

**CHOSEN TO BEAR FRUITS
THAT ENDURE (Jn.15:16)**

*Basic Formation Manuel to
Accompany and Train UAC Members.*

UAC RESOURCE TEAM

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INTRODUCTION

The UAC Resource Team (UAC RT) is happy to bring out the second edition of “**Chosen to Bear Fruits That Endure**”, the basic formation manual for aspirants to UAC membership. A lot of hard work has been put into it for scrutiny and updating. I thank all the members of the UAC RT (*Fr. Thomas Vijay, Fr. Emmanuel Joshi, Sr. Alda Paes, Mr. Joseph D'Souza, & Mrs. Sonia Saldanha*) for the several sittings to screen the text line by line. It is really a sign of commitment to UAC and of love for our charism. May God bless them all.

This text is definitely an improvement over the first edition in many ways. The number of lessons has been increased and every text has been edited to make it more perfect. It reflects definitely the growth in understanding and experience of the spirit of charism in our members and a higher level of commitment.

The text has been divided into 5 parts: Life of St. Vincent Pallotti and UAC, Spirituality of the Charism, Theological Foundations of UAC, Organization of UAC and Appendices. This offers an orderly outline and better clarity.

The UAC RT hopes that this will help the trainees very much to understand and capture the spirit of the Union. Asking our Holy founder and Mary Queen of Apostles to intercede for us,

Fr. Thomas Vijay SAC
For the UAC Resource Team.

OBJECTIVES OF THE TRAINING

CHOSEN TO BEAR FRUITS THAT ENDURE (Jn.15:16) is the basic formation manual to accompany and train those who like to become members of the Union of Catholic Apostolate (UAC). This book is prepared in a manner appropriate for the spirit of accompanying aspirants so that they grow with other members. The training has the following objectives:

1. To help UAC members to know and love St. Vincent Pallotti and his vision of UAC.
2. To help all UAC members to seek to experience the love of Christ in a deeper manner through forming 'CENACLE COMMUNITIES' which becomes an inspirational and motivational source for the life and apostolate of the community.
3. To help all UAC members to understand their vocation to ecclesial communion and to Universal Apostolate in a deeper manner always and to enable others in understanding and living out their apostolic vocation in a collaborative manner.
4. To help all UAC members to cooperate with all, both inside and outside the Church, to build up a harmonious human community and establish the Kingdom of God.

GUIDELINES FOR THE TRAINING PROCESS

The UAC Resource Team is very happy to present this training material for formation of aspiring members of UAC. It has taken a lot of time and much prayerful reflection on our founder's writings, traditions of the Pallottine family, Sacred Scripture and teachings of the Church in compiling this text. We hope that it will be very helpful to the members of the Pallottine family to accompany and assist aspirants, to know our founder and our foundation, and love it enough to commit themselves to spread the spirit of UAC and serve the local church, in a more befitting manner always.

The topics are worked out in very simple, practical and reflective manner. All the same it must be used to help the people to enter deeply into the spirit of UAC. Hence the following guidelines will be helpful in processing the training.

1. LOVE OF CHRIST IS OUR FUNDAMENTAL RULE. Hence, we have to make sure that

training is done in the spirit of love and as the training is completed members grow and act out of that love.

