apostle so that the world might be united to Him.

The President then calls each person forward by name. The UAC member who is to place the Star Cross pin on the new member comes forward and receives the pin from the President. He or she then places the pin on the new member.

Background Instrumental Music (during the presentation of the pins)

Presider O God, your Son Jesus Christ has left this task to his Church:
 “Go therefore and make disciples of all nations”
 Bless these servants of yours who have answered your call as members of the Union of Catholic Apostolate. Fill them with joy and courage, wisdom and patience. Protect them in every peril and grant that they may remain in your grace, so that through them, all people may recognize your love as our Father. Grant that these servants of yours, and all people, may one day participate in the eternal glory in Christ our Lord who wants to unite all to you and to the Holy Spirit. Amen.

INTERCESSIONS

Presider Having celebrated the acts of apostolic commitment and given thanks to almighty God, let us beseech him that he may continue to shower his love and protection on us.

Reader O Lord, give grace, fidelity and perseverance to all those who have been called to follow your Son as members of the Union of Catholic Apostolate. We pray to the Lord.

All Lord, hear our prayer.

Reader Help us O Lord, that through our lives, we may give credible witness to the people around us. We pray to the Lord.

All Lord, hear our prayer.

Reader Make us selfless and ready to share our resources with the poor and the needy. We pray to the Lord.

All Lord, hear our prayer.

Reader Give us the grace that we may announce the Good News rather than announce ourselves. We pray to the Lord.

All Lord, hear our prayer.

Reader O Lord, renew the face of the earth through your Spirit. We pray to the Lord.

All Lord, hear our prayer.

Presider O God, hear our prayer and strengthen us in the power of the Holy Spirit, that we may live our apostolic commitment in the world with more vigour. We ask this through Christ our Lord. Amen.

OUR FATHER

BLESSING

Presider May the Father Almighty bless you and strengthen your faith and make you firm against evil and faithful to what is good. **Amen.**

May our Lord Jesus Christ, whom you follow as the Apostle of the Eternal Father, manifest the mysteries of his suffering and glory in your life. **Amen.**

May the fire of the Holy Spirit purify you from all sins and enkindle in your hearts the love for God and for humankind. **Amen.**

May almighty God bless you, the Father and the Son and the Holy Spirit. **Amen.**

Go in the peace of Christ. **Thanks be to God.**

CLOSING SONG