

The symbol of the Union of the Catholic Apostolate

The four curved lines represent the four directions of the earth. They express the universal nature of our Pallottine vocation, and our desire to bring together the fullness of the Church for the sake of the apostolate.

These curved lines come together to form a cross. This symbolises our commitment to Jesus Christ, and him crucified. He is the reason for our coming together, and he is the one who holds us together.

The four curved lines remain open to all four directions of the earth. Our communion in Jesus Christ is open to all peoples, open to serving all their needs and to bringing the Gospel to all people, places and situations.

The four curved lines are held together by the mathematical sign for infinity. This represents our Pallottine experience of God as Infinite Love and Infinite Mercy. As Pallottines we believe that the heart and soul of our life lies in knowing, experiencing and following the God of Infinite Love, and that he holds us all together.

Finally, if the entire symbol is gazed upon from a distance, it makes the impression of a star. This represents the star of Epiphany, which the Magi followed in order to find Christ. It is meant to express our own commitment in the Union to lead others to Jesus, as did St. Vincent Pallotti himself. Just as the Magi knew they would find Jesus Christ if they followed the star wherever it went, so too contemporary men and women who see this star must know that they will find Christ if they follow those who wear this symbol of our charism.

From the German Pallottine Website: www.pallottiner.org/abc/cross.htm

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THE UNION OF CATHOLIC APOSTOLATE

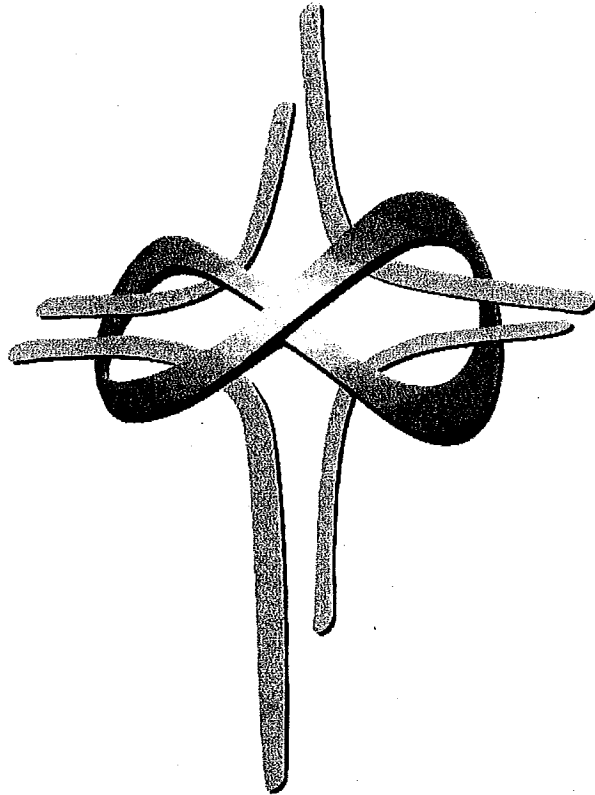
Formation Process Outline *for members to form a new cenacle*

1. Members of the faithful (laity, religious and clergy) are identified as potential UAC members.
2. Letters and personal invitations are extended for them to come to an informational meeting.
3. An informational meeting is held and the UAC is explained (current members of the UAC are present to explain what the union has meant to them).
4. Personal follow-up to all those who attended the informational meeting to assess level of interest.
5. Formation program calendar is determined and distributed.
6. Formation sessions and a retreat are held.
7. Formation participants are invited to join the UAC formally by way of individual apostolic commitments.
9. The public apostolic commitments are made.
10. The individual members of the UAC may now form a "Cenacle," or group, and ask to be recognized by the National Coordination Council.
11. The new Cenacle determines its own name, customs, mission statement, schedule of meetings, and finances according to the norms of the General Statutes and guidance from the National Coordination Council.

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SAMPLE INVITE LETTERS



Date

Name

Address

City, State, Zip

Dear _____

I would like to invite you to consider being part of something new and exciting at St. Veronica Parish. I have been working with the Pallottine Fathers and Brothers in starting a UAC (Union of the Catholic Apostolate) group here at the Parish.

The Union of the Catholic Apostolate (UAC) is made up of people who draw inspiration from the vision of St. Vincent Pallotti that all of the faithful – clergy, religious and laity – share in the mission of the Church; therefore he believed that all are called to live as apostles of Christ in the world. UAC members gather to learn about their faith and strengthen one another through prayer and friendship. ^{service} The members of the UAC strive to make a difference in the world by working for the spread of faith, charity and unity.

I believe that you are already deeply committed to Christ and the church. This is why I am inviting you to consider taking another step for spiritual growth. The formation program for lay UAC members last about a year and includes monthly sessions to learn about St. Vincent Pallotti and the Catholic Faith.

We will be holding an informational meeting on _____ . There is no obligation – come and learn about this opportunity. I look forward to seeing you at this meeting. If you have any questions in the mean time, please contact me.

Sincerely,

Very Rev. Mark Payne
Pastor



The Pallottines

Society of the Catholic Apostolate

5424 W. Bluemound Rd. • Milwaukee, WI 53208 • Tel: (414) 259-0688 Ext. 151 • Fax: (414) 258-9314

September 7, 2005

Dear

The Pallottines of the Mother of God Province would like to invite you to an evening with the Pallottine Vicar-General Father Hanas to learn about the Union of the Catholic Apostolate (UAC). This gathering will be held on Monday, November 14, 2005 at 7:00p.m. – 8:30p.m. in the Upper Room at the Pallottine House.

The UAC is made up of people who are inspired by the vision of St. Vincent Pallotti that all the faithful – clergy, religious and laity by virtue of their baptism share in the mission of the Church; therefore, he believed that all are called to be Apostles. UAC members gather to support and inspire one another in reviving faith and truly becoming apostles of our time.

The Pallottine community believes that you are a person who is already deeply committed to Christ and the Church in the Spirit of St. Vincent Pallotti. We would be honored to have you consider attending this informal gathering.

We will be contacting you before this gathering to answer any questions. We hope you will be able to join us on November 14th. May St. Vincent Pallotti and Mary the Queen of Apostles pray for you.

Sincerely,

Fr. Leon Martin, SAC

Father Leon Martin, S.A.C.
Provincial, Mother of God Province

Father Joe Koyickal, S.A.C.
Pastor, St. Vincent Pallotti Parish

March 9, 2007

Dear

The Pallottine Fathers and Brothers and the lay members of the Union of Catholic Apostolate would like to invite you to consider joining the Union of Catholic Apostolate.

The Union of Catholic Apostolate (UAC) is made up of people who are inspired by the vision of St. Vincent Pallotti that all the faithful – clergy, religious and laity by virtue of their baptism share in the mission of the Church; therefore, he believed that all are called to be apostles. UAC members gather to learn about their faith and strengthen one another through prayer and friendship. The members of the UAC strive to make a difference in the word by working for the spread of faith, charity and unity.

We believe that you are already deeply committed to Christ and the Church in the Spirit of St. Vincent Pallotti. We invite you to consider taking this next step for spiritual growth. The formation program for lay UAC members lasts about a year and includes monthly sessions to learn about St. Vincent Pallotti and the Catholic Faith.

We will begin meeting on the 4th Monday of each month starting on Monday, March 26. There is no obligation and the meetings are casual and friendly. The meetings will be held from 7:00PM – 8:30PM and are held in the Upper Room at the Pallotti House near the east site of St. Vincent Pallotti Parish.

A lay member of the UAC will be contacting you before the meeting to answer any questions. Or you can contact Jeff Montoya at 414-259-0688 ext. 155. since I am leaving for my sabbatical shortly he will be able to assist you.

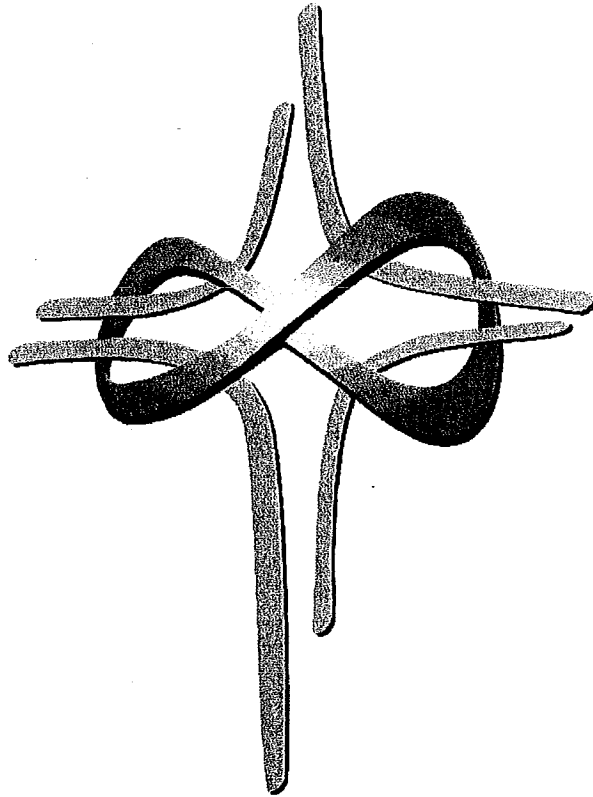
Sincerely,

Father Joe Koyickal, SAC
Pastor, St. Vincent Pallotti Parish

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INFORMATIONAL MEETING





The Union of Catholic Apostolate

Informational Meeting

- Introductions
- About the UAC
 - o St. Vincent Pallotti's Vision of Church
 - o UAC today – International Association of the Faithful
 - o Local Groups
- Year of Formation
 - o Monthly Meetings
 - o Retreat and Evening of Reflection
- Sharing of Experience by UAC members
- Next Step

UAC

Union of the Catholic Apostolate.

Union: is a communion of persons of all states and conditions, who together in the association participate in the life and mission of the Union.

Catholic: it is of the Catholic Church and is *universal* in its outreach.

Apostolate: the continuation of the mission of Christ and the evangelization and sanctification of people. It embraces all efforts to permeate and improve the temporal order in the spirit of the Gospel.

An International Public Association of the Faithful of Pontifical Right.

International: in character and scope, present in all countries where the Pallottines are.

Public: recognized and approved by the Church; erected (established) and commissioned by the Church to carry out its objectives and aims in the name of the Church.

Association: an *organization* of people, having a common interest, spirit and commitment.

Faithful: of Catholics, members of the Church committed to following Christ and continuing his mission in the world.

Pontifical Right approved by the Church and commended with this task, the Church has the responsibility to oversee the work and life of the UAC.

“The Union of Catholic Apostolate (*Unio Apostolatus Catholicici*: U.A.C.), gift of the Holy Spirit, is a communion (*communio*) of those faithful, who, inspired by the charism of St. Vincent Pallotti, promote the co-responsibility of all the baptised to revive faith and rekindle charity in the Church and in the world bringing all to unity in Christ.” (GS 1)

UAC - The Union of the Catholic Apostolate.

The UAC has been erected, or established, as an International Public Association of the Faithful by a decree promulgated on 14th, November 2003 by the Pontifical Council for the Laity.

Article number 8 of the General Statutes of the UAC state this: "The Union of Catholic Apostolate is an international Public Association of the Faithful, of Pontifical Right, and includes every state and vocation. It is erected by the Holy See and is regulated according to the Code of Canon Law and the Articles of these Statutes."

What does this mean?

We go first to the notion of an 'Association'; the Church recognized that people have a right in civil society to associate, to unite or to connect with others for a purpose. In the Code of Canon Law the Church has recognized that this right to associate is a fundamental right of all the faithful, whatever their state in the Church: lay person, priest, religious, or bishop. Canon 215 specifies two issues 1) the faithful "are at liberty freely to found and direct associations."; 2) whose objective is "for purposes of charity or piety or for the promotion of the Christian vocation in the world".

Such associations may be self-governing, and autonomous; however, the responsible authority of the Church reserves the right to intervene when the members of an association or its leaders seek to acquire official status in the community. If the association wishes to acquire either *private* or *public status* in the Church then it has to approach the responsible authority. Canon 223 further reminds such freely formed associations that they "must take into account the common good of the Church, the rights of others, and their own duties toward others."

Canon 298 specifies just what the purposes of Associations may be, they can be outlined as follows:

- (a) fostering a more perfect life;
- (b) promoting public worship;
- (c) promoting Christian doctrine;
- (d) exercising other works of the apostolate such as initiatives of evangelization
 - works of piety
 - works of charity
 - animation of the temporal order with the Christian spirit.

It is clear from this list that there is room for an infinite number of associations of the faithful. The phrase "other works of the apostolate such as ..." leaves room for a very broad interpretation.



Informational Meeting Interest Form

Name: _____

Address _____

Telephone _____ Email _____

I am not interested in the UAC at this time.

I am interested in being part of a UAC formation group (complete below).

Meeting Availability

Preferred start time

Monday	1	2	3	4	_____
Tuesday	1	2	3	4	_____
Wednesday	1	2	3	4	_____
Thursday	1	2	3	4	_____
Friday	1	2	3	4	_____
Saturday	1	2	3	4	_____
Sunday	1	2	3	4	_____

Questions about the UAC



The Union of Catholic Apostolate

Interest Form

Name: _____

Address: _____

Telephone: _____ Email: _____

___ I am interested in being part of a UAC formation group (please complete below)

___ I would like to be contacted later, after some time to consider the UAC

___ I am not interested in the UAC at this time

Meeting Availability

Preferred start time

Monday 1 2 3 4

Tuesday 1 2 3 4

Wednesday 1 2 3 4

Thursday 1 2 3 4

Friday 1 2 3 4

Saturday 1 2 3 4

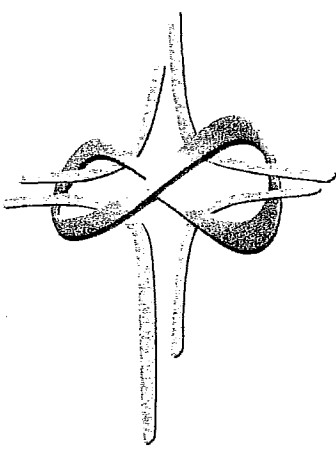
Sunday 1 2 3 4

Questions about the UAC

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A PRAYER FOR THE UNION OF CATHOLIC APOSTOLATE

Eternal Father, we thank you for the spiritual insight given to St. Vincent Pallotti that continually reminds us of our call to mission.

Please give us the gentle, nurturing grace of the Holy Spirit to enable us to serve you and all people with courage and imagination.

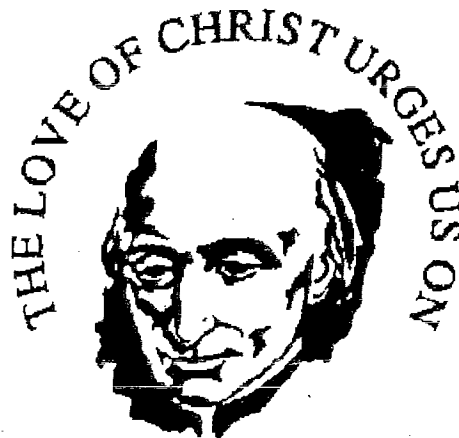
Keep us in living union with Jesus Christ, your Apostle, that we may grow together in love and use all possible means to spread faith and charity in our world.

Raise up men and women of great holiness in every land that your Church may flourish as the Sacrament of your salvation for all.

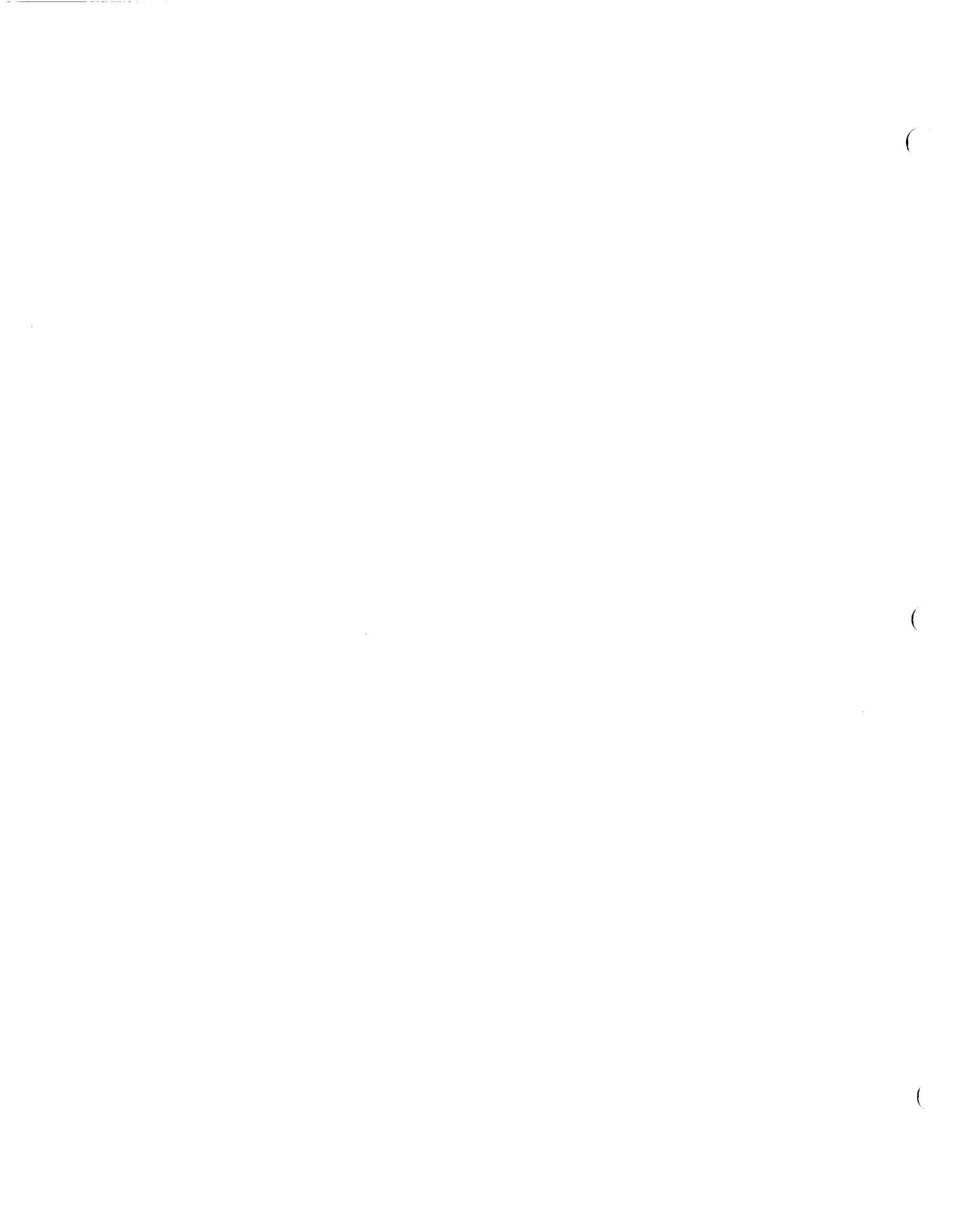
Help us to mature in prayer and to celebrate your Word and Sacraments to become the apostles you wish us to be through a new Pentecost.

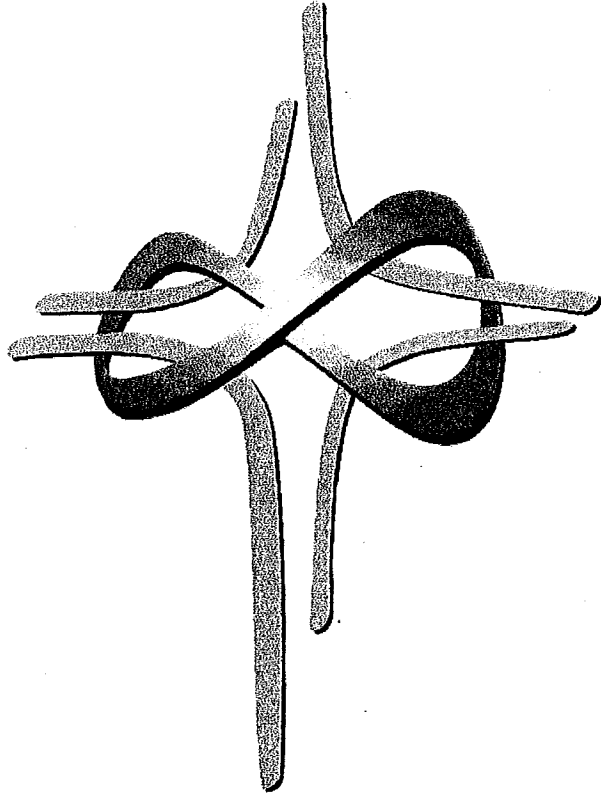
And may we accept the example and prayers of Mary, Queen of Apostles, and all the saints to inspire us on our journey with you.

We pray in the Spirit through Christ our Lord. Amen.