2. The one who facilitates the study needs to enter into loving relationship with those in formation and accompany them in their journey to grow in the spirit of UAC. Therefore he/she meets the trainees at home and builds up warm and caring relationships with them, not for personal gains but for making Christ's love visible. The formator has the duty to ensure that the formation happens in that loving atmosphere.
3. The formation outline **is not intended to be lectured on**; what is ideal is to form small groups and study the lesson together according to the directions given. The formator ensures involvement of all in discussions; he will supplement by giving points which were not said in the discussions and complete the discussion by summarizing it.
4. The formator ensures that all those who start the formation attend all and complete it fully. Therefore it is necessary that a sort of attendance be taken so that those who did not attend one or the other study can be helped to study it. The formation should not be done in bits and pieces nor anyone leave out any topic. The formator has the obligation to make sure that those who could not be present for one study do that topic privately and report about the learning to the formator.
5. Those who have completed the formation must make a retreat and apply in writing to the Regional Coordination Council (RCC) for membership. The application must be recommended by the one who accompanied them and the president of the local community. They can make a commitment only when the RCC President, formally admits them. The one who accompanied their formation has to present them during the liturgy to the RCC President or his delegate for membership.
6. Once an aspirant completes the training he/she has to choose what type of membership he/she opts for to be a **'member'** or **'collaborator'**.
7. Encourage those who complete the training to bring all their family members and friends into the circle. It is ideal that the whole family joins the UAC and lives out their family life in the spirit of UAC.
8. When the members of the study circle take the formal commitment to UAC they become a Local Community and continue its life, recruit more members to it, plans activities to sustain and spread its spirit among all.

Thomas Vijay SAC
For the UAC Resource Team

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PART I



ST. VINCENT PALLOTTI AND THE UNION OF CATHOLIC APOSTOLATE

Topic 1

ST. VINCENT PALLOTTI

A Saint for our Time

All good that has been done, is being done and will be done by all creatures, and all that I have done, am doing and will do for the greater glory of God, our heavenly Father, I intend shall be done in order to give glory to our most loving and infinitely perfect Father, as far as possible with an infinite perfection; at least I say so. Vincent Pallotti

Introduction:

Let us begin the study of the Union of Catholic Apostolate (UAC) with the life of St. Vincent Pallotti, our holy Founder who is a great visionary and prophet for our time. He is a specially chosen instrument of God to renew the Church as the community of the People of God to continue her mission collectively. His vision has a message for each person in understanding the uniqueness and the importance of his/her apostolic call in the local context and upbuilding the community.

1. Historical Context During the Time St. Vincent Pallotti.

Vincent Pallotti lived during “the beginning of the democratic revolution in Europe. The French revolution of 1789 was the turning point of modern civilization in Europe. Italy was no exception. The Romantic Movement in the arts and philosophy added new inspirations and more courageous initiatives. People in Europe at that time began to experience a growing sense of individualism which led to free thinking and reasoning. The word reform was in the air throughout Europe. This gave rise to the French revolution leading to war and violence. Even Rome, the capital of the Papal States, was not spared. Riots broke out which often ended in bloodshed. The French occupied the pontifical territory, proclaimed the republic and forced Pope Pius VI into exile. He died in exile on 29th of August 1799. The Church was under attack. At this time a new Pope Pius VII was elected. In 1809 Pope Pius VII was invited by emperor Napoleon to crown him. On 5th of July 1809, the same emperor Napoleon imprisoned the Pope. The Papal States were annexed to the French empire. Many secret societies of revolutionaries emerged which promoted violence, even against the Church. Pope Leo XII, Pius VIII, Pius IX made great

efforts towards re-establishing the Papal States. The Church-state was restored in 1815. Vincent Pallotti lived during this period of turmoil and turbulence. He witnessed the invasion of Rome by Austrian and French troops.

The internal situation of the Church was no better. The hierarchy rejected the Charter of Fundamental Rights and also the freedom of conscience and press demanded by the enlightened public. In general there was reaction to anything new that emerged in the Church. The faith of the people was declining. The functioning of the Church was strictly hierarchical and the people had no voice in decision making. They were mere spectators and recipients of Sacraments and were to do only what the hierarchical members told them. Pallotti lived in this religious and social context and inspired by the Holy Spirit he propounded a dynamic view of a Participatory Church. Pallotti envisioned a Church where all the members share common dignity and become co-responsible for the mission of the Church. He emphasized that lay faithful are equal partners for apostolate along with the members of the hierarchy.