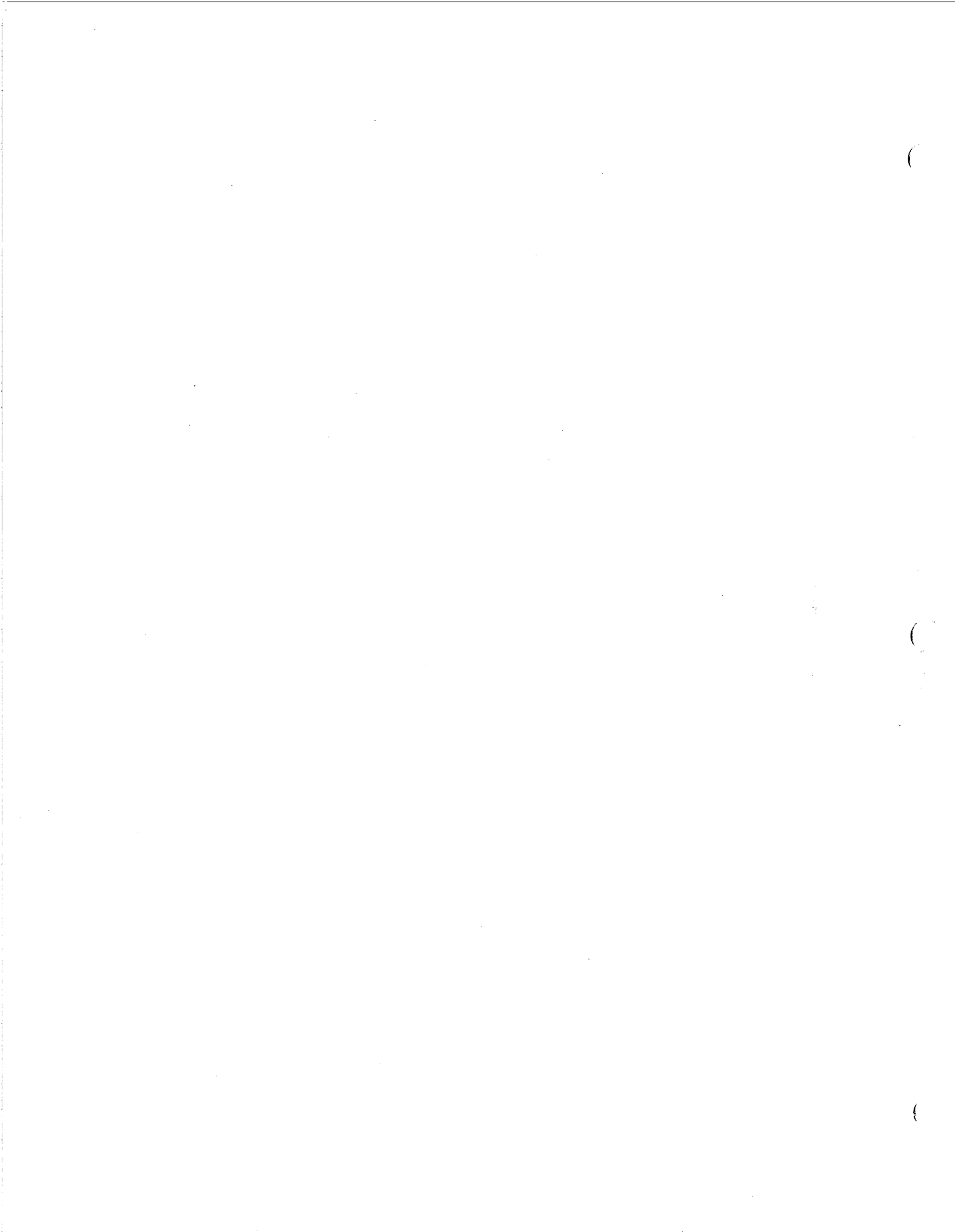


St. Vincent Pallotti





INTRODUCTORY MATERIALS



St. Vincent Pallotti

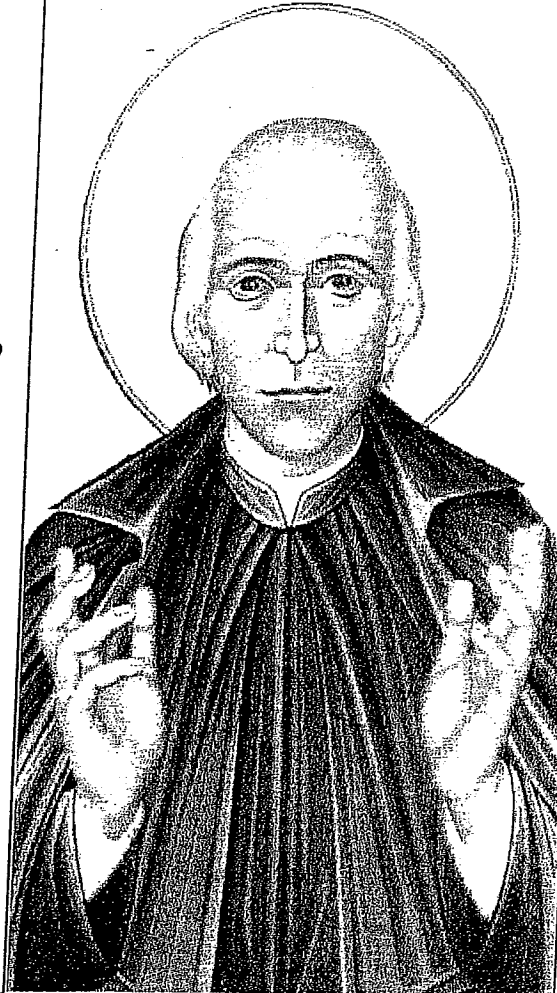
& The Union of Catholic Apostolate



St. Vincent Pallotti was born in Rome in 1795. After his ordination as a priest in 1818, he was involved in a vast range of apostolic and priestly activities:

- he assisted the poor, the sick and marginalized;
- he founded orphanages, institutions of charity and shelters;
- he gave spiritual assistance to soldiers, workers, students and prisoners;
- he promoted religious formation of the youth in evening classes and other schools for young people;
- he was a spiritual writer;
- he was an advocate of the laity and involved laity, clergy and religious in all aspects of his apostolate and ministries;
- he sponsored ecumenical activities.

Vincent died in Rome on January 22, 1850. Pope John XXIII proclaimed him a saint in 1963.



The Union of Catholic Apostolate (UAC) was founded by St. Vincent Pallotti as a way of bringing together people for the spreading of faith and love in the church and the world.

Today, the UAC:

- is an international association of the faithful approved by the Pope;
- includes priests, brothers, sisters and lay persons from around the world;
- meets together to learn about the Catholic faith and charism of St. Vincent Pallotti;
- members perform service and acts of charity in their parishes and the community;
- supports one another through prayer and friendship.

An Opportunity for Lay People to Join the Pallottines!

A New Formation Group for Lay UAC members is forming now!

The first meeting is Monday, March 26, 2007

All meetings are held at the Pallotti House (5424 W. Bluemound Road, Milwaukee, 53208 - just east of the St. Vincent Pallotti Parish east site) in the Upper Room (entrance on the north side of the house in the Schoenstatt chapel). The meeting time is 7:00PM to 8:30PM

Call for more information or to register

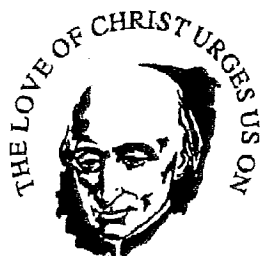
Jeffrey Montoya, UAC, at 414-258-0653 ext. 155 for more information.

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The Union of the Catholic Apostolate



St. Vincent Pallotti

The Union of the Catholic Apostolate (UAC – *Unio Apostolatus Catholicici* in Latin) was the vision and the charism of Saint Vincent Pallotti. A charism is a special grace and gift bestowed by God upon an individual or group of people which helps them respond to a need in the church or the world. In 1835 Vincent first conceived of the UAC. He envisioned a community of the faithful to recognize and promote the call of all of the baptized to live as Apostles to revive faith and rekindle charity in the church and the world.

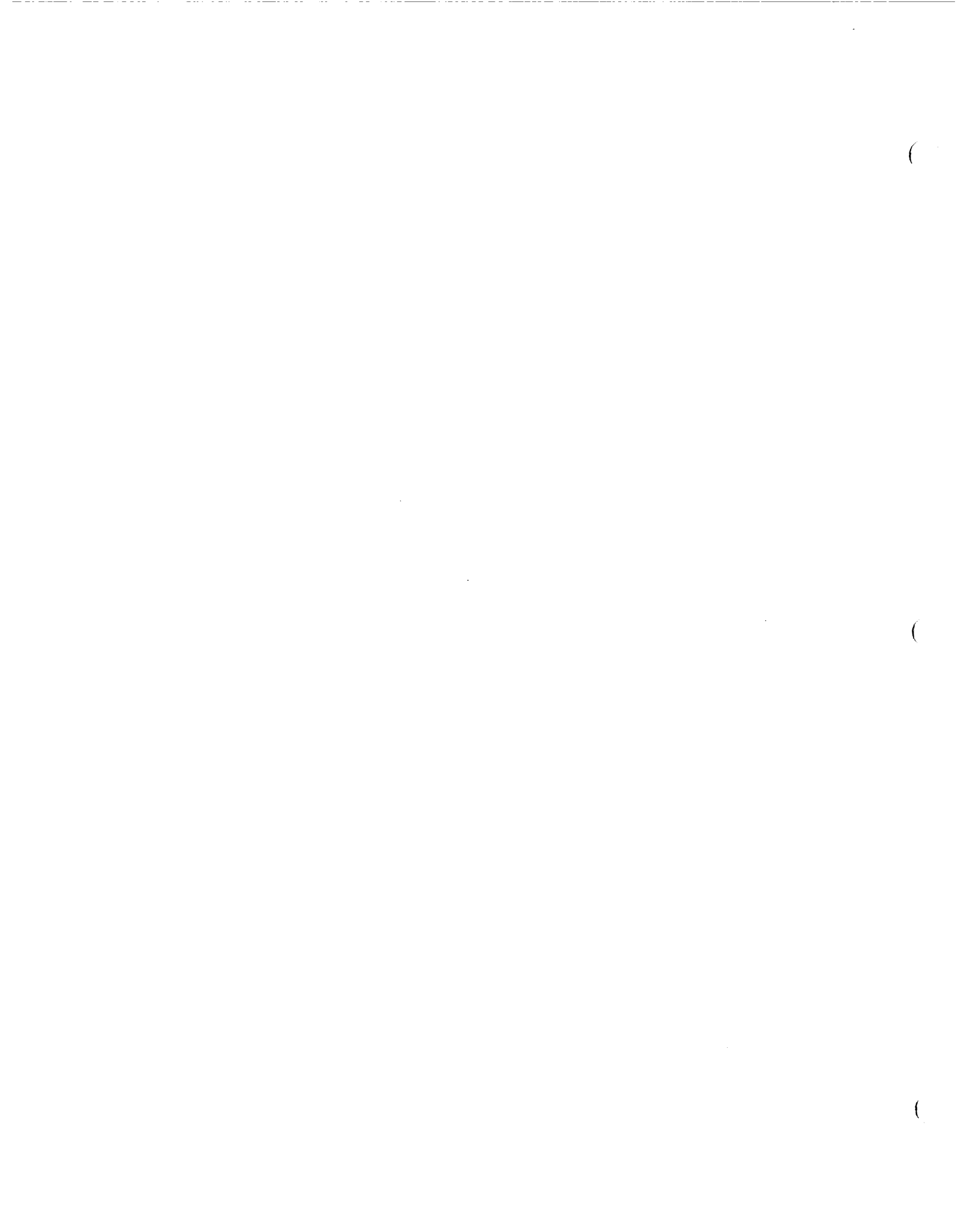
Vincent established institutes of consecrated life for men and women to promote this vision. Today there are Pallottine priests, brothers and sisters. The Society of the Catholic Apostolate is the institute of men who are priest and brothers whose ministry is to promote the charism of St. Vincent Pallotti. World-wide, there are over 2500 men in the SAC. The SAC ranks 17th in size of religious institutes of men today. There are also over 1000 Pallottine sisters in two institutes (The Pallottine Missionary Sisters and the Sisters of the Catholic Apostolate). Pallottines minister in over 40 countries. There were many religious communities founded during the time of Vincent, however, only the Pallottines and two others still exist today. Even though Vincent was a priest and he wanted priests, brothers and sister to be part of the Union, he understood that priest and religious are not the center of the Church. He noted that they are small in number and so must cooperate with laypeople. In the UAC all are equal in their apostolic vocation. For Vincent “*Catholic*” means universal and open to all people.

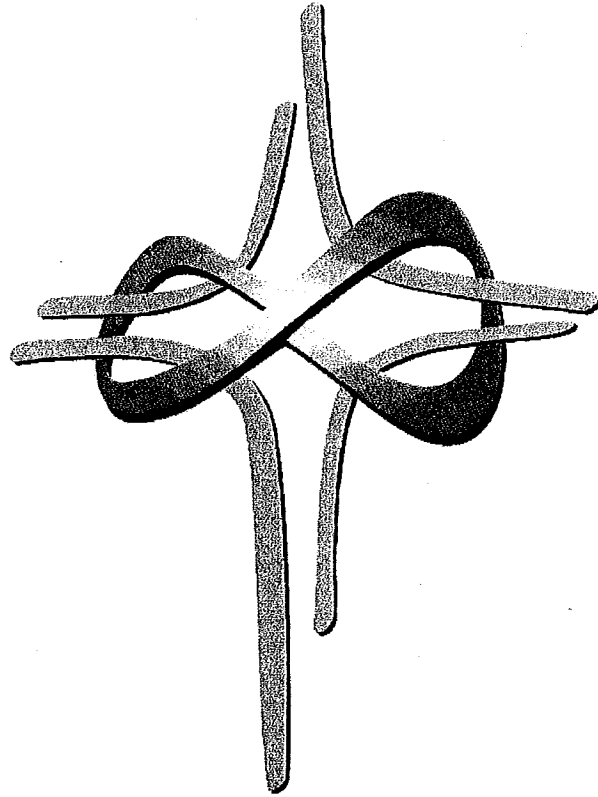
This vision of St. Vincent Pallotti, to include all of the baptized in apostolic work was radical during the lifetime of Vincent. Apostolic work was thought to be the enterprise of only the clergy and religious. The Second Vatican Council (1962-1965) restored this baptismal call and vocation to the consciousness of the Roman Catholic Church. Saint Vincent Pallotti was canonized by Blessed Pope John XXIII. The Pope in describing Vincent said: “the loving saint who displayed such remarkable love is one of the outstanding figures in the field of apostolic activity of the nineteenth 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.” John XXIII made Vincent a special patron of the Second Vatican Council.

The Second Vatican Council’s teachings about the call of all of the baptized to share in the life and ministry of the Church served as an impetus for the Pallottine priests, brothers and sisters to once again discover and claim the charism of their founder. Pallottines, inspired by the original vision of Vincent and the teachings of Vatican II, are working to once again enliven the UAC. In 2003 the Vatican Congregation for the laity officially approved the General Statues for the Union *ad experimentum* for five years. [The statues were given final permanent approval in 2008].

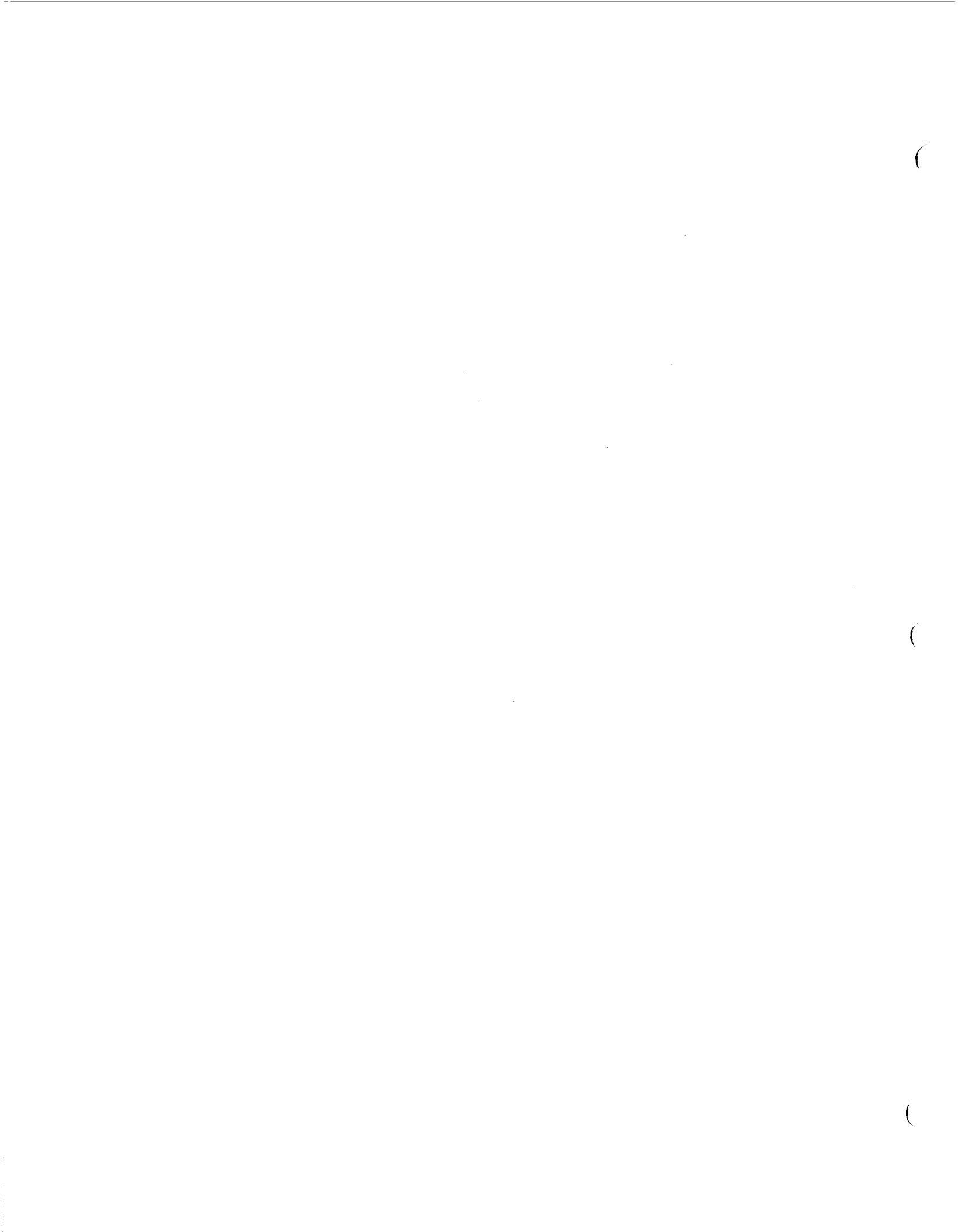
The words of Saint Vincent apply today as they did in his time when he appealed to the Roman people for the establishment and support of the Union. “Reason and experience show us” wrote Vincent, “that the good done by individuals alone is insufficient, uncertain and of little duration, and that the efforts of individuals with even the most generous dispositions cannot result in anything of import in the moral and religious order, except to the degree that they are united and have one common objective.”

This is a summary of a talk given by The Very Reverend Zenon Hanas, SAC, the Vicar-General of the Pallottines, in Milwaukee on November 14, 2005. This summary was prepared by Jeffrey S. Montoya, UAC from his notes of the meeting.





FORMATION CURRICULUM



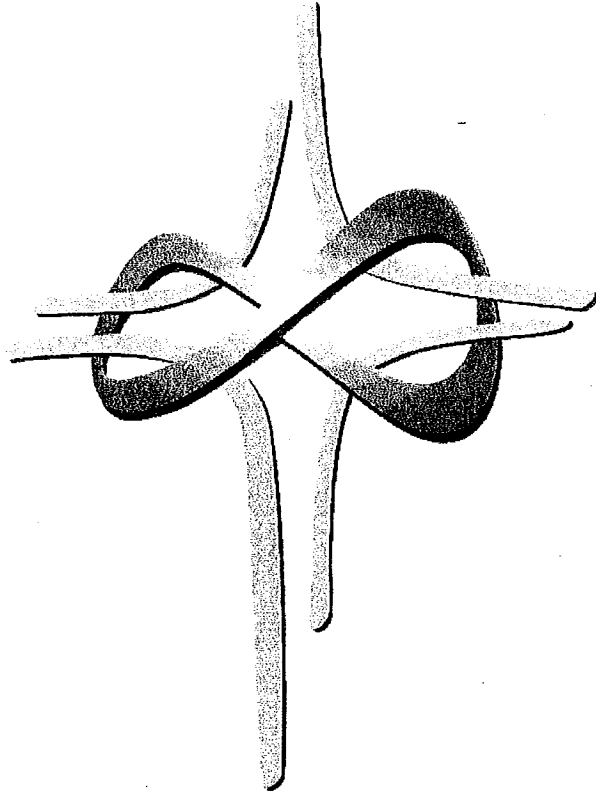
The Union of the Catholic Apostolate
Formation Curriculum

Timeline and Themes

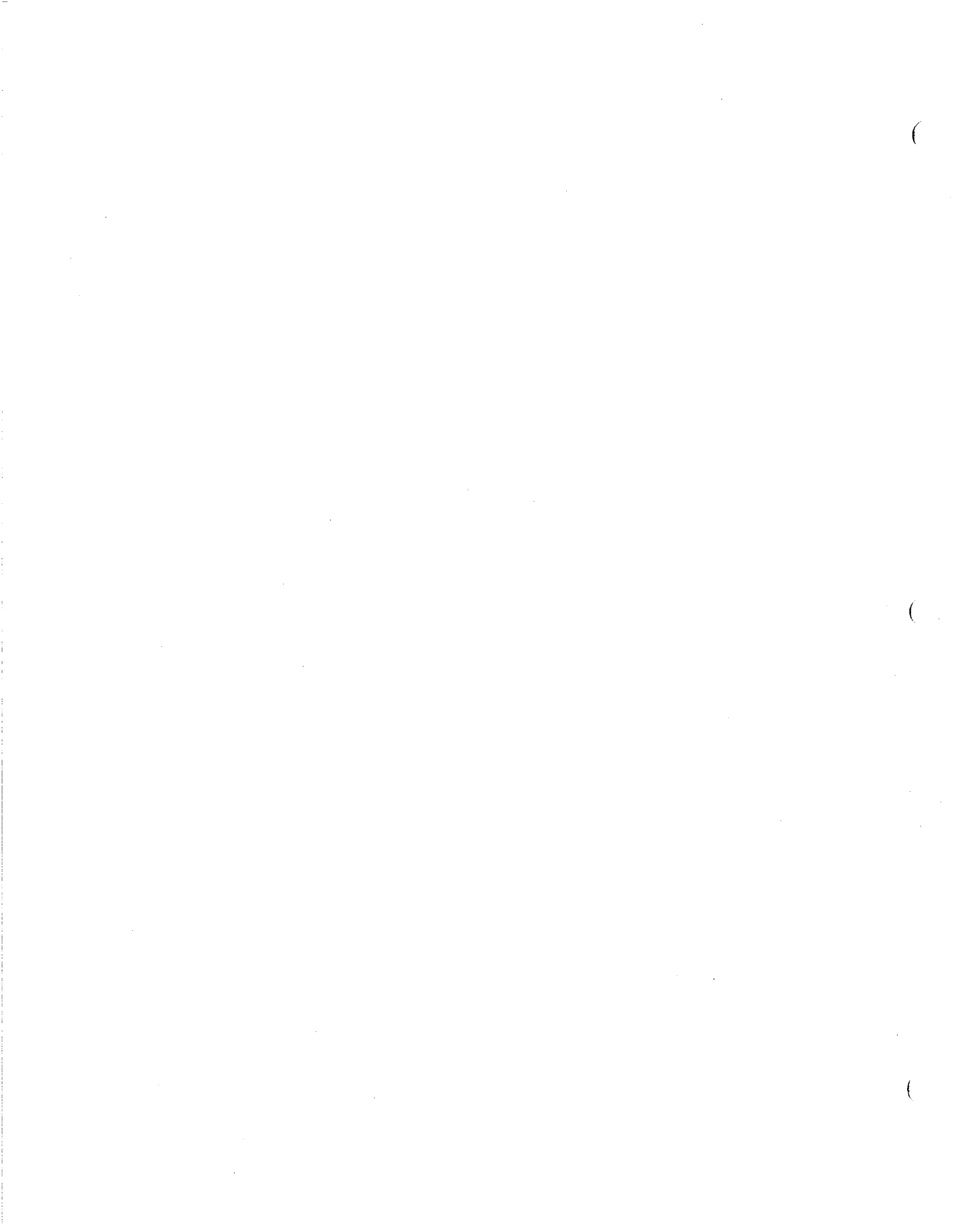
- Session I: St. Vincent Pallotti (his life and times)
- Session II: Constants of Pallottine Spirituality: The God In Whom We Believe
- Session III: Constants of Pallottine Spirituality: The Christ Whom We Follow
- Session IV: Constants of Pallottine Spirituality: The Spirit Who Urges Us
- Session V: Constants of Pallottine Spirituality: Mary Who Accompanies Us
- Session VI: Constants of Pallottine Spirituality: The UAC
Our Way of Being Church
- Session VII: Constants of Pallottine Spirituality: Serve the World
in Which We Live
- Session VIII: Vision of the Human Person According to Pallotti
- Session IX: Living as Apostles and the Apostolic Commitment

Retreat: Living in the Cenacle





Session I:
St. Vincent Pallotti
(his life and times)



Session I: St. Vincent Pallotti (his life and times)

(90 minutes)

Supplies Needed:

St. Vincent Pallotti Prayer Card for opening prayer
DVD: Faithful Radical 30 min. version
Participant Handout

PRAYER (*prayer card available*)

(5mins)

St. Vincent Pallotti, great was your faith in God the infinite Love and unwavering was your devotion to Mary, Queen of Apostles. Pray to the Father on our behalf to grant us the courage and strength to work like you for the spreading of faith and the rekindling of charity among the people of God.

Remind us always of our duty to be apostles, and help us to spread the good news of Christ's Gospel through both our words and actions.

With the help of Mary, Queen of Apostles, and through your intercession may we grow in holiness and live only for the honor of God.

St. Vincent, show us the way to the Father, Amen.

INTRODUCTIONS/REVIEW OF LIFE

(30mins)

In coming together to grow in our faith through the Pallottine spirituality we will form over the next few months what is sometime described as a "small Christian community." Modeled on the ministry of Jesus, who called apostles and disciples to join him – sharing his daily life and ministry – we come together to share our lives and our faith.

We will get to know one another, and hopefully, become a support system for one another through our caring and mutual prayers.

People gathered here know each other in different ways. Some of you may know others in the group very well, while others may only know each other by sight, or maybe not at all.

Each time we gather will give an update of where we are in life – we will just talk about what is happening in our lives – everyone should share at their own comfort level. We seek to create a safe environment where no one is judged, no one is given advise, no comments are made outside of this space (what is said here should not become gossip).

We will go around introduce ourselves and share something that is going on in our life at this time.... Who would like to start?

PRESENTATION: The Life of St. Vincent Pallotti

(30mins)

To introduce the group to the person of St. Vincent Pallotti, we will watch a 30 minute video: *The Faithful Radical*.

SMALL GROUP SHARING

(15mins)

Divide the group into small groups of about 4 people. The small groups will discuss the following questions:

- What part of the video stood out to you?
- What were some of the challenges at the time St. Vincent Pallotti lived? Do we have similar challenges in our world today?
- What type of person was St. Vincent Pallotti?
- What inspiration can we draw from him today?

LARGE GROUP ANNOUNCEMENTS/CLOSING PRAYER

(10mins)

- Check-in with each small group and see how their discussion went
- Remind the group of the next meeting

Closing Prayer: The Lord's Prayer



St. Vincent Pallotti, Pray for us!



Session I: St. Vincent Pallotti (his life and times)

PRAYER (*prayer card*)

INTRODUCTIONS/REVIEW OF LIFE

PRESENTATION: The Life of St. Vincent Pallotti (*video: The Faithful Radical*)

SMALL GROUP SHARING

The small groups will discuss the following questions:

- What part of the video stood out to you?
- What were some of the challenges at the time St. Vincent Pallotti lived? Do we have similar challenges in our world today?
- What type of person was St. Vincent Pallotti?
- What inspiration can we draw from him today?

LARGE GROUP ANNOUNCEMENTS

CLOSING PRAYER: The Lord's Prayer

St. Vincent Pallotti Chronology



- April 21, 1795 Born in Rome, 130 via del Pellegrino
Father's name: Pietro Paolo
Mother's name: Maria Maddelena DeRossi
- April 22, 1795 Baptized at the Church of San Lorenzo in Damaso
- July 10, 1801 Receives his confirmation
- 1801 Begins his schooling conducted by Piarist Fathers in St. Pantaleo
- 1808 Attends the Collegio Romano where he remains until the competition of the first year of Philosophy
- July 22, 1815 Receives a Master's degree in Greek language from the Sapienza University in Rome
- July 23, 1816 Receives a Master's degree in philosophy and in the arts
- 1816 Makes private vows with permission of his Spiritual Director
- May 16, 1818 Is ordained priest in the Basilica of St. John Lateran
- May 17, 1818 Celebrates his first Mass on Trinity Sunday at the Church of Gesu in Frascati
- March 4, 1819 Named instructor at the Sapienza University and put in charge of the students' discussion and debates in theology
- November 20, 1821 Is granted the privilege of having the Stations of the Cross erected in his paternal home
- July 19, 1826 Assists his mother on her deathbed
- 1827 Is appointed Ordinary Confessor of the Roman Seminary by the Cardinal Vicar of Rome; remains until 1840
- July 1829 Withdraws from the University to devote himself entirely to the Apostolate

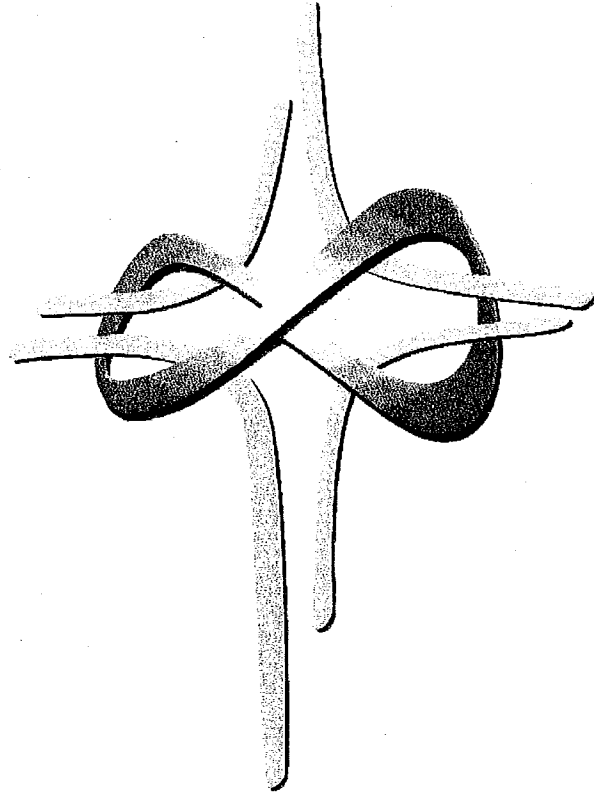
- February 2, 1931 Predicts the election of Pope Gregory XVI
- 1833 Publishes booklets on the Month of May for Religious, Ecclesiastics and Laity
- 1833 Starts hearing confessions at the Seminary for the Propagation of the Faith in Rome
- 1845 Is named Rector of the Church of the Holy Spirit in Via Giulia
- July 9, 1835 Is inspired by God to found the Union of the Catholic Apostolate
- April 4, 1935 Receives the approval of the Cardinal Vicar of Rome for the new society
- May 1835 Gives his "Appeal to the People" from the Church of the Association in Rome
- June 1835 Publishes and distributes a booklet advertising the society
- July 1835 Receives Pope Gregory XVI's blessing upon the Society of the Catholic Apostolate
- September 20, 1835 Is officially appointed confessor of the Seminary for the Propagation of the Faith
- January 6, 1836 Introduces the celebration of the Octave of the Epiphany at the Church of the Holy Spirit, Via Giulia, Rome
- 1836 Prints the membership certificates for the Society
 - Provides housing and care for abandoned orphan girls
 - Receives contributions for his charities and missionary work
 - Sends religious articles, vestments, and chalices to Asia, Africa, America and Australia
 - Presents the program of his newly founded Society for study by theologians and hierarchy
- July 30, 1837 Is named councilor of the Central Council of the Society for the Propagation of the Faith
- September 15, 1837 Is grieved by the death of his father
- September, 1837 Leaves his paternal home and, together with the first members of the new Society, takes up residence at the Rector of the Church of the Holy Spirit

- June, 1838 Transfers the orphan girls from the house of James Salvati, the first lay member of the Society, to the building names Pia Casa di Carita' in Sant'Agata dei Goti
- July 30, 1838 Receives notice from Monsignor Cadolini that his Society is to be suppressed
- July and August 1839 Writes the rules for the Pia Casa and for the Society of the Catholic Apostolate at Camaldoli
- December 17, 1839 Opens a second orphanage, the conservatorio Torlonia, near the Church of St. Onofrio on the Janiculum Hill
- February 9, 1842 Appointed extraordinary promoter of the night schools of religion
- March 30, 1843 Establishes the Sisters of the Catholic Apostolate
- December 21, 1843 Accepts the charge to care for the spiritual welfare of the military hospital of Centro Preti
- August 14, 1844 Is granted the Church of San Salvatore in Onda for his Society
- October 17, 1844 Receives the first letter from his companion, Raphael Melia, from London, England where he was sent to do missionary work
- November 12, 1844 Is charged by Pope Gregory XVI to take care of the spiritual needs of the military hospital of Santo Spirito
- October 4, 1846 Makes his profession before Vaccari and accepts Vaccari's profession
- December 8, 1846 Sends Father Faa' di Bruno to London
- January 13, 1847 Is honored by the presence of Pope Pius IX at the closing of the Octave of the Epiphany at St. Andrea Della Valle
- July 1, 1847 Receives from Pope Pius IX the privilege to extend to the members of the Society the spiritual benefits of all the religious orders, congregations and pious union in existence at the time

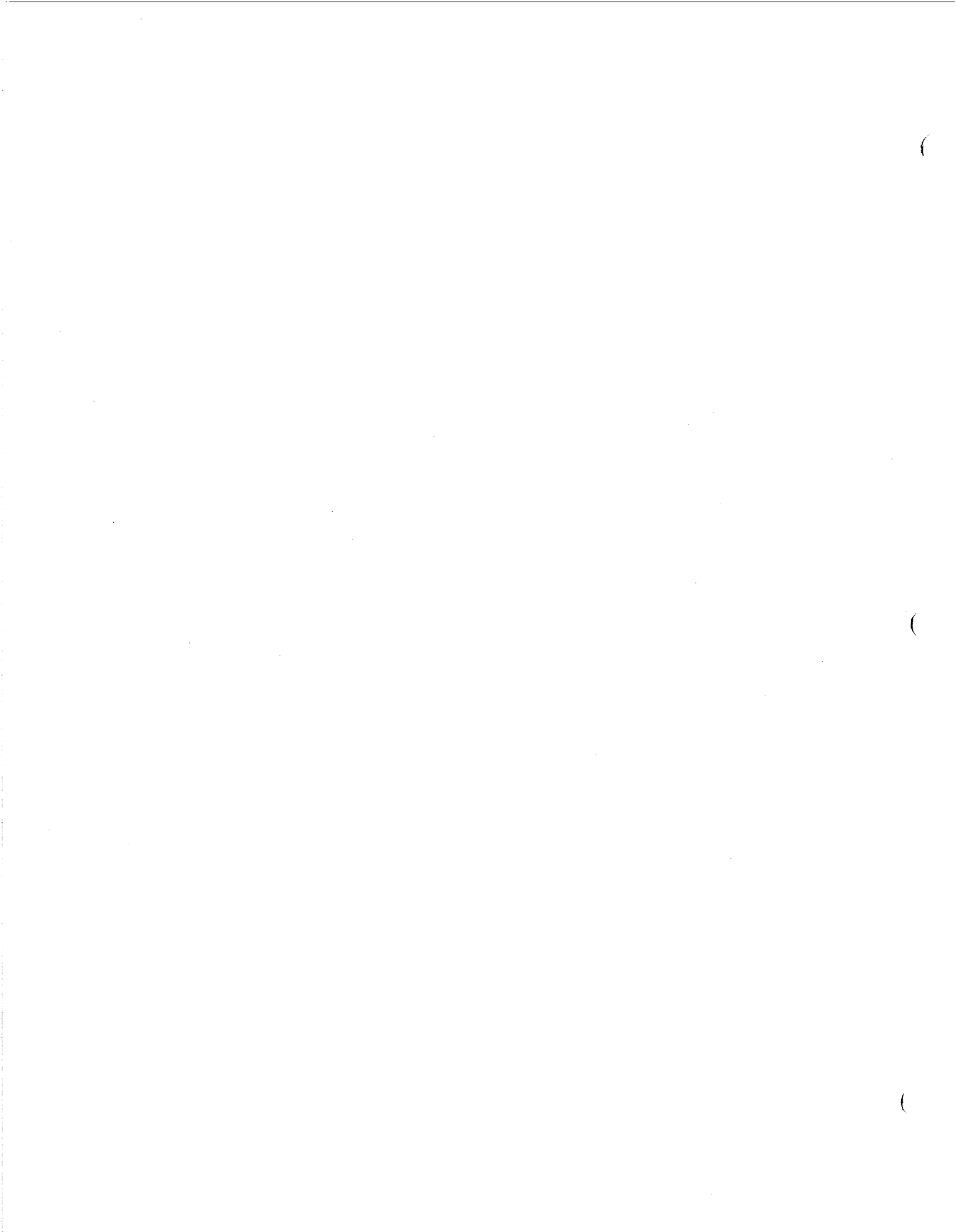
- July 24, 1847 Makes his last will and testament
- March 8, 1848 Resigns as Rector General of the Society, but his resignation is not accepted
- June 18, 1848 Receives from Pope Pius IX the authorization for the erection, possession and administration of St. Peter's Church in London
- September 22, 1849 Receives permission from Cardinal Macchi, Bishop of Velletri, to open another orphanage
- January 13, 1850 Announces to his confreres at the closing of the Octave of the Epiphany, "next year you will hold to Octave without me."
- January 14, 1850 Celebrates Holy Mass at the Convent of Trinia' dei Monti at the altar of Mother Most Admirable
- January 16, 1850 Celebrates Holy Mass at the Convent of the Divine Love on Esquiline Hill
 - Visits the Pia Casa of Sant'Agata and later the house of James Salvati
 - Stricken with fever and taken home by carriage
- January 22, 1850 Departs this life at 9:45 in the evening
 - Appears in glory to Venerable Elizabeth Sanna
- 1932 Declared Venerable by Pope Pius XI who promulgates the Decree certifying that Vincent Pallotti during his lifetime possessed and practices the Christian virtues to a heroic degree
- January 22, 1950 Declared Blessed by Pope Pius XII
- January 20, 1963 Declared a Saint by Blessed Pope John XXIII
- April 6, 1963 Given the title "Patron of the Missionary Union of Clergy" by Pope John XXIII

ST. VINCENT PALLOTTI'S CHRONOLOGY

April 21, 1795	<u>Born in Rome</u> , 130 via del Pellegrino, father's name: Pietro Paolo; mother's name: Maria Maddelena DeRossi	June, 1838.	Transfers the orphan girls from the home of <u>James Salvati</u> , the first lay member of the Society, to the building named <u>Casa di Carita'</u> in Sant'Agata dei Goti
April 22, 1795	<u>Baptized</u> at the Church of San Lorenzo in Damaso	July 30, 1838	Receives notice from Monsignor Cadioli that his Society is to be <u>suppressed</u>
July 10, 1801	Receives his confirmation	July and August, 1839	<u>Writes the rules for the Pia Casa</u> of the Society of the Catholic Apostolate <u>Camaldoli</u>
1801	Begins his schooling under Antonio Porta	December 17, 1839	<u>Opens a second orphanage</u> , Conservatorio Torlonia, near the Church of St. Onofrio on the Janiculum Hill
1803	Attends school conducted by Piarist Fathers in St. Pantaleo	February 9, 1842	Appointed extraordinary promoter of 12 night schools of religion
1808	<u>Attends the Collegio Romano</u> where he remains until the completion of the first year of philosophy	March 30, 1843	<u>Establishes the Sisters of the Catholic Apostolate</u>
July 22, 1815	Receives a <u>Master's degree in Greek language</u> from the Sapienza University in Rome	December 21, 1843	Accepts the charge to care for the spiritual welfare of the Military Hospital of Cento Preti
July 23, 1816	Receives a <u>Master's degree in philosophy and in the arts</u>	August 14, 1844	<u>Is granted the Church of San Salvatore Onda for his Society</u>
1816	Makes private vows with permission of his Spiritual Director	October 17, 1844	Receives the first letter from his companion, Raphael Melia, from London, England where he was sent to do missionary work
May 16, 1818	<u>Is ordained priest</u> in the <u>Basilica of St. John Lateran</u>	November 12, 1844	Is charged by Pope Gregory XVI to take care of the <u>spiritual needs of the Military Hospital of Santo Spirito</u>
May 17, 1818	Celebrates his <u>first Mass</u> on Trinity Sunday at the " <u>Church of Gesù</u> " in Frascati	October 4, 1846	Makes his profession before Vaccari and accepts Vaccari's profession
March 4, 1819	Named <u>instructor</u> at the Sapienza University and put in charge of the students' discussion and debates in theology	December 8, 1846	Sends Father Faa' di Bruno to London
November 20, 1821	Is granted the privilege of having the Stations of the Cross erected in his paternal home	January 13, 1847	<u>Is honored by the presence of Pope Pius IX at the closing of the Octave of the Epiphany at St. Andrea Della Valle</u>
July 19, 1826	<u>Assists his mother on her deathbed</u>	July 1, 1847	Receives from Pope Pius IX the privilege to extend to the members of the Society the spiritual benefits of all the religious congregations and pious unions in existence at the time
1827	Is appointed Ordinary Confessor of the Roman Seminary by the Cardinal vicar of Rome; remains till 1840	July 24, 1847	Makes his last will and testament
July 1829	<u>Withdraws from the University to devote himself entirely to the Apostolate</u>	March 8, 1848	Resigns as Rector General of the Society, but his resignation is not accepted
February 2, 1831	Predicts the election of Pope Gregory XVI	June 18, 1848	Receives from Pope Pius IX the <u>authorization for the erection, possession and administration of St. Peter's Church in London</u>
1833	Publishes <u>booklets</u> on the <u>Month of May for Religious, Ecclesiastics, and Laity</u>	September 22, 1849	Receives permission from Cardinal Macchi, Bishop of Velletri, to open another orphanage
1833	Starts hearing confessions at the Seminary for the Propagation of the Faith in Rome	January 13, 1850	Announces to his confreres at the closing of the Octave of the Epiphany, "Next year you will hold the Octave without me."
1845	<u>Is named Rector of the Church of the Holy Spirit in Via Giulia</u>	January 14, 1850	Celebrates Holy Mass at the Convent of Trinita' dei Monti at the altar of the Mother Most Admirable
January 9, 1835	<u>Is inspired by God to found the Pious Society of the Catholic Apostolate</u>	January 16, 1850	Celebrates Holy Mass at the Convent of the Divine Love on Esquiline Hill
April 4, 1835	Receives the approval of the Cardinal Vicar of Rome for the new Society	January 22, 1850	<u>Departs this life at 9:45 in the evening</u>
June 1835	<u>Publishes and distributes a booklet advertising the Society</u>	1932	<u>Declared Venerable</u> by Pope Pius XI who promulgates the Decree certifying that Vincent Pallotti during his lifetime possessed and practiced the Christian virtues to a heroic degree
July 1835	Receives Pope Gregory XVI's blessing upon the Society of the Catholic Apostolate	January 22, 1950	Declared <u>Blessed</u> by Pope Pius XII
September 20, 1835	Is officially appointed <u>confessor of the Seminary for the Propagation of the Faith</u>	January 20, 1963	Declared a <u>Saint</u> by Pope John XXIII
January 6, 1836	Introduces the celebration of the Octave of the Epiphany at the Church of the Holy Spirit, Via Giulia, Rome	April 6, 1963	Given the title " <u>Patron of the Missionary Union of the Clergy</u> " by Pope John XXIII
1836	<u>Prints the Membership certificates for the Society</u>		
	<ul style="list-style-type: none"> <u>Provides housing</u> and care for abandoned orphan girls <u>Receives contributions</u> for his charities and missionary work <u>Sends religious articles</u>, vestments and chalices, to <u>Asia, Africa, America</u> and <u>Australia</u> Presents the program of his newly founded Society for study by theologians and hierarchy 		
July 30, 1837	Is named councilor of the Central Council of the Society for the Propagation of the Faith		
September 15, 1837	<u>Is grieved by the death of his father</u>		
September, 1837	Leaves his paternal home and, together with the first members of the new Society, takes up <u>residence at the Rectory of the Church of the Holy Spirit</u>		



Session II:
Constants of Pallottine Spirituality:
The God In Whom We Believe



Session II:
Constants of Pallottine Spirituality:
The God In Whom We Believe
(90 minutes)

Supplies Needed:

BOOK: He wanted the People to Evangelize
BIBLES (one per small group)
Handout: Father's Love
CD: Father's Love Letter, the Spoken Word (optional)
"Father's Love Letter" PowerPoint Presentation (optional)
Participant Handout

PRAYER (*He Wanted the People to Evangelize, p. 20*) (5mins)

"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 ANYTHING

Leading the hand from the left to the right shoulder:

OUT OF THE LOVE OF GOD, I WILL DO EVERYTHING.

And with hands joined:

GOD BE PRAISED!"

INTRODUCTIONS/REVIEW OF LIFE (30mins)

The leader may need to refresh the group on the norms for the review (see Session I). If there are new people in the group, they may be introduced first, but be invited to share last, so that they don't feel put on the spot.

The focus for the sharing could be: "**what has happened in your life since we last gathered?**"

PRESENTATION: God the Infinite Love (10mins)

St. Vincent Pallotti belonged to the group of people with great desires and visions. The measure of his thoughts, words and actions was his unquenchable thirst for the "Infinite." His being and actions were totally immersed in the fountain of the Infinity – the Reality of **God**.

God, for Pallotti, was a personal Reality. The primary image which Pallotti used to describe God was the "**Infinite Love**."



From the writings of 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 favors for 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 that you need that he cannot provide.

Profound **love** cannot be communicated in words. It is beyond description. It is this love that Vincent experienced when he thought of God.

Probably the most famous verse in the Bible is John 3:16: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” This verse expresses what Vincent recognized, that God’s great love is directed at humanity.

Pallotti was so taken by the infinite love of God that his prayers and writings capture his struggle to respond to such a great reality:

“O Infinite Love, I am in despair, not knowing how to love you as I ought.”

“O if it were granted me to love infinitely.”

“God alone, God all, O love of God inflame me. O God expand more and more my desires.” (*Fire and Flame*, pg. 58)

SMALL GROUP SHARING

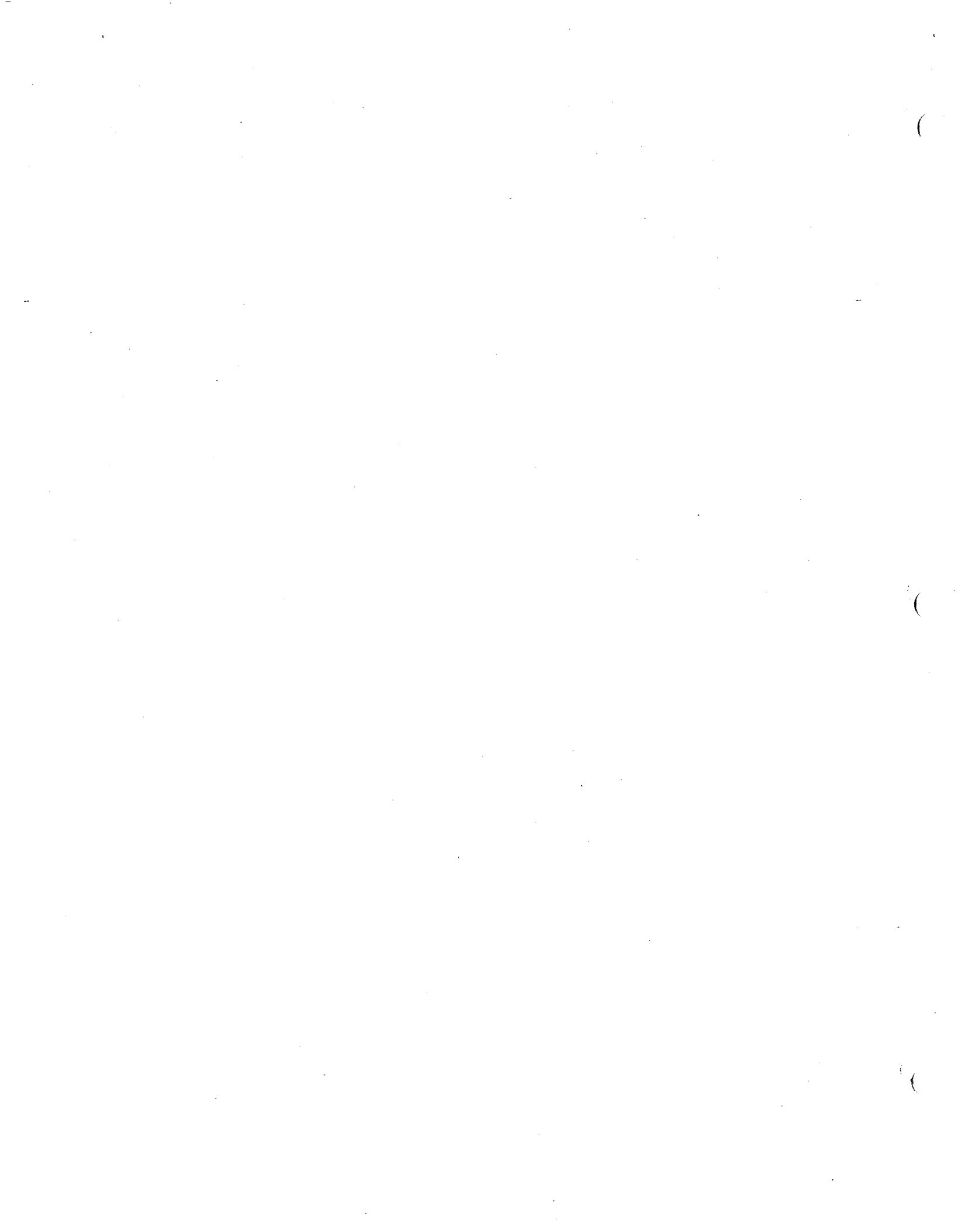
(20mins)

The General Statutes, Chapter 3, Number 14 says: Love practiced according to the description of the Apostle Paul (cf. 1 Cor 13:4-7; 2 Cor 5:14) “*forms the substantial constituent*” of the Union. In this way “*all must be constantly animated by the authentic spirit of the most perfect love.*”

Read: 1 Cor 13:4-7 and 2 Cor 5:14

Discuss:

- Are these Bible passages familiar to you?
- What do you find in these passages applicable to your life?
- How do you experience God’s Infinite Love?
- How can you share this Love with others?