Reflect & discuss:

a. *What was the historical situation in which Pallotti lived?*

2. Early childhood of St. Vincent.

Vincent Aloysius Pallotti was born in Rome on April 21st 1795 to Peter Paul Pallotti and Mary Magdalene De Rossi. He was the 3rd of their 10 children of whom only 5 boys survived infancy. His family lived in a heavily populated quarter of Rome owned by Textonic college. His grandparents were peasants. His parents owned a grocery shop in Rome.

Both Peter and Mary Magdelene were very pious and deeply religious people. They brought up their children with great care. Peter Pallotti was in the habit of taking all his children for daily Mass and prayed with his children daily at home. Vincent was very pious from his childhood and went for daily Mass. On Sundays and holidays Vincent participated in more than one Mass. Mary Magdelene Rossi, Vincent's mother, was a virtuous woman. In spite of poverty and hardships, she reached out to persons in need, prayed for them and always conveyed a deep sense of faith in God. Whenever she called her children for prayer, Vincent was always the first who knelt down to pray. It is said that at the age of three, beating his little breast and turning himself to the Blessed Virgin, he would ask her devoutly, "dear Mother, make me a good boy".

3. St. Vincent as a Young Boy

As a young boy, Vincent went to school, played with his companions, took part in the boys' sodalities and attended the services in the various churches near his home. He served many Masses and spent many hours on his knees before the Blessed Sacrament. He slept on the ground, ate little and spent more time in prayers and pious exercises. He taught catechism in the parochial church. He avoided the company of strange youths and walked along with his brothers. He was charitable to all. He was weak in studies. His teacher said "Vincent is a little saint; but it is a pity that he has so little talent." When his mother came to know about this she made a novena to the Blessed Mother. Since then he began to grow in wisdom and knowledge and continue to excel in all his studies. His sweet manners and simplicity attracted the attention of his neighbours to him. He was very compassionate to the poor. He used to provide food and clothes to the needy and sometimes even gave away his own garments. At the age of 12 he selected Father Bernardino Fazzini as his confessor and spiritual director. The next year he was appointed as a spiritual director by Fazzini. At this age, Vincent was convinced of his vocation to priesthood, but he was uncertain if God called him to be a diocesan priest or religious. He had the intention to join the Capuchins. But on account of his poor health, his spiritual director guided him to join the diocese. Thus in 1810, at the age of 15, Vincent joined the secular institute and pursued his priestly studies.

4. St. Vincent as a Priest

He was ordained a priest on the 16th of May 1818, at the Cathedral of St. John Lateran and on the following Sunday he celebrated his first Mass in Frascati, few miles away from Rome. Vincent was awarded the degree of Doctorate in theology and philosophy in 1818. On 4th March 1819, he was appointed a member of the academy of the University of Sapienza and was placed in-charge of the Theological Seminary until July 1829. During this time he was quite involved in various pastoral works like, conducting evening classes, involving at the retreat houses for youth, soldiers and lay men. He took great interest in the care of the sick. He was also keenly interested in the formation of seminarians, religious and lay people in Rome. In 1834, Vincent was appointed the Rector of the Holy Spirit Church in via Giulia. Here, he was sought by many people for advice and spiritual guidance. His soul was set on fire. He spent more time at the confessional every day. People from far and wide approached him to be reconciled with God and with one another. The various services he got involved and the long hours in confessional never reduced his thirst for deep union with God; on the contrary it only added to his zeal to pray long hours late night into the early hours of the next day. He slept only two or three hours a day.

Vincent Pallotti helped the poor, assisted the sick and marginalized. He gave away his own food and clothing for the poor. He sold his award medals and gave money to the poor. He was the chaplain of the Roman tradesmen and held meetings and preached retreats. He founded

orphanages, night schools and institutions of charity. He gave spiritual assistance to soldiers, workers, students and prisoners. He was spiritual director in several Roman seminaries and sisters' communities. He wrote several books. He was an ardent promoter of missions. He collected pious articles, holy pictures, medals and scapulars and distributed them personally or through friends to missionaries. The printing of "The Eternal Maxims of St. Alphonsus" in Arabic language for the use of the Catholics in the East laid the foundation for his missionary movement. He organized an association to help the foreign missions. The organization of these missionary activities of Pallotti led to his foundation of "**The Union of the Catholic Apostolate**".