LARGE GROUP ANNOUNCEMENTS

(10mins)

- Check-in with each small group and see how their discussion went
- Remind the group of the next meeting

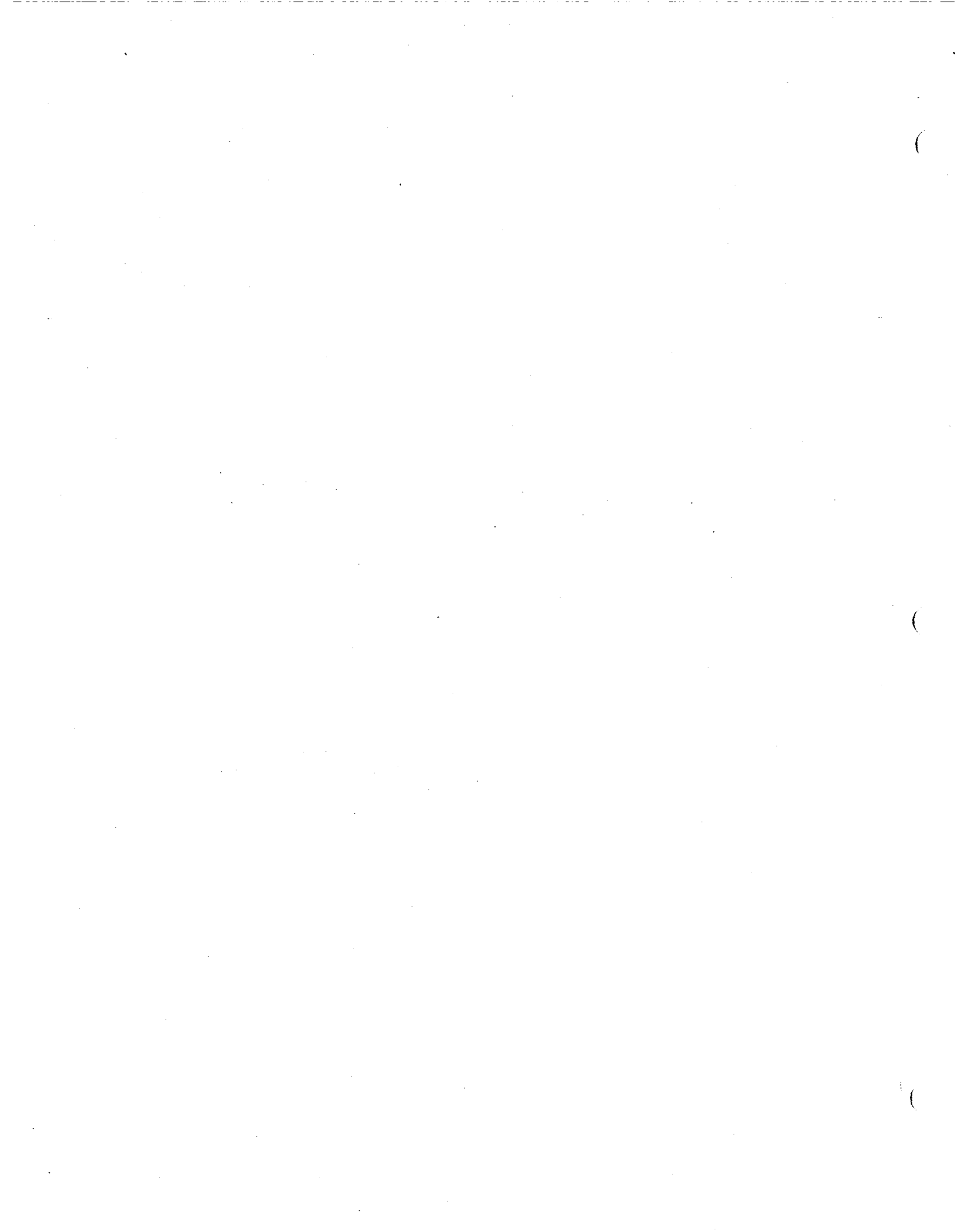
CLOSING PRAYER

(15mins)

Read, listen to, or watch the Father's Love Letter.



St. Vincent Pallotti, Pray for us!

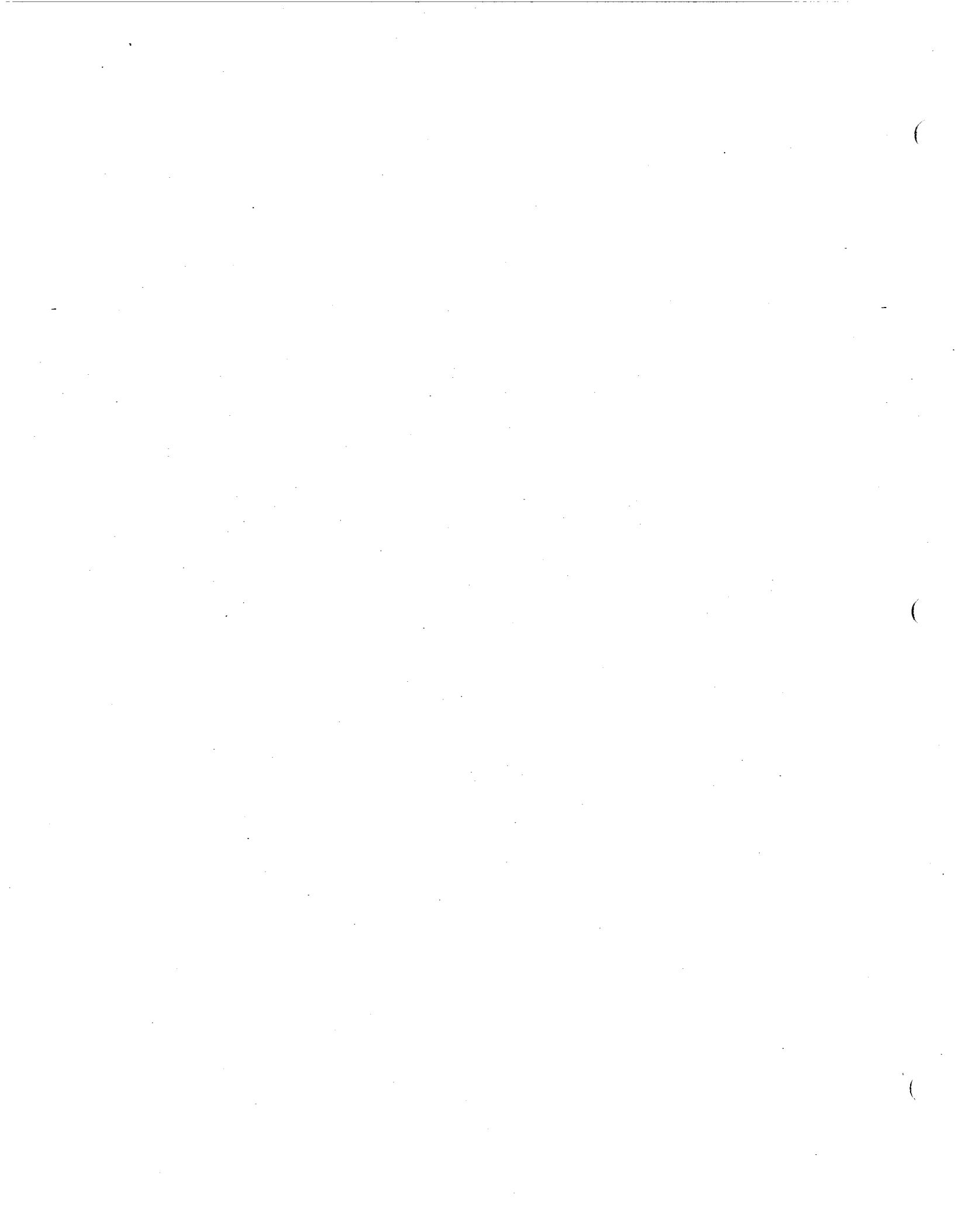


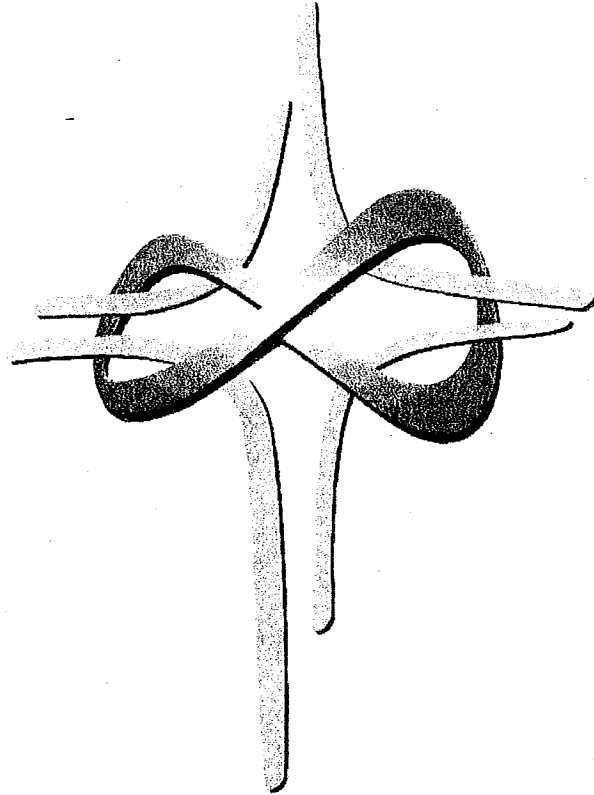
Father's Love Letter

My Child...

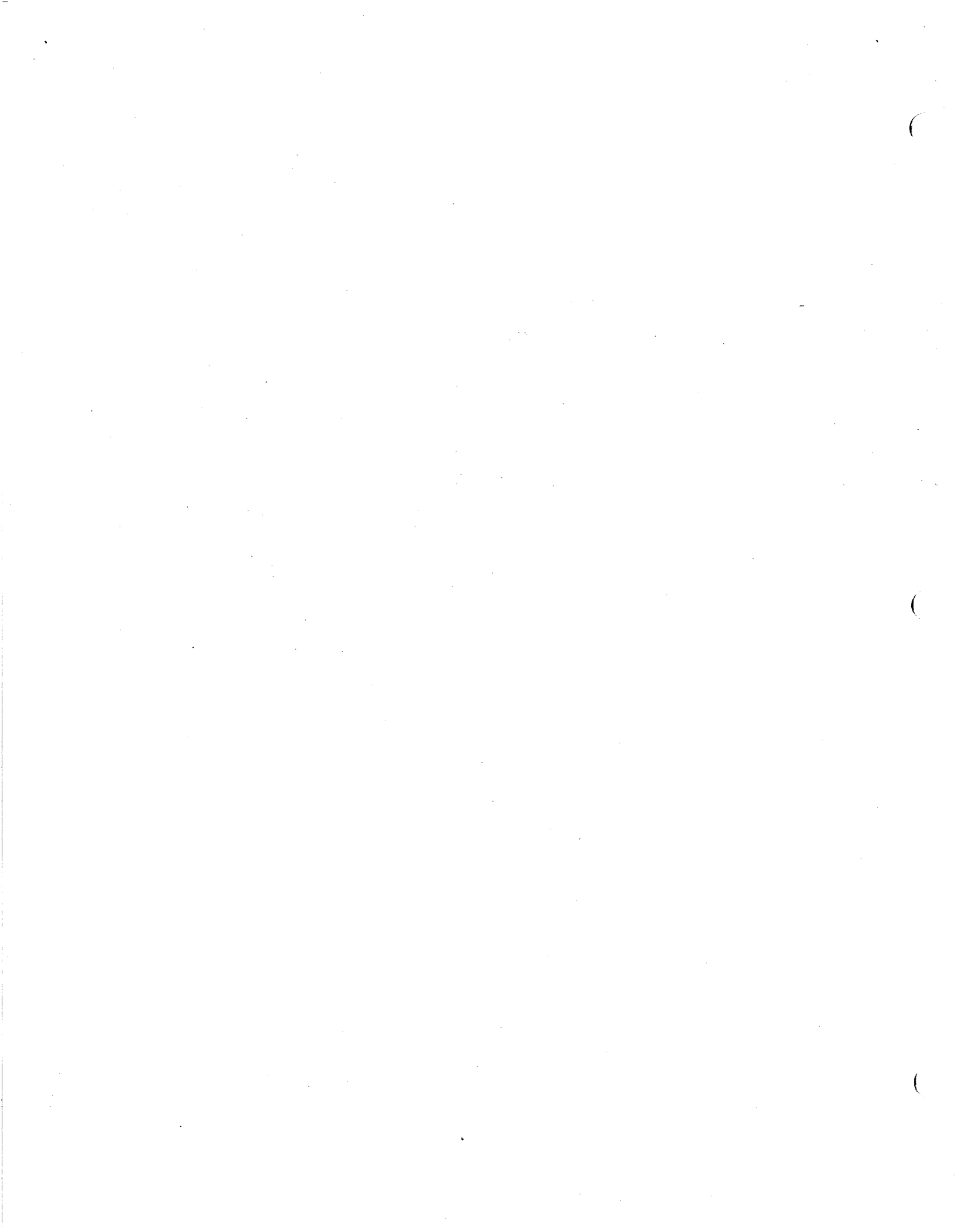
You may not know me,
but I know everything about you... Psalm 139:1
I know when you sit down and when you rise up... Psalm 139:2
I am familiar with all your ways ... Psalm 139:3 Even the very hairs on your head are numbered... Matthew 10:29-31
For you were made in my image... Genesis 1:27 In me you live and move and have your being... Acts 17:28 For you
are my offspring... Acts 17:28 I knew you even before you were conceived... Jeremiah 1:4-5 I chose you when I
planned creation... Ephesians 1:11-12 You were not a mistake... Psalm 139:15-16 For all your days are written in my book
... Psalm 139:15-16 I determined the exact time of your birth and where you would live... Acts 17:26 You are fearfully
and wonderfully made... Psalm 139:14 I knit you together in your mother's womb... Psalm 139:13 And brought you
forth on the day you were born ... Psalm 71:6 I have been misrepresented by those who don't know me... John 8:41-44
I am not distant and angry, but am the complete expression of love... 1 John 4:16 And it is my desire to lavish
my love on you... 1 John 3:1 Simply because you are my child and I am your Father... 1 John 3:1 I offer you more
than your earthly father ever could... Matthew 7:11 For I am the perfect Father... Matthew 5:48 Every good gift that you
receive comes from my hand... James 1:17 For I am your provider and I meet all your needs... Matthew 6:31-33
My plan for your future has always been filled with hope... Jeremiah 29:11 Because I love you with an everlasting
love... Jeremiah 31:3 My thoughts toward you are countless as the sand on the seashore... Psalm 139:17-18 And I rejoice
over you with singing... Zephaniah 3:17 I will never stop doing good to you... Jeremiah 32:40 For you are my treasured
possession... Exodus 19:5 I desire to establish you with all my heart and all my soul... Jeremiah 32:41 And I want to
show you great and marvelous things... Jeremiah 33:3 If you seek me with all your heart, you will find me
... Deuteronomy 4:29 Delight in me and I will give you the desires of your heart ... Psalm 37:4 For it is I who gave you
those desires... Philippians 2:13 I am able to do more for you than you could possibly imagine... Ephesians 3:20 For I am
your greatest encourager... 2 Thessalonians 2:16-17 I am also the Father who comforts you in all your troubles
... 2 Corinthians 1:3-4 When you are brokenhearted, I am close to you... Psalm 34:18 As a shepherd carries a lamb, I have
carried you close to my heart... Isaiah 40:11 One day I will wipe away every tear from your eyes... Revelation 21:3-4
And I'll take away all the pain you have suffered on this earth... Revelation 21:4 I am your Father and I love you
even as I love my son, Jesus... John 17:23 For in Jesus my love for you is revealed ... John 17:26 He is the exact
representation of my being... Hebrews 1:3 And He came to demonstrate that I am for you, not against you
... Romans 8:31 And to tell you that I am not counting your sins... 2 Corinthians 5:18-19 Jesus died so that you and I
could be reconciled... 2 Corinthians 5:18-19 His death was the ultimate expression of my love for you... 1 John 4:10
I gave up everything I loved that I might gain your love... Romans 8:32 If you receive the gift of my son Jesus,
you receive me... 1 John 2:23 And nothing will ever separate you from my love again... Romans 8:38-39 Come home and
I'll throw the biggest party heaven has ever seen... Luke 15:7 I have always been Father and will always be
Father... Ephesians 3:14-15 My question is... Will you be my child?... John 1:12-13 I am waiting for you... Luke 15:11-32

...Love, Your Dad
Almighty God





Session III:
Constants of Pallottine Spirituality:
The Christ Whom We Follow



Session III:
Constants of Pallottine Spirituality:
The Christ Whom We Follow
(90 minutes)

Supplies Needed:

Pictures of Jesus (as many as you can find)
(CD of pictures of Jesus also available)
BOOK: He wanted the People to Evangelize
BIBLE
Handout: One Solitary Life
Participant Handout

Layout the pictures of Jesus so that as the members arrive they will find a wide variety of images of Christ laid-out throughout the meeting room. Invite them to choose an image of Christ.

INTRODUCTIONS/REVIEW OF LIFE (30mins)

The leader may need to refresh the group on the norms for the review (see Session I).

The focus for the sharing could be: **“what has happened in your life since we last gathered?”**

PRAYER (5mins)

Read Matthew 16:13-20

When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Messiah, the Son of the living God." Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." Then he strictly ordered his disciples to tell no one that he was the Messiah.

PRESENTATION: Jesus Apostle of the Eternal Father

(15mins)

In the reading that we just heard, Jesus poses the questions to the apostles:

Who do you say that I am?

The primary image which St. Vincent Pallotti used for Our Lord Jesus Christ was "Jesus, Apostle of the Eternal Father." The word **Apostle** means "**one who is sent.**"

From the writings of St. Vincent Pallotti:

Our Lord Jesus Christ is the Apostle of the Eternal Father because he is sent by him. The Apostolate of Jesus Christ is his obedience to the precepts of the Heavenly Father."

The charism and spirituality of the Founder highlight the apostolic dimension of the life and death of Our Lord Jesus Christ.

Over and over again in the life of Jesus we see the Lord striving to do the will of his heavenly Father. This is carried out through his life and ministry and comes to a culmination in his death (recall the scene of the agony in the garden: Jesus prays: "If it is possible, Father, take this cup from me, yet **not my will but thy will** be done.")

One of the earliest passages of the New Testament scriptures, Paul's letter to the Philippians, puts it this way (2:5-8):

Have among yourselves the same attitude that is also yours in Christ Jesus,
Who, though he was in the form of God
did not regard equality with God something to be grasped.

Rather, he emptied himself taking the form of a slave,
Coming in human likeness;
And found himself to be of human estate.

He humbled himself,
Becoming obedient unto death,
Even death on a cross.

Jesus most perfectly did the will of the Eternal Father.

Pallotti writes:

Our Lord Jesus Christ is the Apostle of the Eternal Father, who sent him to make amends for the broken honor of God and to redeem all people. The apostolate of Jesus Christ is his life of obedience to the will of the Father whereby he brings about the redemption.

For Pallotti, there is a definite connection between being **sent** and being **loved**.

Jesus was sent by God because of God's love and Jesus' obedience to God was also motivated by love.

At the baptism of Jesus a voice proclaims, “this is my **beloved** son, with whom I am well pleased, listen to him.”

The love that Jesus shared with his heavenly Father, he taught to his disciples. Over and over again he showed us how to love. He even summarized all of the commandments of the Old Testament into two: love of God and neighbor.

Pallotti taught:

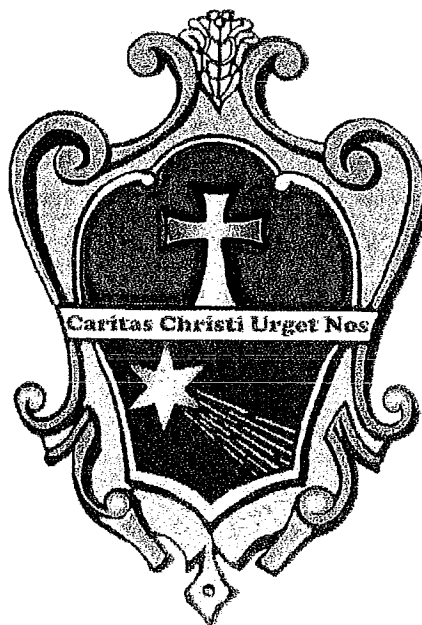
The Commandment of love bids us to glorify God above all and to love our neighbor as ourselves. Therefore, we are obliged to care for our own eternal salvation and that of our neighbor in every way possible. In observance of these commandments we imitate Jesus Christ, who is the Apostle of the Eternal Father.

We are called to follow Jesus in the commandments of Love and in this way, we are sent by him into the world as apostles. “Love one another,” Jesus said, “as I have loved you.”

This theology of St. Vincent Pallotti is found in *Apostolicam Actuositatem* (the document of the Second Vatican Council which deals with the apostolate of the laity). The document says: “Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, the success of the lay apostolate depends on the laity’s living union with Christ” (No. 4).

For Vincent, the model of living as an apostle is Jesus Christ. St. Vincent wrote, “all are called, rather obligated to imitate Jesus Christ” and the “specific spirituality of the Union is the following of Christ, Apostle of the Father.” He regarded the Life of Jesus as the “Fundamental Rule” and told his followers: “before beginning any work, we are obliged to consider during the various occasions of the day how Our Lord Jesus Christ would have thought, or spoken, or acted and we must strive to be the most perfect in everything, and always” – what would Jesus do?

The motto of St. Vincent Pallotti, which has become the motto of the Pallottines is
The Love of Christ Urges Us On (*Caritas Christi Urget Nos*).



SMALL GROUP SHARING

(30mins)

Each person should take their image of Christ they picked at the start of the session with them.

He Wanted the People to Evangelize, p. 26

There are as many ways of knowing Christ as there are numbers of people who are created in the image and likeness of God. Yet there are certain patterns. The Christ of the poor or Christ as brother are ways people identify their relationship with Christ. Each person adds the distinct historical data that makes life unique. When Pallotti venerated the crucifix, he not only experienced the love of Christ, but he was also aware of his being sent in the name of our God. He too was an 'apostle of the Eternal Father.'

Discuss:

- Why did you pick the image of Christ, which you did?
- Has your image of Christ changed over time? Are there images you had in your childhood that you no longer think of? Do you have a different image in times of trouble and times of joy?
- Do you connect the love you receive in your life and the love you give others to the love of God?
- What role does obedience to God's will play in your life? What do you think of when you pray in the Lord's Prayer "Thy will be done"?

LARGE GROUP ANNOUNCEMENTS

(10mins)

- Check-in with each small group and see how their discussion went
- Remind the group of the next meeting

CLOSING PRAYER

(5mins)

One Solitary Life (handout)



St. Vincent Pallotti, Pray for us!

Session III:
Constants of Pallottine Spirituality:
The Christ Whom We Follow

REVIEW OF LIFE

PRAYER: Matthew 16:13-20

PRESENTATION: Jesus Apostles of the Eternal Father

SMALL GROUP SHARING

Each person should take their image of Christ they picked at the start of the session with them.

He Wanted the People to Evangelize, p. 26

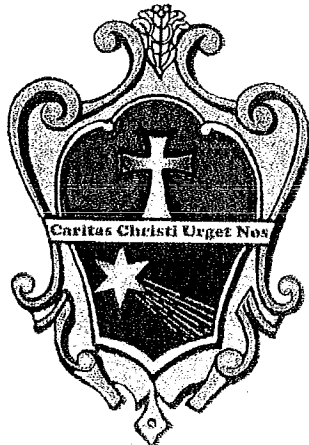
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Discuss:

- Why did you pick the image of Christ, which you did?
- Has your image of Christ changed over time? Are there images you had in your childhood that you no longer think of? Do you have a different image in times of trouble and times of joy?
- Do you connect the love you receive in your life and the love you give others to the love of God?
- What role does obedience to God's will play in your life? What do you think of when you pray in the Lord's Prayer "Thy will be done"?

LARGE GROUP ANNOUNCEMENTS

CLOSING PRAYER: *One Solitary Life*



*The Love of Christ
Urges Us On!*

One Solitary Life

Here is a man who was born in an obscure village,
the child of a peasant woman. He grew up in another obscure village. He
worked in a carpenter shop until He was thirty,
and then for three years He was an itinerant preacher.
He never wrote a book. He never held an office.

He never owned a home.
He never set foot inside a big city.
He never traveled two hundred miles
from the place where He was born.
He had no credentials but Himself.

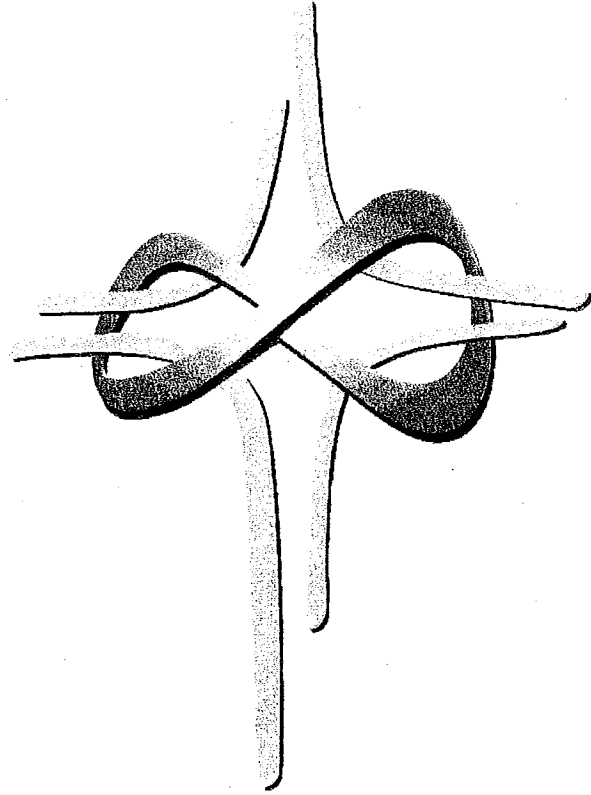
While still a young man,
the tide of popular opinion turned against Him.
His friends ran away. One of them denied Him.
He was turned over to His enemies.
He went through the mockery of a trial.
He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property He had
on earth while He was dying -- and that was His coat.

When He was dead,
He was taken down and laid in a borrowed grave
through the pity of a friend.

Twenty centuries have come and gone
and today He is the centerpiece of the human race
and the leader of progress.

I am far within the mark when I say that all the armies that ever
marched, and all the navies that ever were built,
and all the parliaments that ever sat,
and all the kings that ever reigned,
put together have not affected the life of man upon this earth as
powerfully as that One Solitary Life.



Session IV:
Constants of Pallottine Spirituality:
The Spirit Who Urges Us



Session IV:
Constants of Pallottine Spirituality:
The Spirit Who Urges Us
(90 minutes)



Supplies Needed:

BIBLES

PRAYER CARD: *Invocations with St. Vincent Pallotti*

Participant Handout

Picture of the empty "Upper Room"

REVIEW OF LIFE

(30mins)

– What has happened in your life since we last gathered?

INTRODUCTION OF THE TOPIC

(5mins)

Over the last couple of months you have reflected on two of the constants of Pallottine Spirituality: Pallotti's image of God the Father and Pallotti's image of Jesus Christ. These images along with the one we will look at tonight – The Holy Spirit shape Pallotti's understanding of the Holy Trinity.

Pass around – or display via a projector – the picture of the empty room. Ask the participants what is so impressive about this room.

After a couple of people have had the opportunity to discuss what they think tell them: It is just a room. What is impressive or important is not the room, but the possibility that the room contained the apostles and the work of the Holy Spirit.

PRAYER

A Reading from the Book of Acts (2:1-11)

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language.

They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." *The Word of the Lord/ Thanks be to God.*

PALLOTTINE CONNECTION

(20mins)

In this reading we hear of the day of **Pentecost**, the day the Holy Spirit came upon the Apostles in the Upper Room.

Pallotti found a spiritual home in the **Upper Room**. He wrote:

Wherever I shall be, I shall picture myself as one among all in the upper room where the Apostles received the Holy Spirit. I shall remind myself to renew this feeling often. As the Apostles were there with Mary, so will I be in spirit with my beloved Mother and Jesus. As she is my special intercessor, I am sure she will help me and all other creatures to receive the abundance of the Holy Spirit.

In is in the Upper Room, the **Cenacle**, that we are filled with the Holy Spirit. As the Pentecost event was the motivating encounter for the apostles (who previously were filled with fear), the Cenacle gave St. Vincent (and now gives members of the UAC) the **spiritual gifts** to go into the world with faith and confidence.

Gifts of the Holy Spirit

Here are the names of the seven gifts, as given in the *Catechism of the Catholic Church*, along with a description of each gift, as defined by St. Thomas Aquinas in the *Summa Theologica*:

- **Wisdom** - The gift of wisdom perfects a person's speculative reason in matters of judgment about the truth.
- **Understanding** - Also called "Common Sense." The gift of understanding perfects a person's speculative reason in the apprehension of truth. It is the gift "whereby self-evident principles are known."
- **Knowledge** - The gift of knowledge perfects a person's practical reason in matters of judgment about the truth.
- **Counsel** - Also called "Right Judgment." The gift of counsel perfects a person's practical reason in the apprehension of truth and allows the person to respond prudently, "moved through the research of reason."
- **Fortitude** - Also called "Courage." The gift of fortitude allows people the "firmness of mind [that] is required both in doing good and in enduring evil, especially with regard to goods or evils that are difficult."
- **Piety** - Piety is the gift "whereby, at the Holy Spirit's instigation, we pay worship and duty to God as our Father."

- **Fear of the Lord** - Also called "Wonder and Awe in God." This gift is described by Aquinas as a fear of separating oneself from God. He describes the gift as a "filial fear," like a child's fear of offending his father, rather than a "servile fear," that is, a fear of punishment.

Aquinas says the first four of these gifts (wisdom, understanding, knowledge, and counsel) direct the intellect, while the other three gifts (fortitude, piety, and fear of the Lord) direct the will toward God.

SMALL GROUP SHARING

(20mins)

Read in your small group: Isaiah 11:1-9 (the passage in the Bible from which we get the 7 gifts of the Holy Spirit.

But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the LORD, and his delight shall be the fear of the LORD. Not by appearance shall he judge, nor by hearsay shall he decide, But he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; The calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the LORD, as water covers the sea.

Discuss the following questions:

- We all possess gifts of the Holy Spirit. What do you identify in your life? What are some examples when you've seen these gifts at work?
- What gift of the Holy Spirit would you like to be developed in yourself?
- Can you imagine yourself in the Upper Room with Mary and the Apostles, as Vincent did, What would it be like for you?
- The image from Isaiah is one of fulfillment and peace; how can we, who are filled with the Holy Spirit, work for peace and justice in our community and the world?

LARGE GROUP ANNOUNCEMENTS

(10mins)

- Check-in with each small group and see how their discussion went
- Remind the group of the next meeting
- (Optional) Give out "Mary first disciple" handout by R. Brown to be read before the next session.

CLOSING PRAYER

(5mins)

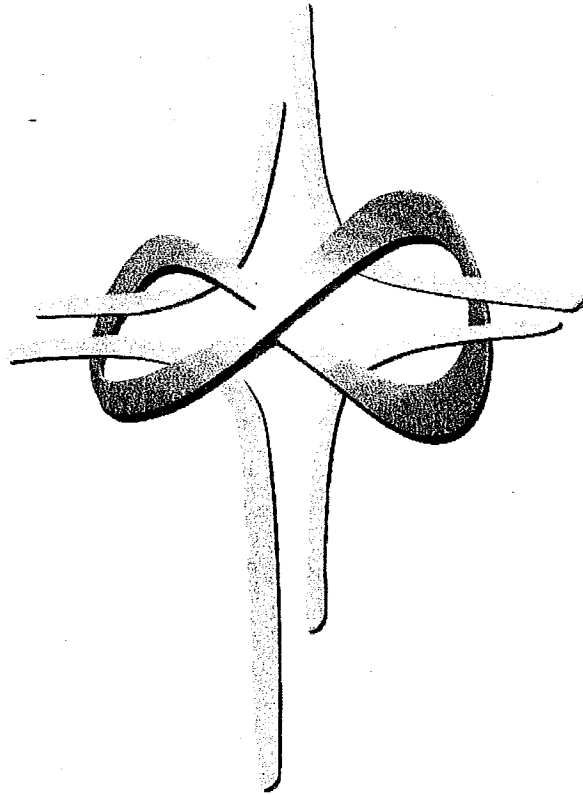
Prayer Card available

In this session we have focused on the Holy Spirit and the image of the Upper Room. The Cenacle is a key concept to understanding Pallottine Spirituality. Next session, we will be discussing Mary, our Model. A very important painting to St. Vincent Pallotti was a painting of Mary and the Apostles in the Upper Room. This painting hangs in the Church of San Salvatore in Onda in Rome (the spiritual home of the Union).

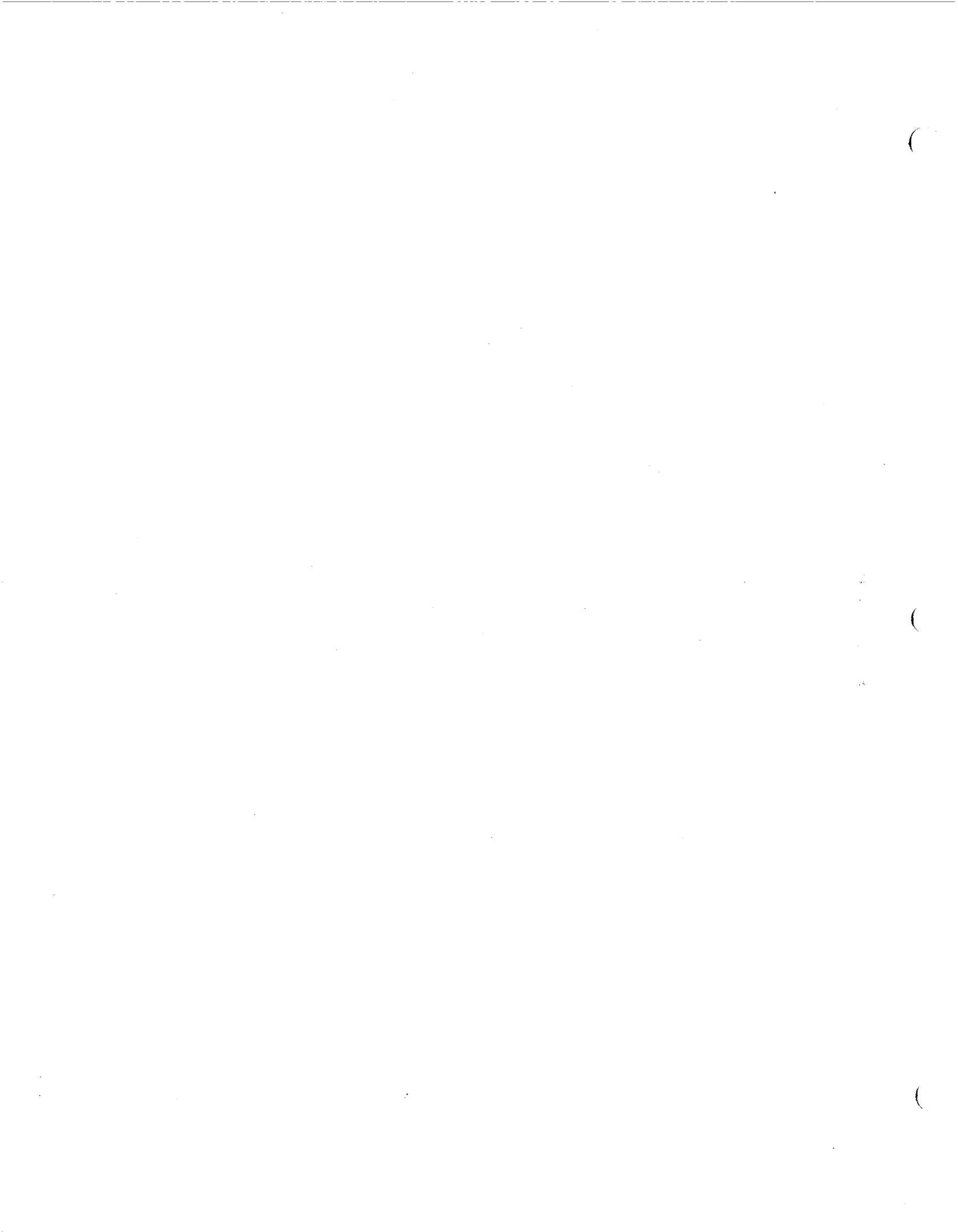
This painting is the cover of this prayer card.

Unique to this painting are the women who are included among the apostles (who were traditionally depicted as the all male – 12 apostles).

Pray the Prayer to Mary inside the prayer card after reading the description on the right side of the inside of the Card.



Session V:
Constants of Pallottine Spirituality:
Mary Who Accompanies US



Session V:
Constants of Pallottine Spirituality:
Mary Who Accompanies Us
(90 minutes)

Supplies Needed:

BIBLES

Handout: Mary the First Disciple (optional)

Handout: Mary Bible passages (optional)

CD: "Let it be" (optional)

Participant Handout

Angelus Handout

REVIEW OF LIFE

(30mins)

--"What has happened in your life since we last gathered?"

PRAYER

(5mins)

Read Luke 1:26-38

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God."

Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

PRESENTATION: The First Disciple

(20mins)

In the reading that we just heard, we hear Mary's yes to God:

“May it be done to me according to your word”

Mary was the first to respond in faith to Christ. Mary is a model of living out what it means to be a disciple. In the last session we looked at the Pentecost experience and how this experience was central to St. Vincent Pallotti's faith and how it formed an important foundation for his understanding of the apostolate of all believers.

For Vincent, Mary was proof that the apostolate was not just for priests and religious.

Vincent writes:

Although Mary was neither a priest nor an apostle, she applied herself to God's kingdom so much that she surpasses all the apostles. For that reason, the church salutes her as Queen of Apostles.

Mary was not a priest and yet became Queen of Apostles. All are able thus to participate in the Apostolate of the Church. This image of Mary is found in the Second Vatican Council's document on the Apostolate of the Laity. We read:

The perfect example for this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son and in an entirely unique way cooperated in the work of the Savior... All should devoutly venerate her and commend their life and apostolate to her maternal care (no. 4).

This idea that all could live as apostles was what inspired Vincent to found the Union of Catholic Apostolate.

The late scripture scholar Fr. Raymond Brown illustrated the idea that Mary was the first disciple using the Gospel of Luke (see the attached article for a full explanation).

It is in Luke's gospel that we hear the annunciation account that we read as our prayer today. Right away in his first chapter, Luke shows Mary as the person who has heard God's call and responded with “yes!”

When Mary visits her cousin Elizabeth, Elizabeth confirms: “Blessed is she who has believed what the Lord has said to her will be accomplished! (Luke 1:45)”

Over and over again in Luke's Gospel, Mary is shown as a person of faith in action:

Luke 8:19-21

Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. Someone told him, "Your mother and brothers are standing outside, wanting to see you." He replied, "My mother and brothers are those who hear God's word and put it into practice."

Unlike this same incident as recorded in Mark and Matthew – where Mary is shown as excluded by this remark of Jesus – in Luke's account Mary is included. She was the first in this Gospel to hear God's word and put it into practice.

Luke 11:27-28

As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." He replied, "Blessed rather are those who hear the word of God and obey it."

Again, Jesus' response to these women does not diminish his mother, Mary, but instead illustrates what was truly her profound blessing: that she heard the word of God and obeyed it.

In this way, Mary's faith is an example to us all: for we are all capable of hearing the word of God and putting it into practice.

St. Vincent Pallotti put it this way: "Devotion to the Blessed Mother consists principally in the following of Christ her Son, and learning to do this from her."

SMALL GROUP SHARING

(30mins)

St. Vincent Pallotti writes about Mary:

"In his infinite love God places Mary, the Blessed Virgin, the mother of his only-begotten Son, before our eyes as our model. She followed our Lord Jesus Christ on the road to redemption so closely that she surpasses all angels and saints in holiness, in grace and in justice. At the same time, through his only-begotten Son, God gives her to us as our mother. Through her intercession and the sublime example of her whole life we are urged to follow our Lord Jesus Christ and to imitate him in faith, with a deep and trusting love." (*Epistolae Latinae 26f*)

Discuss the following questions:

- Mary heard God calling her through the message of an angel. How have you experienced God's call in your life?
- Mary asked, "How can this be since I do not know man?" What types of questions or struggles have you experienced in your relationship with God?
- Mary said, "Yes, let it be done to me according to your word." How have you responded to God's call in your life and/or can you respond in the future?
- What is your take on the Gospel as Good News?
- What does it mean for you to "be an apostle?"



LARGE GROUP ANNOUNCEMENTS

(10mins)

- Check-in with each small group and see how their discussion went
- Listen to a recording of “Let it Be” as a closing reflection (optional)
- Remind the group of the next meeting
- (Optional) hand out “A Brief History of the Union of Catholic Apostolate” for session VI for people to review before the next meeting.

CLOSING PRAYER

(5mins)

The Angelus



St. Vincent Pallotti, Pray for us!

Session V:
Constants of Pallottine Spirituality:
Mary Who Accompanies Us

REVIEW OF LIFE

PRAYER: Luke 1:26-38

PRESENTATION: Mary the First Disciple

SMALL GROUP SHARING

(30mins)

St. Vincent Pallotti writes about Mary:

"In his infinite love God places Mary, the Blessed Virgin, the mother of his only-begotten Son, before our eyes as our model. She followed our Lord Jesus Christ on the road to redemption so closely that she surpasses all angels and saints in holiness, in grace and in justice. At the same time, through his only-begotten Son, God gives her to us as our mother. Through her intercession and the sublime example of her whole life we are urged to follow our Lord Jesus Christ and to imitate him in faith, with a deep and trusting love." (*Epistolae Latinae 26f*)

Discuss the following questions:

- Mary heard God calling her through the message of an angel. How have you experienced God's call in your life?
- Mary asked, "How can this be since I do not know man?" What types of questions or struggles have you experienced in your relationship with God?
- Mary said, "Yes, let it be done to me according to your word." How have you responded to God's call in your life and/or can you respond in the future?
- What is your take on the Gospel as Good News?
- What does it mean for you to "be an apostles?"

LARGE GROUP ANNOUCEMENTS

CLOSING PRAYER

The Angelus



The Angelus

Introduction (optional):

L. "This is how God loved the world:
he gave his only Son,
so that everyone who believes in him may not perish
but may have eternal life" (John 3:16).

Adoring, we remember the mystery of the incarnation of the Word and we greet
Mary, Mother of the Redeemer.

L. The Angel of the Lord declared unto Mary.

R. and she conceived of the Holy Spirit.
Hail Mary.

L. Behold the handmaid of the Lord.

R. Be it done unto me according to your word.
Hail Mary.

L. And the Word was made flesh,

R. and dwelt among us.
Hail Mary.

L. Pray for us, Holy Mother of God,

R. that we may be made worthy of the promises of Christ

L. We pray:
Pour forth, we beseech you, O Lord,
your grace into our hearts,
that we, to whom the incarnation of Christ your Son
was made known by the message of an Angel,
may, by his Passion and Cross,
be brought to the glory of his resurrection.
We ask this through the same Christ our Lord.

R. Amen.

The True Family of Jesus

Mark 3:20- 35

Jesus and Beelzebub

Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. When his family heard about this, they went to take charge of him, for they said, "He is out of his mind."

...

Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you."

"Who are my mother and my brothers?" he asked.

Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

Matthew 12:46-50

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, "Your mother and brothers are standing outside, wanting to speak to you."

He replied to him, "Who is my mother, and who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother."

Luke 8:19-21

Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. Someone told him, "Your mother and brothers are standing outside, wanting to see you." He replied, "My mother and brothers are those who hear God's word and put it into practice."

Hearing the Word of God and Obeying

Luke 1:41-45

When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that what the Lord has said to her will be accomplished!"

Luke 11:27-28

As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." He replied, "Blessed rather are those who hear the word of God and obey it."

A Commitment to the Gospel (Good News)

Luke 1:46-56

And Mary said:

"My soul glorifies the Lord
and my spirit rejoices in God my Savior,
for he has been mindful
of the humble state of his servant.

From now on all generations will call me blessed,
for the Mighty One has done great things for me—
holy is his name.

His mercy extends to those who fear him,
from generation to generation.

He has performed mighty deeds with his arm;
he has scattered those who are proud in their inmost thoughts.

He has brought down rulers from their thrones
but has lifted up the humble.

He has filled the hungry with good things
but has sent the rich away empty.

He has helped his servant Israel,
remembering to be merciful
to Abraham and his descendants forever,
even as he said to our fathers."

Mary, the First Disciple

By Raymond E. Brown, S.S



SHE MAY BE THE MOST FAMOUS WOMAN who ever lived, and yet there is surprisingly little in the New Testament about her. Mary is featured only in a few Gospel scenes and the first chapter of Acts.

Nevertheless, these Marian passages, arranged in a plausible chronological order, illustrate how quickly devotion for Mary developed.

Mary in Mark

Among the four Gospel accounts of Jesus' ministry, Mark's is generally considered the oldest. In it Mary appears only once (3:21,31-35) and is referred to once more (6:1-6). The basic scene involves a transition in Jesus' life: He is moving out of the Nazareth family circle into an active career of teaching and healing centered at Peter's house in Capernaum.

He is attracting such attention that he does not even get time to eat (3:20). His worried family, thinking his behavior strange ("he is beside himself"), sets out to bring him back home. Mark fills in the time required by their journey down to Capernaum by telling how Jesus dealt with scribes from Jerusalem who also fail to understand him ("he is possessed by Beelzebul" [3:22-30]).

Having answered this second misunderstanding immediately, Jesus answers the first only when the family arrives at the lakeside house (3:31-35). Since he is inside surrounded by a crowd, the word has to be passed in: "Your mother and your brothers are outside asking for you." Jesus' response ("Who are my mother and my brothers?") raises the issue of who really constitute his family now that the Kingdom of God is being proclaimed. As his natural family stands outside, Jesus looks at those *inside* and proclaims, "Here are my mother and my brothers. Whoever does the will of God is brother and sister and mother to me."

This scene, in which Jesus praises a family of disciples that is obedient to God at the expense of a natural family that does not understand him, would not incline readers to develop devotion to Mary. Yet it is regarded by many non-Catholics as the basic Marian text, perhaps in reaction to Catholic elevation of Mary.

The dourness of the Marcan outlook is not alleviated by 6:1-6. The locals at Nazareth are astounded at Jesus' religious prominence: "Where did this fellow get all this wisdom? Isn't he a carpenter? Isn't he the son of Mary, and the brother of James and Joses and Judas and Simon? Aren't his sisters here with us?" In response to the townspeople who have taken offense at the local carpenter-turned-preacher, Jesus compares himself to a

prophet who is not honored in his own region, *among his own relatives* and in his own house. Another discomfoting passage for a positive appreciation of Mary!

Mary in Matthew

A significant change in outlook comes about because Matthew has a story of Jesus' conception and birth that was lacking in Mark. Joseph is married to Mary but has not yet taken her to live with him. A shocking report reaches him that Mary is pregnant, but before he can take action to dissolve the marriage by divorcing her, an angel appears in a dream (Matthew 1:18-25). The angel reveals to Joseph that Mary's conception is from the Holy Spirit (not from a male); her child to be named Jesus will save his people from their sins and embody God's presence with us (Emmanuel).

Although Matthew is silent about Mary's reaction to this intervention by God, the conception creates a context for Matthew's treatment of Mary in the ministry. Surely this uniquely privileged mother would have understood when Jesus began his ministry of proclaiming God's kingdom. Accordingly when Matthew draws on Mark 3, he completely omits 3:20-21, in which the family thinks Jesus is beside himself and sets out to bring him home.

When Jesus returns to Nazareth (Matthew 13:54-58), he acknowledges that he is not honored in his own region and in his own house, but makes no mention of being dishonored by his own family. Nevertheless, Matthew 12:46-50 reports virtually unaltered the family-choice scene recounted in Mark 3:31-35: Jesus still gives preference to disciples related to him by doing God's will.

Mary in Luke/Acts



Contrasted to the portrayal of Mary in Mark and Matthew, which ranges from dark to neutral, this two-volume work paints her in much warmer colors. While the mother of Jesus had only a restricted role in the Matthean infancy narrative, the virgin of Nazareth (Luke 1:26-27) is the principal figure in the Lucan infancy narrative.



Here too (although the situation is indicated only indirectly) she and Joseph have been married but have not yet lived together. In an appearance to Mary (1:30-33) the angel Gabriel, quoting freely from 2 Samuel 7:12-16, announces that she is going to be the mother of the Davidic Messiah. When Mary asks how this is to be since she is a virgin, the angel quotes what Luke's readers would recognize as the language of Christian preaching: "The holy Spirit will come upon you; the power of the Most High will overshadow you; and so the child will be called holy, the Son of God" (1:34-35).

Paul uses similar imagery (Holy Spirit, power, divine sonship) in Romans 1:3-4 to phrase the gospel of Jesus as Son of David and Son of God. In the same way here, Luke is presenting Mary as the first one to hear the gospel. She responds, "Let it be done unto me according to your word." Thus she fulfills perfectly the requirement we saw in Mark for the family of disciples: "Whoever does the will of God is...mother to me."

Next the Lucan Mary acts out her discipleship in two ways. *First*, she hastens to go to her relative Elizabeth to share the good news. By way of full response to the gospel, Christian disciples do not simply receive and hold on to what God has revealed; they communicate it to others. Mary's arrival causes Elizabeth, under the influence of John the Baptist in her womb, to prophesy in praise of Mary.

Like the heroic women deliverers of Israel, Jael and Judith (Judges 5:24; Judith 13:18), Mary is titled "blessed among women." Moses had said that, if Israel heeded the voice of God, the wombs of the Israelite women would be blessed with fruitfulness (Deuteronomy 28:1,4). Elizabeth, recognizing that Mary's womb is uniquely fruitful, blesses her as the mother of the Lord (Luke 1:41-44).

But Mary's heeding the word of God in the Annunciation had another dimension beyond that envisioned by Moses—a gospel dimension that Elizabeth recognizes when in 1:45 she blesses Mary a second time for having *believed* (and thus having met the criterion of discipleship). If all future generations will call Mary blessed (1:48), they will do so in fidelity to Elizabeth's prophetic recognition of her roles as mother of the Lord and true Christian disciple.

Second, Mary develops discipleship to the fullest by blessing God in the Magnificat (1:46-55). In that hymn Mary interprets the good news she has brought to Elizabeth. The angel told Mary who Jesus is, namely, Messiah and Son of God; but Mary translates this identity in terms of what his coming means.

On the one hand, God's gift of Jesus shows strength to Israel, exalts the lowly and fills the hungry; on the other hand, it scatters the proud, puts down the mighty and sends the rich away empty. Mary is anticipating the gospel of her son who, though proclaimed by God as Divine Son (3:22), proclaimed himself in terms of blessings for the poor, the hungry and the sorrowful, and woes for the rich, the satisfied and the revelers. More than any other biblical passage, the Magnificat has made Mary an emblem of hope and a sign of God's care for the oppressed and downtrodden throughout the world.

In the scenes immediately following the birth of Jesus, Matthew (2:11,14, 21) mentions Mary only as a passive object of care. For Luke, next to God she is the major actor. While others are amazed at the glorious news of the birth of the Messiah and Lord, Mary treasures away all these things carefully, interpreting them in her heart (Luke 2:19). This echoes the language of Genesis 37:11, Daniel 4:28 (Greek) and 7:28 in which a visionary reflects on a mysterious revelation, only part of which he has fully understood.

Despite what has been revealed to her, the way that Jesus' career will work out will be a trial and involve decision even for Mary, as Simeon prophesies figuratively in Luke 2:34-35 in terms of a sword passing through her soul. The last scene of the Lucan infancy narrative, when Jesus reaches age 12, illustrates her difficulty. She and Joseph cannot understand the way he has behaved in the Temple and his response that he must be about his Father's business (2:49-50). The challenge to accept God's unfathomable will in faith is ongoing in the life of the disciple.

That Mary met the ongoing challenge is shown in the Lucan form of the basic ministry scene we saw first in Mark. No longer are the mothers and brothers who come looking for Jesus contrasted with the family created by discipleship. Rather, they are the best examples of those who hear the word of God and do it (Luke 8:19-21), the group that are like the parabolic seed in the good soil mentioned a few verses before (8:15), namely, those "who, hearing the word, hold it fast." Indeed, the mothers and the brothers endure into the beginnings of the Church, for they are counted in Acts 1:13-14, alongside the Twelve and the women, among the believers awaiting the Pentecostal coming of the Spirit.

Mary in John



Although this Gospel has no infancy narrative, it has two ministry scenes involving Mary. In content they differ from the accounts in the first three Gospels, but the basic theological issues are the same.

At Cana, a scene in which Jesus moves from family life to public ministry, his mother and brothers are attending a wedding (John 2:1-12). The mother's implicit request—"They have no wine"—exerts a family claim on Jesus, similar to the mother and brothers coming to look for Jesus in the basic Marcan scene. The rejection of that claim in terms of "My hour has not yet come" is similar to the Lucan Jesus' response to his mother's complaint about his behavior at age 12, "Did you not know that I must be about my Father's business?"

In relation to earthly family both answers give priority to the role assigned to Jesus by the heavenly Father who sent him. Yet the mother of Jesus in John persists with, "Do whatever he tells you," similar to Mary's response to the angel in Luke 1:38, "Let it be done to me according to your word."

The second Johannine scene, which takes place at the foot of the cross (John 19:25-27), confirms that Mary's final reaction at Cana reflected the obedience characteristic of disciples. The hour has come (13:1); Jesus is finishing the work the Father has given him to do (19:28-30); gathered around him is a group of followers who have remained loyal to the last. Chief among them are two figures whom John has mentioned but whose personal names he never supplies, namely, the mother of Jesus and the disciple whom he loves.

By making the former the mother of that disciple, and the latter his own mother's son, Jesus is establishing a family of disciples. This is John's form of dealing with the "Who are my mother and my brothers?" issue. If in Mark and Matthew there was a contrast between two families, one by nature and the other by discipleship, in John (as in Luke) the natural mother is brought into the family of discipleship in a preeminent way, for she now is the mother of the most perfect disciple who becomes Jesus' brother.

Later theology will recognize that God accorded Mary many privileges, but all of them are derivative from those already found in the sparse New Testament references. She was the mother of God's Son, the Messiah; she met the requirements of discipleship in an outstanding way. Pope Paul VI wrote succinctly: "Mary is held up as an example to the faithful for the way in which in her own particular life she fully and responsibly accepted the word of God and did it....She is worthy of imitation because she was the first and most perfect of Christ's disciples."

Let It Be

When I find myself in times of trouble, mother Mary comes to me,
speaking words of wisdom, let it be.

And in my hour of darkness she is standing right in front of me,
speaking words of wisdom, let it be.

Let it be, let it be, let it be, let it be.
Whisper words of wisdom, let it be.

And when the broken hearted people living in the world agree,
there will be an answer, let it be.

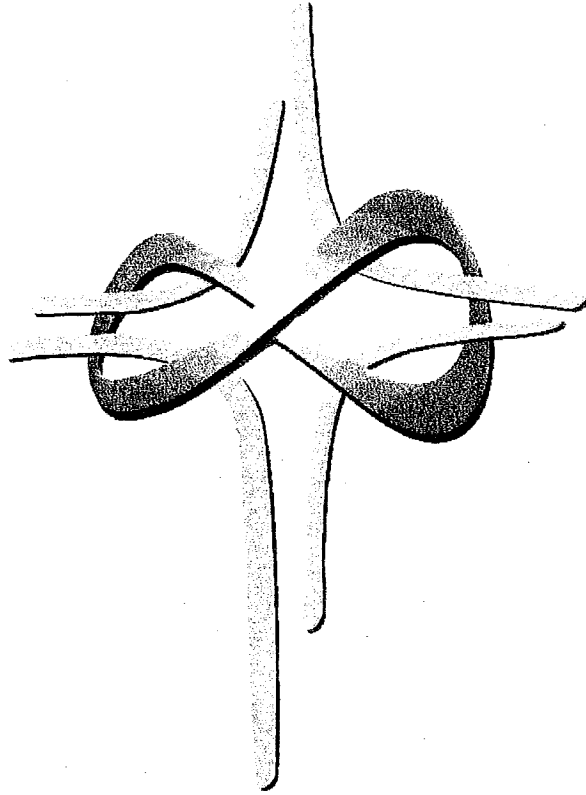
For though they may be parted there is still a chance that they will see,
there will be an answer. let it be.

Let it be, let it be,

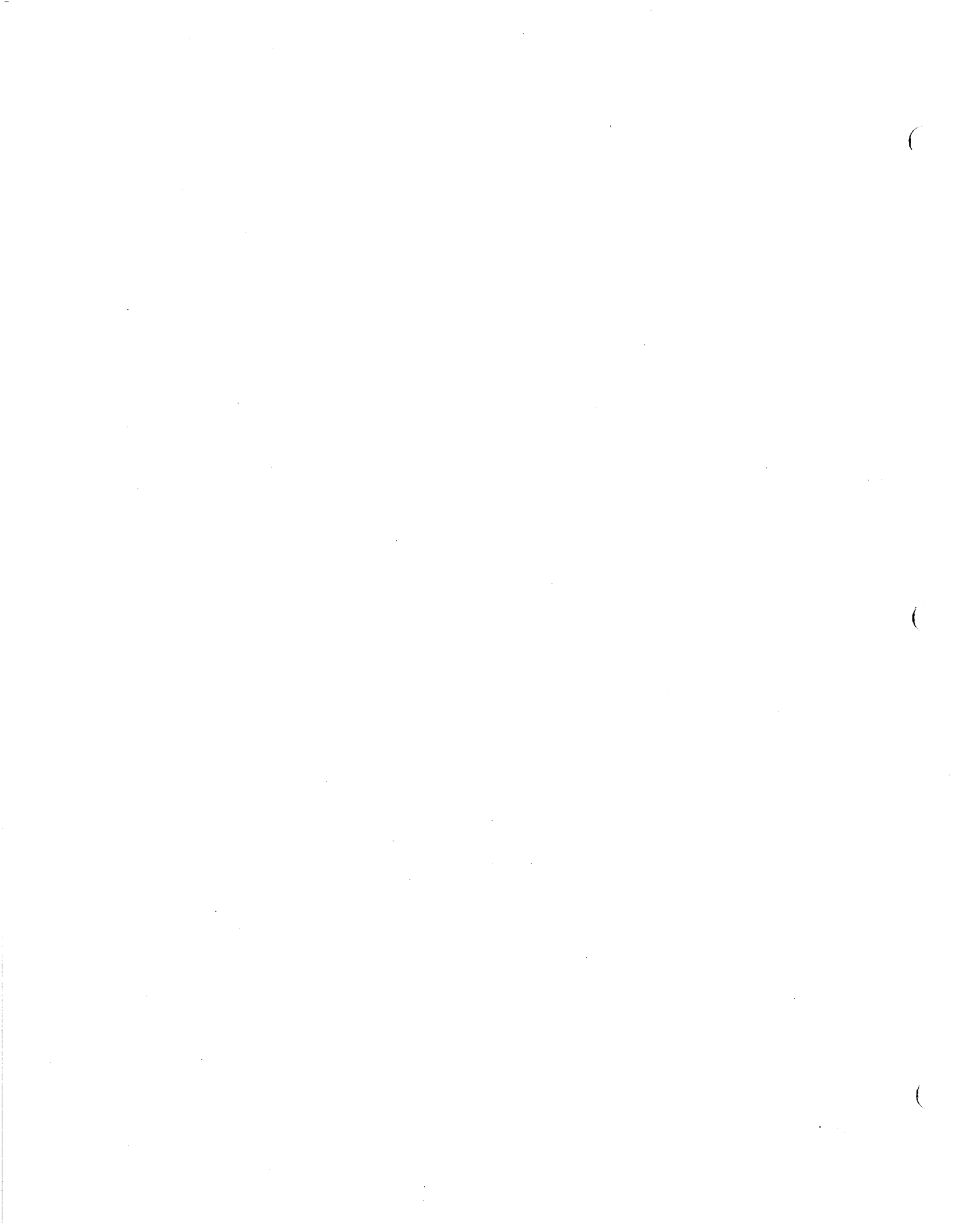
And when the night is cloudy, there is still a light, that shines on me,
shine until tomorrow, let it be.

I wake up to the sound of music, mother Mary comes to me,
speaking words of wisdom, let it be.

Let it be, let it be,



Session VI:
Constants of Pallottine Spirituality:
The UAC
Our Way of Being Church



Session VI:
Constants of Pallottine Spirituality:
The UAC – Our Way of Being Church
(90 minutes)

Supplies Needed:

Handout: Apostolic Prayer of St. Vincent Pallotti
Handout: A Brief History of the UAC
Participant Handout

REVIEW OF LIFE

(30mins)

--“What has happened in your life since we last gathered?”

PRAYER

(5mins)

Apostolic Prayer of St. Vincent Pallotti

- L.* Eternal Father, it is your will that all should be saved.
- R.* Great is your mercy. Your Son, Jesus Christ, died for all.
Teach all people to recognize you and love you.
- L.* With deep faith in Christ's death and resurrection, we pray:
- R.* send forth, O Lord, laborers into your vineyard, and spare your people.
- L.* Eternal Word, Redeemer of all creation, lead all people to yourself:
- R.* you have been obedient for all, even to death on the cross.
- L.* Look upon the merits of your Mother and of all the angels and saints.
They intercede for us.
- R.* Send forth, O Lord, laborers into your vineyard, and spare your people.
- L.* Holy Divine Spirit, through the infinite merits of our Lord Jesus Christ,
- R.* enkindle in all hearts your ardent love, that can do all things,
that all may be one fold and one shepherd,
and all may arrive in heaven to sing your divine mercy.
- L.* Queen of Apostles and all the angels and saints,
pray to the Lord of the harvest
- R.* to send laborers into his vineyard and spare your people,
that, united with him and the Father and the Holy Spirit,
we may all rejoice for ever and ever. Amen.

The Origins of the Union

On January 9, 1835, following Mass “celebrated through a very particular impulse of divine Mercy” St. Vincent Pallotti received divine inspiration to found the Catholic Apostolate as an expression of the desire of the most Sacred Heart of Jesus. The inspiration was to establish a “pious institution of universal Apostolate in all Catholics to propagate faith and devotion in Jesus Christ...; another hidden Apostolate to revive, conserve and increase faith among Catholics; and an institution of universal charity in the exercise of all the Works of Mercy.”

This was the great vision of Pallotti: to institute a pious union of Universal Apostolate in the entire Church and in the entire world. Its function was to be “...permanently like an Evangelical Trumpet in the Church of Jesus Christ, which calls all, invites all, awakens the zeal and charity of all of the faithful.” He believed that all persons, of every condition and state, could be part of it, nobody is excluded. The mission of the Union was, and is, “oriented towards the apostolate of the Church” and presents itself as “a way of being Church” one of its “auxiliary bodies.”

St. Vincent Pallotti received a document dated April 4, 1835 from the then Cardinal Vicar of Rome, Carlo Odescalchi which granted to the members of the newly established Pious Union of the Catholic Apostolate every blessing.

In May 1835 St. Vincent Pallotti presented an “Appeal to the People” of Rome urging them to participate in this new establishment. In this appeal, Pallotti expresses the great need for “apostolic workers” in light of the situation of the world at that time:

Due to the scarcity of religious vocations which are constantly in decline and to the straitened circumstances which by turn of events extenuated the ranks of religious orders, each one of which had supplied its quota to the works of zeal, it has come about that frequently the number of apostolic laborers is not sufficient to keep religion alive where it is already found and much less are they able to send apostolic workers to plant the seeds of religion where it is not known.

The most important feature of his new establishment would be unity expressed through cooperation. In his appeal Pallotti observed:

Reason and experience show that ordinarily the good that is done alone by individuals is insufficient, uncertain and of little duration, and that the efforts of even the most generous individuals cannot achieve anything great neither in the moral nor religious spheres, if they are not united and organized for a common purpose.

The most innovative piece of Pallotti’s establishment was the role of the laity. It was radical to include the laity in the work, but it was extreme to insist that in the Union, the laity would be equal members with the clergy and religious, each participating in the apostolate according to their state in life and abilities.

In fact Pallotti insisted that no one be left out. The Union is to include:

Ecclesiastics and seculars, men and women, learned and ignorant, poor and rich, noble and plebeian, whatever may be their state, profession and fortune... There cannot be anyone excluded from being part of the Catholic Apostolate and sharing in its merit, its undertakings and its compensations.

The Union of Catholic Apostolate during Vincent's time took on my projects to advance the spread of faith and charity both within the city of Rome and the foreign missions.

From time to time they met with objections from the Society for the Propagation of the Faith and connected organizations that took up collections for the missions. Besides the collection of funds for the works of charity and faith, another major point of contention was the name Vincent choose for his association: Union of **Catholic Apostolate**. Those who objected to the Union pointed out that this name was ambitious claiming the "Catholic Apostolate" for the organization when it rightful belonged to the hierarchy of the Catholic Church. Vincent successfully defended the Union and the name and received Pope Gregory XVI's blessing.

Vincent realized that the Union would need a structure. In 1839 he designed a structure for the UAC. Vincent's vision of the Union included three parts:

- (1) an order of Priests and Brothers,
- (2) an order of Sisters,
- (3) associates (which would include non-Pallottine priests and religious and most importantly laypersons). These three parts would then function together as workers, spiritual contributors and material contributors each one according to their state and conciliation in life. Vincent gave all classes of persons in the Union a "common right of religious concern and interest" making them responsible owners of the apostolates of the Union.

Though lay collaborators were not lacking, Vincent had difficulties with establishing the associates of the Union, Vincent turned his attention to establishing a community of priests and brothers. Vincent believed that the society of priests and brothers would be the *pars centralis et motrix* (the central and moving part) bringing unity to the Union. He wrote:

Experience teaches clearly that a pious Union of persons, if scattered, easily loses the activity and stability of the works of charity and zeal. Therefore, it has been considered necessary that there be a Congregation of Priests and Brothers, united together and forming a community of perfect common life. This Congregation, spreading in many parts of the Catholic world, should be like the soul of the whole Union.

The community of priests and brothers would have a special role in caring for the unity and apostolic effectiveness of the Union. Its internal structure would be autonomous.

The community of Sisters developed from a group of laywomen who ran an orphanage that Vincent had established to care for orphan girls during a plague in 1837. The community of sisters would pursue the same aim as the Union. Vincent believed that the sisters should exercise an "inspiring and animating" function in the Union (much like the priests and brothers), particularly among women of the Union. The sisters as they developed cared for orphans and the poor, ministered in school and hospitals, worked in education and catechesis both in Rome and in the missions.

Today three communities are recognized as the core communities of the Union established by St. Vincent Pallotti: (1) The Society of the Catholic Apostolate – Pallottine Priests and Brothers, (2) The Congregation of Sisters of the Catholic Apostolate, and (3) The Congregation of the Missionary Sisters of the Catholic Apostolate.

The Union of Catholic Apostolate After the Death of Vincent

Though the last years of Vincent's life were dedicated to the establishment and strengthening of the core communities, Vincent never envisioned these communities apart from the Union. Indeed, the primary purpose of these communities was to bring life and direction to the Union. Vincent believed that these communities would insure a future for the Union. Vincent instructed his followers, "Dedicate yourselves ...to the spreading of the Union, as if all of you were chosen by our Lord Jesus Christ to be its founder..."

The Union did not disappear with the death of Vincent. It continued in many shapes and ways throughout the world in the many men and women, dedicated to the charism of St. Vincent Pallotti, who collaborated with the core communities. The Pallottine Priests, Brothers and Sisters always kept the idea of associates in their constitutions and encouraged their members to further them whenever possible.

In 1854 Pope Pius IX ordered the title: "of Catholic Apostolate" to be changed to "of the Missions."

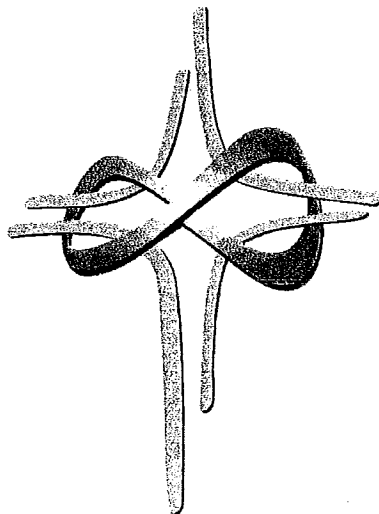
In 1950 Pope Pius XII proclaimed Vincent Pallotti "Blessed." Blessed Pope John XXIII canonized St. Vincent Pallotti in 1963.

The renewal of the Second Vatican Council was important to the UAC in two ways:

- 1) The primary image of the Church used in the conciliar documents was the "People of God" and the council recognized the essential role of the laity and their participation in the apostolate of the Church.
- 2) The council called upon religious communities to rediscover the charism of their founders and to renew themselves to bring this charism into the contemporary age.

With Vincent Pallotti, now a saint and heading the message of the Second Vatican Council, the Pallottine Fathers and Brothers and Pallottine Sisters began to rediscover their founder and his unique vision of the Union of Catholic Apostolate.

Through a series of events, the Union was revitalized, and in 2008 was approved by the Vatican Congregation for the Laity as a Public International Association of the Faithful of Pontifical Right.



SMALL GROUP SHARING

(30mins)

St. Vincent Pallotti writes about the Catholic Apostolate:

Can you pray for the salvation of people?

Pray. You will be an apostle.

Can you give good example?

Do so ...

Can you encourage your neighbor to do good?

The encourage them!

This is what I mean by Apostolate!

Discuss the following questions:

- St. Vincent Pallotti believed that working together people can establish more than merely doing something by themselves. Do you believe that this is true? What examples can you think come to mind?
- St. Vincent Pallotti believed that every single person can do something to contribute to the apostolate – even if it is just praying. What are some things that you do to live as an apostle in the world?
- It took 173 years for the UAC to become a reality for the whole church. Why do you think it took so long? Why do you think now is the time for such a movement?

LARGE GROUP ANNOUNCEMENTS

(10mins)

- Check-in with each small group and see how their discussion went
- Remind the group of the next meeting

CLOSING PRAYER

(5mins)

Romans 12:4-11

For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness. Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord.

Session VI:
Constants of Pallottine Spirituality:
The UAC – Our Way of Being Church

REVIEW OF LIFE

PRAYER

PRESENTATION: History of the Union

SMALL GROUP SHARING

St. Vincent Pallotti writes about the Catholic Apostolate:

Can you pray for the salvation of people?

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Can you give good example?

Do so ...

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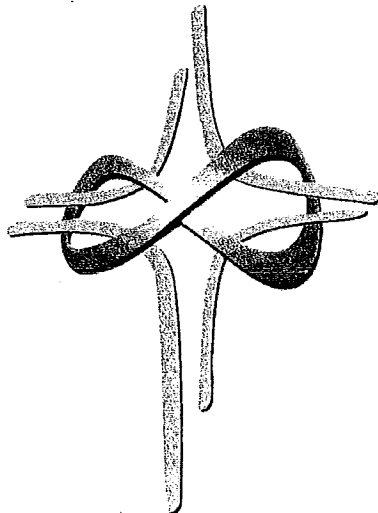
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Discuss the following questions:

- St. Vincent Pallotti believed that working together people can establish more than merely doing something by themselves. Do you believe that this is true? What examples can you think come to mind?
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- It took 173 years for the UAC to become a reality for the whole church. Why do you think it took so long? Why do you think now is the time for such a movement?

LARGE GROUP ANNOUCEMENTS

CLOSING PRAYER: *Romans 12:4-11*



A Brief History of *The Union of Catholic Apostolate*



- January 9, 1835 Vincent Pallotti received the inspiration for the Union following the celebration of Mass
- March, 1835 Pallotti requests the episcopal blessing for the foundation of an association.
- April 4, 1835 The then Cardinal Vicar of Rome, Carlo Odescalchi grants to the members of the newly established Pious Union of the Catholic Apostolate every blessing
- May 1835 Pallotti makes his “Appeal to the People” of Rome
- July 11, 1835 Pope Gregory XVI gave “a thousand blessings” to the association
- January 1836 Pallotti carries out for the first time, the Epiphany Celebration. It is celebrated as a feast of unity, representing the Latin and Oriental churches. It is carried out in many languages and a great diversity of people. It is also a great moment of collaboration with diocesan and religious clergy and many lay men and women.
- 1837 The beginning of the core community of men as a circle of companions around Pallotti which formed itself in the Rectory of *Spirito Santo dei Napoletani*.
- March 25, 1838 The UAC is recognized by the Church as a public legally-entitled Union in the diocese of Rome.
- July 16, 1838 Five educators of the *Pia Casa di Carità* from the collaborators class of the Union, were invested as tertiary members of the Third Order of St. Francis of Assisi. Thereby the first community of the female branch of the Union came to life.

July 1838 Pope Gregory decreed that the Union be dissolved because of duplication of the work belonging to the Mission Association of Lyons. The decree, however, was never issued because Pallotti convinced the Pope of the baseless nature of the accusations that were being made.

August 1839 Pallotti writes *Pia Società dell' Apostolato Cattolico* which provides the following structure for the Union:

- a) Society of Priests and Brothers founded and directed by the Union
- b) Institutes for women founded and directed by the Union
- c) The faithful of every class as well as corporations which join the Union

Pallotti having clarified a model for the Union turns his attention to strengthening the community of priests and brothers and the communities of sisters. These communities will form the “core communities” of the Union

August 14 1844 Pope Gregory XVI consigned the Church of San Salvatore in Onda and the adjoining house in Rome to Pallotti for the community of priests and brothers

January 22, 1850 Vincent Pallotti died

The UAC did not disappear with the death of 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 solidified their own structures and achieved church recognition of their constitutions. The Pallottine Sisters separated into two branches: The Congregation of Sisters of the Catholic Apostolate and the Pallottine Missionary Sisters.

April 1854 Pope Pius IX ordered the title “of Catholic Apostolate” to be changed to “of the missions.” The priests and brothers became the “Pious Society of Missions.” The names of the communities of sisters were also changed.

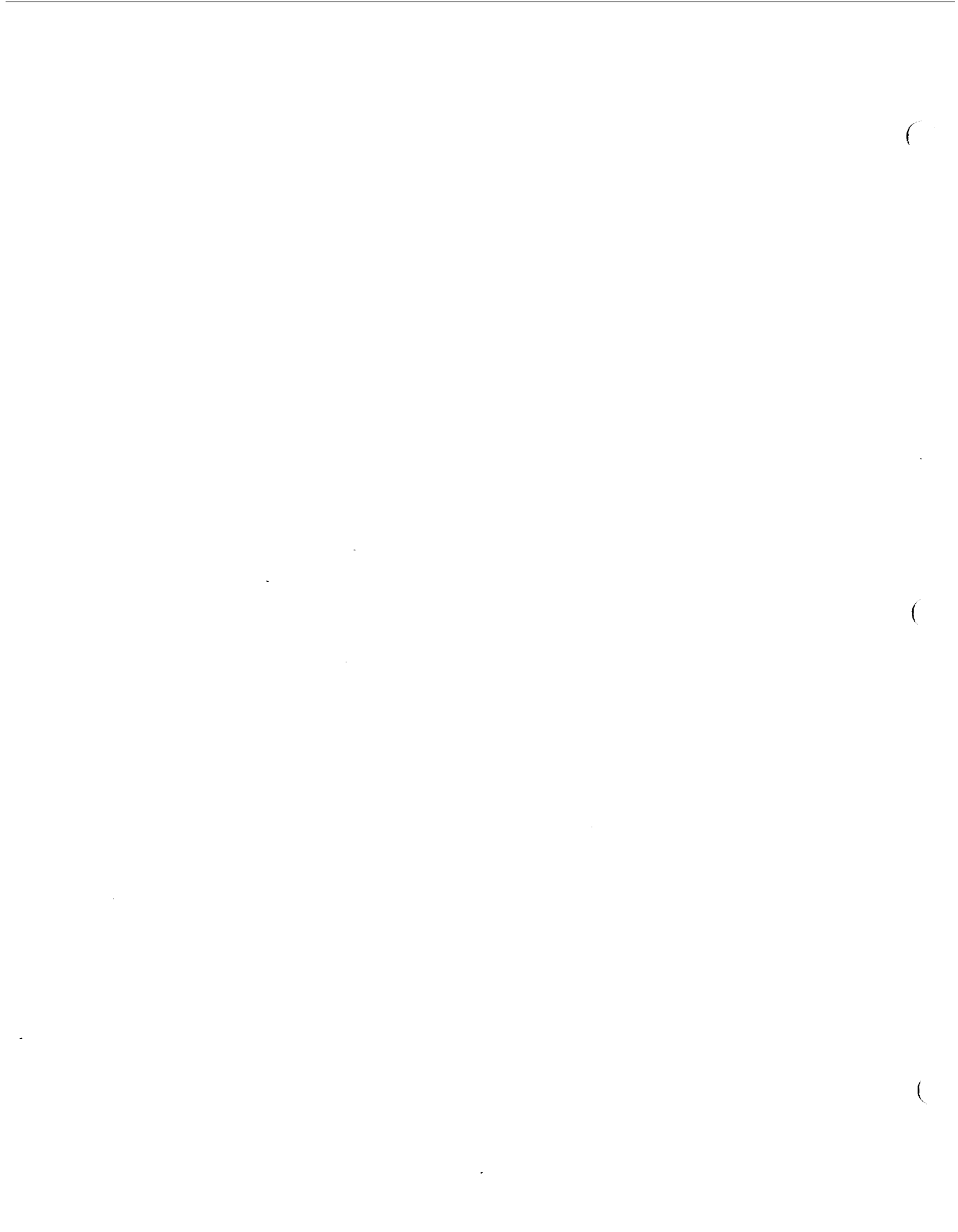
1947	The Fathers and Brothers receive back their original name: "Society of the Catholic Apostolate."
January 22, 1950	Vincent Pallotti was proclaimed "blessed" by Pope Pius XII
1962-1965	The Second Vatican Council The Council's renewal of the Church brought forth a renewed image of the Church as the People of God and recognized the essential role of the laity and their participation in the apostolate of the Church. The Council called upon religious communities to rediscover the charism of their founders and to renew themselves to bring this charism into the contemporary age
January 20, 1963	Vincent Pallotti was canonized by Pope John XXIII
April 6, 1963	St. Vincent Pallotti was named the principal patron of the Pontifical Missionary Union of Clergy
1964	The Congregation of Pallottine Missionary Sisters' request to use the "Catholic Apostolate" in their title was approved by the Vatican and they became the "Missionary Sisters of the Catholic Apostolate"
1985	The 150 th Anniversary of the Foundation of the Union of Catholic Apostolate. 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
April 9-13, 1985	First Pallottine International Youth Pilgrimage in Rome (2000 people from 14 countries participated)
October 31- November 5, 1985	Adult Pilgrimage in Rome (2200 people from 13 countries participated)
March 1986	The 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

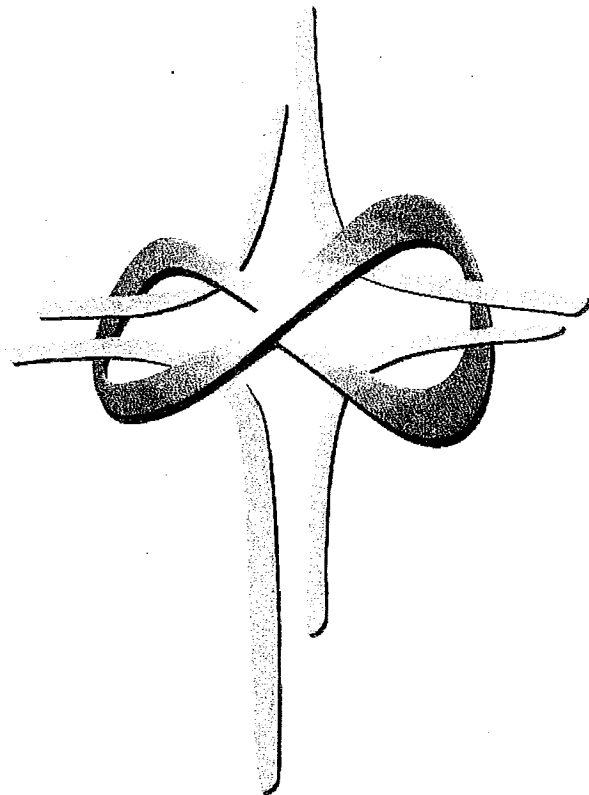
- September 1986 A Congress of Major Superiors of the Society is held at Santa Maria in Brazil. The assembly asks the General Council to intensify the dialogue with the Pallottine sister communities and other faithful to bring about and further the realization of the UAC. It gives the General Council a vote of confidence that it may continue with its initiatives toward the ongoing building up of the Union.
- 1988 *Pallottine Community Prayers* is compiled and edited by the Generate Staff in Rome
- 1989 *Called by Name* Manual of Formation is completed in Rome.
It is decided to commission the preparation of an eventual Statue for the Union of Catholic Apostolate
- February 1990 *Caritas Christi* is established in Milwaukee, Wisconsin
- 1999 A draft of the General Statues is approved by the General Coordinating Council of the UAC
- October 28, 2003 The Union of Catholic Apostolate is erected as an International Public Association of the Faithful of Pontifical Right by the Pontifical Council for the Laity. The General Statues are approved for a period of five years, *ad experimentum*.
- 2005 Members of *Caritas Christi* met with the Archbishop of Milwaukee to discuss official recognition
- November 2005 A formation group is begun to bring new lay members into the UAC in Milwaukee
- January 21, 2007 13 new lay members of the UAC make an apostolic commitment during Mass at St. Vincent Pallotti Parish. They will become the Mother of God Cenacle
- April 2007 The Mother of God Cenacle is admitted to the UAC by the National Coordination Council
- October 28, 2008 The General Statues of the Union of Catholic Apostolate are granted definitive approval by the Pontifical Council for the Laity



Apostolic Prayer of St. Vincent Pallotti

- L.* Eternal Father, it is your will that all should be saved.
- R.* Great is your mercy. Your Son, Jesus Christ, died for all.
Teach all people to recognize you and love you.
- L.* With deep faith in Christ's death and resurrection, we pray:
- R.* send forth, O Lord, laborers into your vineyard, and spare your people.
- L.* Eternal Word, Redeemer of all creation, lead all people to yourself:
- R.* you have been obedient for all, even to death on the cross.
- L.* Look upon the merits of your Mother and of all the angels and saints.
They intercede for us.
- R.* Send forth, O Lord, laborers into your vineyard, and spare your people.
- L.* Holy Divine Spirit, through the infinite merits of our Lord Jesus Christ,
- R.* enkindle in all hearts your ardent love, that can do all things,
that all may be one fold and one shepherd,
and all may arrive in heaven to sing your divine mercy.
- L.* Queen of Apostles and all the angels and saints,
pray to the Lord of the harvest
- R.* to send laborers into his vineyard and spare your people,
that, united with him and the Father and the Holy Spirit,
we may all rejoice for ever and ever. Amen.





Session VII:
Constants of Pallottine Spirituality:
Serve the World in Which We Live



Session VII:
Constants of Pallottine Spirituality:
Serve the World In Which We Live
(90 minutes)

Supplies Needed:

BOOK: He Wanted the People to Evangelize
Participant Handout

REVIEW OF LIFE (30mins)

--"What has happened in your life since we last gathered?"

PRAYER: Matthew 24:31-46 (5mins)

When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life."

The Gospel of the Lord/Praise to you Lord Jesus Christ

PRESENTATION: The Hope of the Poor

(20mins)

From He Wanted the People to Evangelize, pp. 53-54

During his lifetime, Pallotti was very much aware of the needs of those around him. As a young boy and as a priest trying to live in practice the mercy of God he loved, he was confident that others could use their gifts and talents to serve people.

As a young boy, "Vincent's sympathy for the poor and his charity toward the destitute were proverbial. The virtues in Vincent reach to heroic heights at an early age. One day Vincent was sent to pay a visit to his aunt Candida Fiorani in Frascati. Aunt Candida was surprised to see the young nephew Vincent arriving at her house barefoot and without a coat. On his way, he had given both his shoes and his coat to the poor. Quite often he was seen sleeping on the floor without a mattress, the mattress, of course, having been given away to some poor person who had nothing to sleep on" (Fire and Flame, p. 13).

"The apostolate for Pallotti did not consist in spiritual care only. Rather every material and physical need was a important concern for him. Love of neighbor as Pallotti saw it embraced service rendered to the total person, body and soul. Therefore a generous service rendered to the poor, the hungry and the desolate became part and parcel of Pallotti's apostolate...

Poor people of all kinds appealed to him for aid. Many sick people received from him a healing touch. The hungry received bread, the naked received clothing, the orphans and destitute found a home to live in. And Pallotti approached various people who were well off to help his poor. Often he used to send the poor with a note to some of his rich friends and help was thus obtained for them. Pallotti was unable to deny help to a needy person. He sought all possible means to bring help to the underprivileged. His charity and sympathy came to be widely known in Rome" (Fire and Flame, p. 72).

"At that time Pallotti was asked by a missionary in the Middle East to have the booklet, *Eternal Principles* by St. Alphonsus Ligouri, printed and published in the Arabic language and a thousand copies be sent to him. It would cost a large sum of money. Pallotti asked Giacomo Salvati, a merchant, to collect the required amount from generous people. Salvati was reluctant to beg. Pallotti insisted that he should go and, holding up the crucifix told him: "Go in the name of the Crucified and you will get all that is required." He went first to a dealer in foodstuffs and the man immediately gave him 100 scudi. Then he went to a baker who gave him another 100. In a short time he collected more than the required sum. For him it was indeed a miraculous experience" (Fire and Flame, p. 81).

----- end quote from *He Wanted the People to Evangelize* -----

At the time of Pallotti's death one Roman newspaper printed the headline: *The Father of the Poor Has Died*. The article goes on to describe the people who had come to pay their final respects from beggars to bishops, people from all walks of life who had been helped

by Vincent Pallotti. In his short life Vincent: founded orphanages, soup kitchens, homeless shelters and other institutions for charity. He began the first technical and night school in the city of Rome. He ministered to soldiers camped outside of Rome. He could always be engaged in a large number of projects because of his collaborators – the members of the Union who were his co-workers.

SMALL GROUP DISCUSSION

(20mins)

- Make a list of all of the service endeavors (for the parish and community) that are done by the people in your small group.
- Are there things you've wanted to do to help others, but haven't because of lack of time or resources?
- Think of ways in which this group might do service together.

LARGE GROUP SHARING

(10mins)

- Discuss some of the ideas for your group to do service together
- Remind everyone of your next meeting

CLOSING PRAYER

(5mins)

From He Wanted the People to Evangelize, p. 7

Let us pray that God may strengthen us to witness as an example of hope for the poor:

St. Vincent Pallotti,

You desired food for the hungry,
You wanted drink for the thirsty,
You sought clothes for the naked,
You were strength for the weak,
You collected medicine for the sick,
You defended the oppressed,
You gave prisoners comfort,
You gathered people in God's service.

R. Intercede for us!

(Taken from the *Litany of St. Vincent Pallotti*)



Session VII:
Constants of Pallottine Spirituality:
Serve the World In Which We Live

REVIEW OF LIFE

PRAYER: Matthew 24:31-46

PRESENTATION: The Hope of the Poor

SMALL GROUP DISCUSSION

- Make a list of all of the service endeavors (for the parish and community) that are done by the people in your small group.
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LARGE GROUP SHARING

CLOSING PRAYER

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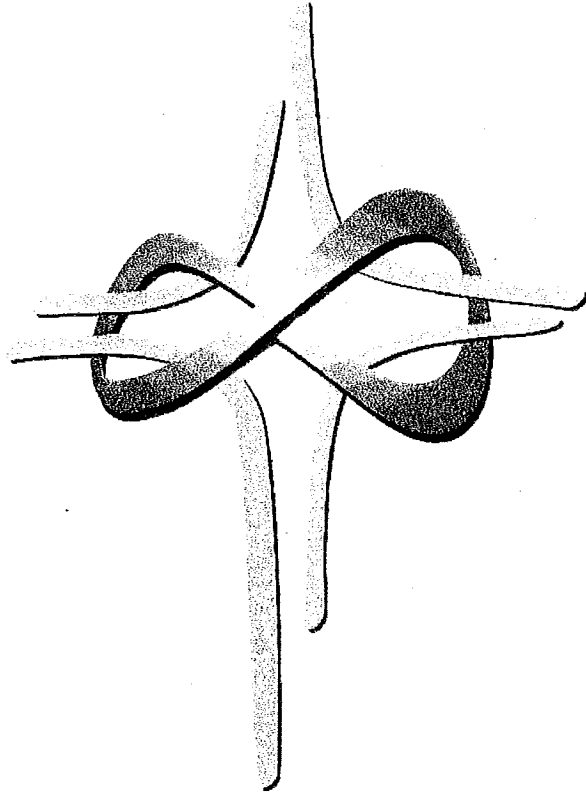
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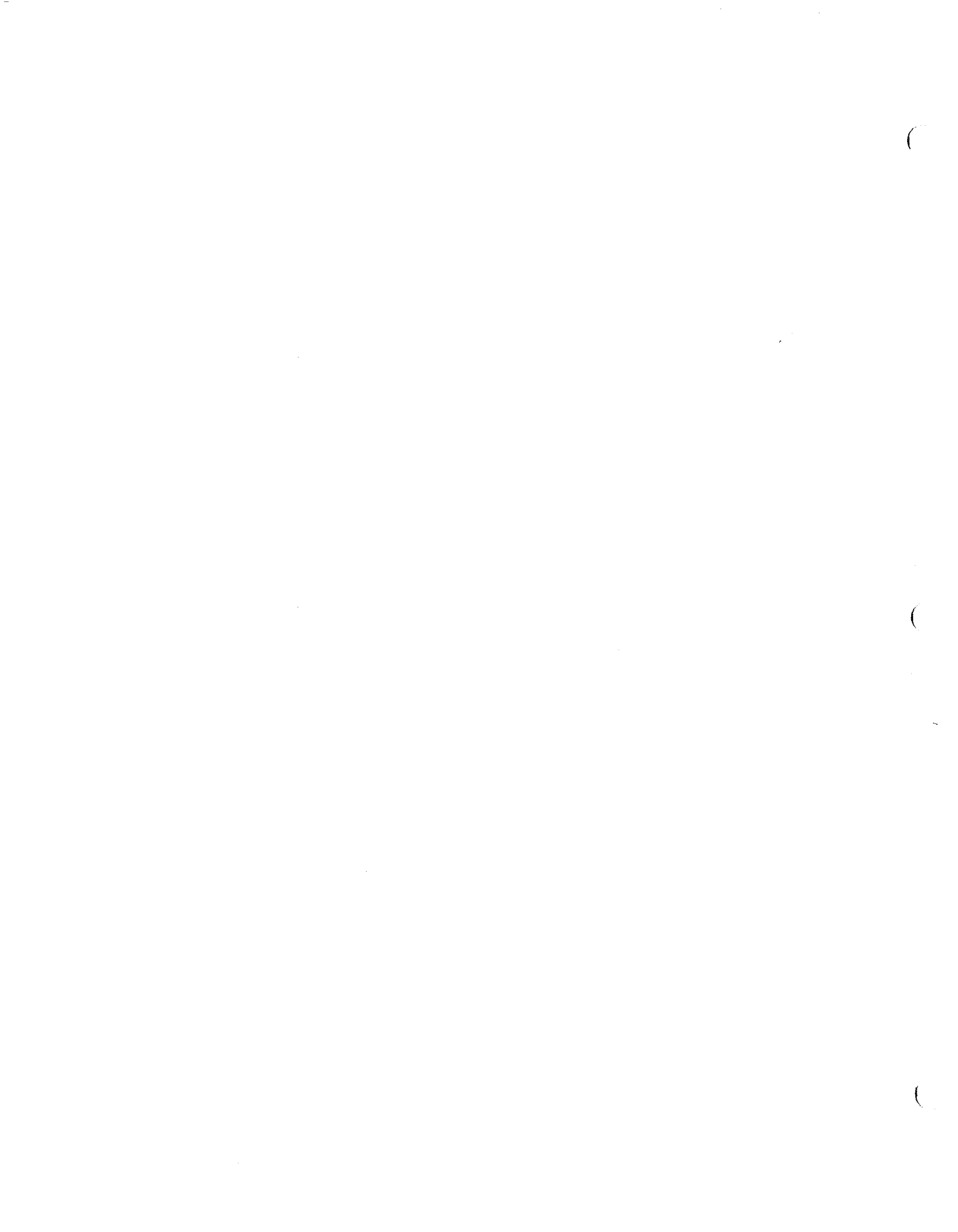
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Session VIII:
Vision of the Human Person
According to Pallotti



Session VIII:
Vision of the Human Person
According to Pallotti
(90 minutes)

Supplies Needed:

Psalm 139 Handout
Participant Handout

REVIEW OF LIFE (30mins)

--"What has happened in your life since we last gathered?"

PRAYER: Psalm 139 (can be prayed in antiphony) (5mins)

Psalms
Chapter 139

- 1 O LORD, you have probed me, you know me:
- 2 you know when I sit and stand; you understand my thoughts from afar.
- 3 My travels and my rest you mark; with all my ways you are familiar.
- 4 Even before a word is on my tongue, LORD, you know it all.
- 5 Behind and before you encircle me and rest your hand upon me.
- 6 Such knowledge is beyond me, far too lofty for me to reach.
- 7 Where can I hide from your spirit? From your presence, where can I flee?
- 8 If I ascend to the heavens, you are there; if I lie down in Sheol, you are there too.
- 9 If I fly with the wings of dawn and alight beyond the sea,
- 10 Even there your hand will guide me, your right hand hold me fast.
- 11 If I say, "Surely darkness shall hide me, and night shall be my light" --
- 12 Darkness is not dark for you, and night shines as the day. Darkness and light are but one.
- 13 You formed my inmost being; you knit me in my mother's womb.
- 14 I praise you, so wonderfully you made me; wonderful are your works! My very self you knew;
- 15 my bones were not hidden from you, When I was being made in secret, fashioned as in the depths of the earth.
- 16 Your eyes foresaw my actions; in your book all are written down; my days were shaped, before one came to be.
- 17 How precious to me are your designs, O God; how vast the sum of them!
- 18 Were I to count, they would outnumber the sands; to finish, I would need eternity.
- 23 Probe me, God, know my heart; try me, know my concerns.

PRESENTATION: **Pallott's Vision of the Human Person**

(20mins)

Created by God

The starting point of Pallotti's vision of the **human person** is the fact that human beings were created *imago dei* – in the **image and likeness of God**. This does not mean that the human being is identical with God, but refers to the strong bond of relationship that exists between the creature and the Creator. God also gives humans goodness by virtue of their creation.

Afflicted by Sin

Though humans were created with goodness and in the image and likeness of God. Sin has entered the world and the human heart.

St. Vincent Pallotti wrote:

My God, how could I know who I am before you, who is infinite perfection? My God, for me to know who I am before you, it would be necessary for me to know and comprehend the infinite malice of sin because it offends you.

My God, I am a sinner. I was born in sin. Even after the great benefit of holy Baptism, how many times I have sinned!

My God, who am I before you, guilty as I am of innumerable sins, ingratitude, and resistance to your merciful call? Who am I, if, in being such as I am, you, with infinite love, think always of me and love me with infinite love? (OCCX, 469)

Yearning for God

Human beings, created good - in the image and likeness of God, and afflicted by the power of sin. Have an innate yearning for God. St. Augustine of Hippo (354-430) writes at the beginning of his *Confessions*, "our hearts are restless until they rest in Thee." Pallotti also experienced this yearning of the human heart. He struggles:

Ah, my God, because of what I am and because of what you are, I am compelled to say, "Leave me, Lord, I am a sinful man" (Luke 5:8); at the same time I must beg you, "Come, O Lord, do not delay, run like a gazelle" because I cannot stay a moment without you. (OCCXX, 227).

Redeemed by Christ

St. Vincent wrote:

Though forsaken and rejected by us sinners, God gave us his eternal divine Son, incarnate, not only as our Redeemer, but as our firstborn brother. In so doing, he vividly and sensibly rekindled in us the faith in that intimate, real and close supernatural kingship by which we obtain the right to become children of God, heir of God and co-heirs of Jesus Christ. (idd., XXIV)

For Vincent the great themes in reference to his understanding of the human person is the immeasurable love with which God created and redeemed humanity and person's struggle to return love to God through faith in Christ and charity.

SMALL GROUP DISCUSSION

(20mins)

- Have you ever struggled with your relationship with God because of sin, like St. Vincent Pallotti?
- What are some experiences in your life that enable you to relate to Vincent's image of the human person as God's beloved – the recipient of infinite love?
- Where are some places that the reality of evil is apparent to you?
- What are some practical ways in which we can respond to God's infinite love?

LARGE GROUP SHARING/ANNOUCEMENTS

(10mins)

- Remind everyone of your next meeting

CLOSING PRAYER: The Lord's Prayer

(5mins)



St. Vincent Pallotti, Pray for us!

Session VIII:
**Vision of the Human Person
According to Pallotti**

REVIEW OF LIFE

PRAYER: Psalm 139

PRESENTATION: Vision of the Human Person According to Pallotti

SMALL GROUP DISCUSSION

- What are some experiences in your life that enable you to relate to Vincent's image of the human person as God's beloved – the recipient of infinite love?
- Where are some places that the reality of evil is apparent to you?
- What are some practical ways in which we can respond to God's infinite love?

LARGE GROUP SHARING/ANNOUNCEMENTS

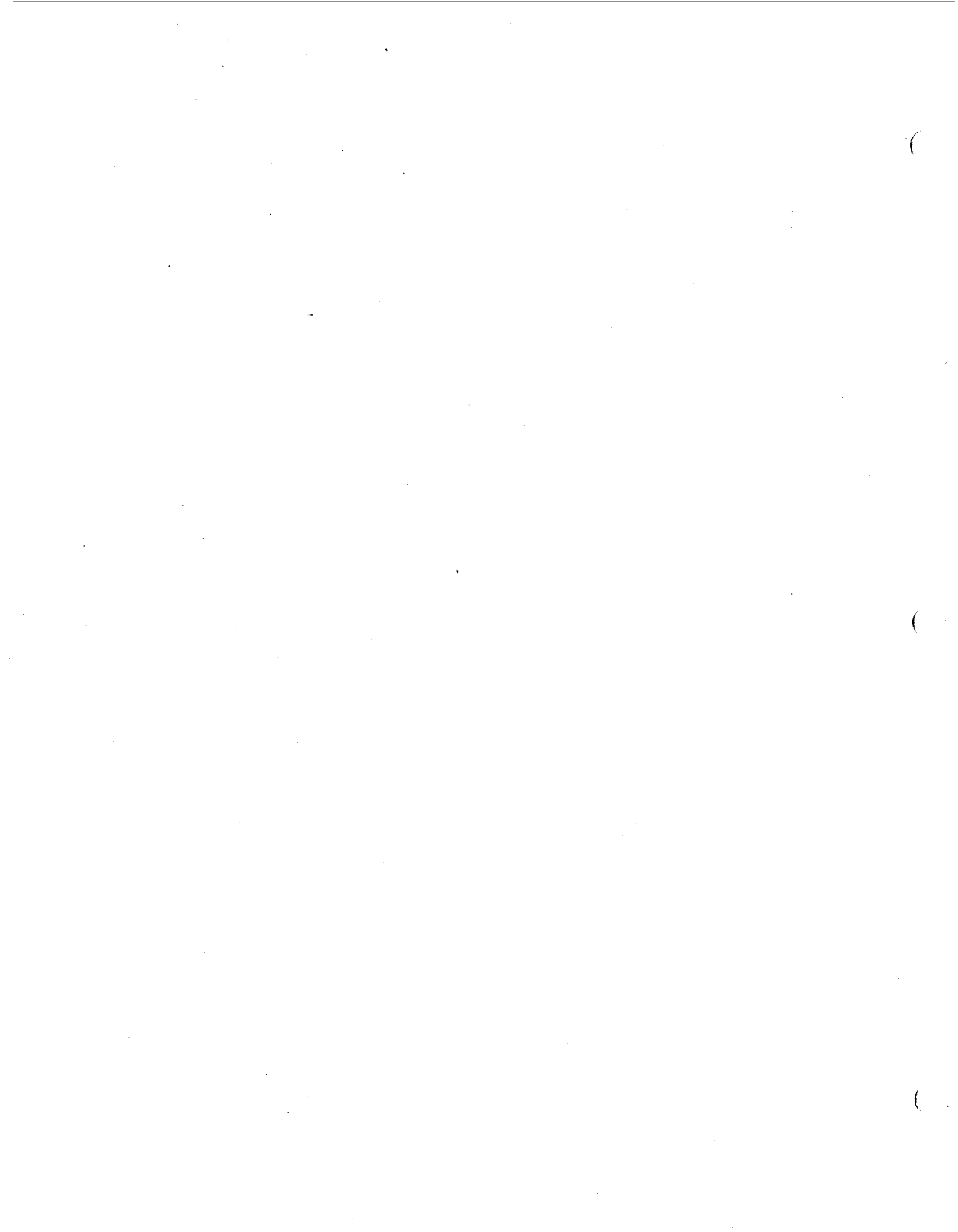
CLOSING PRAYER: The Lord's Prayer

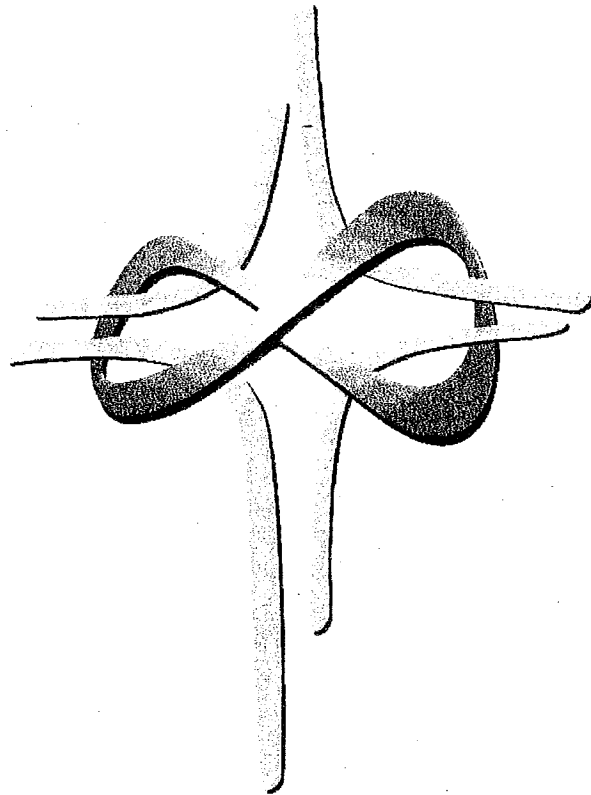


St. Vincent Pallotti, Pray for us!

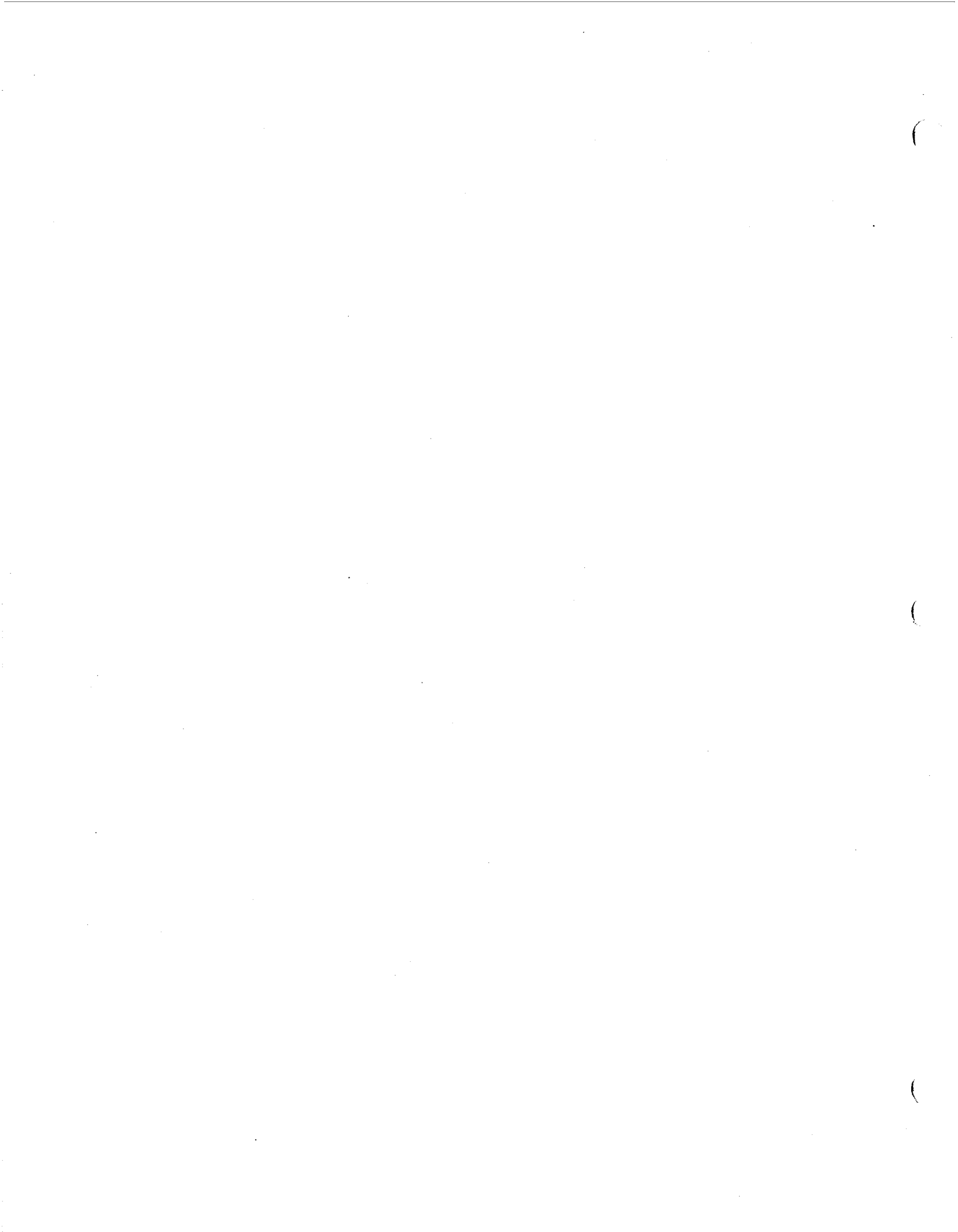
Psalm: 139

1 O LORD, you have probed me, you know me:
2 you know when I sit and stand; you understand my thoughts from afar.
3 My travels and my rest you mark; with all my ways you are familiar.
4 Even before a word is on my tongue, LORD, you know it all.
5 Behind and before you encircle me and rest your hand upon me.
6 Such knowledge is beyond me, far too lofty for me to reach.
7 Where can I hide from your spirit? From your presence, where can I flee?
8 If I ascend to the heavens, you are there; if I lie down in Sheol, you are
there too.
9 If I fly with the wings of dawn and alight beyond the sea,
10 Even there your hand will guide me, your right hand hold me fast.
11 If I say, "Surely darkness shall hide me, and night shall be my light" --
12 Darkness is not dark for you, and night shines as the day. Darkness and
light are but one.
13 You formed my inmost being; you knit me in my mother's womb.
14 I praise you, so wonderfully you made me; wonderful are your works! My
very self you knew;
15 my bones were not hidden from you, When I was being made in secret,
fashioned as in the depths of the earth.
16 Your eyes foresaw my actions; in your book all are written down; my days
were shaped, before one came to be.
17 How precious to me are your designs, O God; how vast the sum of them!
18 Were I to count, they would outnumber the sands; to finish, I would need
eternity.
23 Probe me, God, know my heart; try me, know my concerns.





Session IX:
Living As Apostles and
the Apostolic Commitment



Session IX:
**Living As Apostles and
The Apostolic Commitment**
(90 minutes)

Supplies Needed:

St. Vincent Pallotti Prayer Card
Invocations with St. Vincent Pallotti
Participant Handout
Apostolic Commitment Prayer

REVIEW OF LIFE (30mins)
--"What has happened in your life since we last gathered?"

PRAYER (prayer card available) (5mins)

Prayer to St. Vincent Pallotti

Be with us, St. Vincent, and come to our aid.
Show us the way to a deeper love for God the Father, Son and Holy Spirit.
Help us increase our devotion for Mary, our Blessed Mother.

Fill us with your spirit that we may grow in love for all people
and live as apostles of our Lord, Jesus Christ.
Help us to follow in your footsteps that we may become people of great humility and patience,
great generosity and kindness toward all.

We ask you to guide us on our earthy journey that we may turn away from sin and temptation,
And one day enter into the heavenly inheritance promised to those who remain faithful to Christ.

Hear and help us, St. Vincent. Amen.

PRESENTATION: Our Apostolate (review)
An Apostolic Commitment

(20mins)

At the very core of Pallottine Spirituality is the “Pallottine Way of Being Church” which expresses a unity in Jesus for the Apostolate. Priests, brothers, sisters and laity together are Church and all have a call to live as apostles in the world. This was a radical idea at the time of St. Vincent Pallotti – however about 130 years later with the Second Vatican Council, church teaching would echo the wisdom of Vincent Pallotti.

By using questions and key quotes, we will review what it means to think of ourselves as “apostles” according to St. Vincent Palotti and Vatican II.

What did St. Vincent say about the Universal Apostolate?

Appeal to the People of May 1835, Vincent Pallotti

Due to the scarcity of religious vocations which are constantly in the decline and to the straitened circumstances which by turn of events extenuated the ranks of religious orders, each one of which had supplied its quota to the works of zeal, it has come about that frequently the number of apostolic laborers is not sufficient to keep religion alive where it is already found and much less are they able to send apostolic men to plant the seed of religion where it is not known.

Because careful consideration and experience verify that the good done by individuals is, for the greater part, isolated, uncertain and short-lived, and that the efforts of individuals with even the most generous disposition cannot result in anything of import in the moral and religious order, except to the degree that they are united and have one common objective. Therefore, with the necessary ecclesiastical approbation being already granted, it is desired that this host of zealous Christians unite and form one pious society.

Who is the source and perfect example of the Apostolate?

Our Lord Jesus Christ is the primary model of the Apostolate.

St. Vincent wrote:

To everyone God has commanded to procure the eternal salvation of his or her neighbor; and since in carrying out such a precept we must imitate Jesus Christ who is the Apostle of the Eternal Father, therefore the life of Jesus Christ, which is his apostolate, should be the model of Apostolate of everyone: and as all are called, rather obligated to imitate Jesus Christ, so all, in proportion to their condition and state are called to the Apostolate...

Likewise, in *Apostolicam Actuositatem* of Vatican II, we see this same image, “Since Christ, sent by the Father, is the sources and origin of the whole apostolate of the Church, the success of the lay apostolate depends on the laity’s living union with Christ.”¹

¹ Second Vatican Council, *Apostolicam Actuositatem*, 4.

What did Vatican II say about the lay Apostolate?

Apostolicam Actuositatem November 18, 1965. #1

This plan for the spiritual life of the laity should take its particular character from their married or family state or their single or widowed state, from their state of health, and from their professional and social activity. They should not cease to develop earnestly the qualities and talents bestowed on them in accord with the conditions of life, and they should make use of the gifts which they have received from the Holy Spirit.

Who is the model for the Apostolate of the Laity?

Mary, Queen of Apostles. Pallotti wrote:

The Society was founded under the special protection of the Queen of Apostles. Through her powerful intercession Mary asks for the graces and the gifts we need for the apostolate. We have in her an effective example of ardent love. Although Mary was neither a priest or an Apostle, she applied herself to God's kingdom so much that she surpasses all of the Apostles. For that reason the Church salutes her as Queen of Apostles.

This image of Mary is used by Vatican II in *Apostolicam Actuositatem*,

The perfect example for this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son and in an entirely unique way cooperated in the work of the Savior... All should devoutly venerate her and commend their life and apostolate to her maternal care.

What does it mean to make an "Apostolic Commitment"?

To make an apostolic commitment is to be formally admitted into the UAC.

The prayer of Apostolic Commitment illustrates what you are committing to:

My God, Holy Father, I give you thanks
for having created me in your image,
for redeeming me through the Death and Resurrection of your Son Jesus Christ,
for giving me the Holy Spirit.

With this faith
and in response to your love
which consecrated me to you in Baptism,
I declare, today, my decision
to follow Jesus Christ, Apostle of the Father,
in my state and condition of life.

I place all the gifts of nature and of grace,
and, my life itself, at the complete service
of the Kingdom of God
and of the mission of the Church,
as a member of the
Union of Catholic Apostolate
according to the charism
of our Founder Saint Vincent Pallotti,
for my sanctification and that
of my brothers and sisters,
and for the salvation of humanity.

I entrust this my decision to
Mary, Queen of Apostles
and patroness of the Union,
and I invoke the protection of
St. Vincent Pallotti and of
all the Angels and Saints. Amen.

SMALL GROUP DISCUSSION

(20mins)

- Make a list of all of the activities, volunteer commitments, and “ways of being apostles” which you are involved in...
- How has this group affected the way in which you carry out all of these “apostolic activities”?
- What does it mean to say that we are all “apostles” – how has your understanding of this concept changed since you’ve been part of the UAC?
- What does it mean for you to follow Jesus? What in his message is most important to you? How do you live this out in your daily life?
- In what ways do you feel devoted to Mary? Again has this changed since you’ve been part of the UAC?

LARGE GROUP SHARING/ANNOUCEMENTS

(10mins)

- Apostolic Commitment Forms

CLOSING PRAYER: Invocations with St. Vincent Pallotti

(5mins)

Session IX:

Session IX:
Living As Apostles and
The Apostolic Commitment

REVIEW OF LIFE

PRAYER TO SAINT VINCENT PALLOTTI

PRESENTATION: Our Apostolate – Apostolic Commitment

- What did St. Vincent say about the lay Apostolate?
- What did St. Vatican II say about the lay Apostolate?
- Who is the source and perfect example of the Apostolate?
- Who is the model for the Apostolate of the Laity?
- What does it mean to make an “Apostolic Commitment”?

SMALL GROUP DISCUSSION

- Make a list of all of the activities, volunteer commitments, and “ways of being apostles” which you are involved in...
- How has this group affected the way in which you carry out all of these “apostolic activities”?
- What does it mean to say that we are all “apostles” – how has your understanding of this concept changed since you’ve been part of the UAC?
- What does it mean for you to follow Jesus? What in his message is most important to you? How do you live this out in your daily life?
- In what ways do you feel devoted to Mary? Again has this changed since you’ve been part of the UAC?

LARGE GROUP SHARING/ANNOUNCEMENTS

CLOSING PRAYER: Invocations with St. Vincent Pallotti

A Prayer of Apostolic Commitment

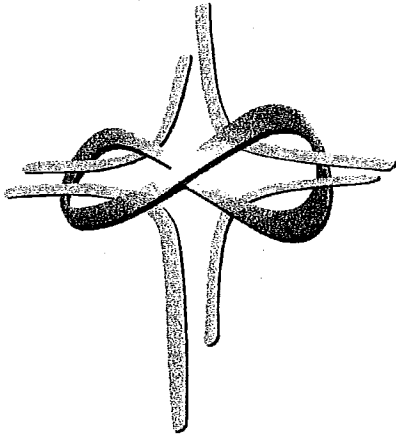
My God, Holy Father, I give you thanks for having created me in your image, for redeeming me through the Death and Resurrection of your Son Jesus Christ, for giving me the Holy Spirit.

With this faith and in response to your love which consecrated me to you in Baptism, I declare, today, my decision to follow Jesus Christ, Apostle of the Father, in my state and condition of life.

I place all the gifts of nature and of grace, and, my life itself, at the complete service of the Kingdom of God and of the mission of the Church, as a member of the Union of Catholic Apostolate according to the charism of our Founder Saint Vincent Pallotti, for my sanctification and that of my brothers and sisters, and for the salvation of humanity.

I entrust this my decision to Mary, Queen of Apostles and patroness of the Union, and I invoke the protection of St. Vincent Pallotti and of all the Angels and Saints. Amen.





*I request to be admitted as a member of
the Union of Catholic Apostolate.*

Signature

I do not wish to be initiated into the UAC through an apostolic commitment at this time.
 However, I would like to continue to be involved in the UAC group

Name _____

What I have gained from my formation experience of the UAC is...

The best part of being part of the Pallottine family is for me...

What I hope to continue as part of the UAC...