5. Vincent, a Living Saint

Vincent Pallotti was considered by all in Rome as a living saint. People flocked to him, standing in queue for hours to go to confession. He spent long hours at the confessional every day. He dedicated long hours in prayer and slept only two to three hours daily. He did many activities of penance daily like beating himself, wearing rough clothes inside which hurt his body, ate only two dry morsels of bread daily, etc.

One can see his holiness in this prayer of burning zeal to serve God's people :

"I would like to become food to satisfy the hungry, clothes to cover the naked, drink to refresh the thirsty, tonic to strengthen the stomach of the weak, soft feathers to bring rest to the fatigued, medicine and health to cure the infirmities of the crippled, the mutilated, the deaf and dumb, I would like to become light to illuminate the spiritually and physically blind, life to resurrect all creatures to the grace of God or temporal life, so that upon returning to life on this earth, they might work until judgment day for the glory of God, my Father, my goodness and my all."
Yearning of a Soul, pg. 28

With such burning desire to serve people, God gave St. Vincent extraordinary grace and spiritual gifts to serve the needy. He had an answer for everyone's problems. He had a special spiritual gift to know other's hidden sins at the confessional and know in advance needs of people who come to him. He has appeared in two places at the same time and was seen lifted up from the ground as he was absorbed in prayer. He could lead very hard sinners to repentance through his prayer and advice. There were several instances when he was going to a particular place, suddenly he would change his way to an unknown direction to the surprise of those who went with him. He will keep going even when others will shout and tell, 'Father, you are going the wrong way'. Later you will find out that by an intuition he knew that someone was coming to see him with an urgent need or someone needs him in a family, etc. Innumerable were the signs of his holiness that all in Rome knew that he was a living saint.

6. Celebration of Epiphany

One of the activities of St. Vincent Pallotti deserves a special mention here, i.e., the celebration of Epiphany Octave. The first such celebration took place in January 1836. at the Church of the Holy Spirit, in Rome. Pallotti placed special importance to the celebration of Epiphany Octave as a witness to the unity and universality of the Church. This celebration was known as “the Feast of Languages” because the celebration was conducted in various languages and rites, like, the Armenian, Syrian, Chaldean, Greek, Maronite, Greco-Melchite, Syro-Marionite, etc. Pallotti systematically organized the functions, inviting different preachers for each day. Normally the celebrations were held between the 6th and 13th of January. The Epiphany Octave though began in Rome, slowly spread to Germany, Poland, Austria and America.

Reflect & Discuss:

a. *What inspiration do I get from Pallotti's childhood and his early days of ministry as a priest?*

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b. *What is the significance of Epiphany celebration in our context?*

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7. The foundation of the Union of the Catholic Apostolate

The profound experience of God as infinite love and mercy transformed Pallotti, which generated in him a passion to love God and his neighbours with all his abilities. He pointed out that one becomes a true apostle only when one is filled with the love of Christ and actively participates in the mission of the local church from his own context of life. He was also convinced that the Church's missionary task of proclamation of faith throughout the world is an urgent need and we need to support it in all possible ways. This passionate desire in him infused by the Holy

Spirit led to a resolution in him to establish the Union of the Catholic Apostolate on January 9th 1835, a body consisting of clergy, religious and laity of all walks of life who would share his vision and passionate desire to make everyone an apostle for the Church.

8. Defender of the Lay Apostolate

St. Vincent felt that created in the image and likeness of God and baptized to belong fully to the chosen People of God, every lay person is called to be an apostle in his/her own way and manner by fully and lovingly responding to the call to Catholic Apostolate. Although there were many who criticized him, and even tried to put down his foundation for making this statement, he fiercely defended his position on laity, inspired by the Holy Spirit. His view became gradually acceptable in the Church and recognizing the teachings and works of Pallotti, Pope Pius XI rightly hailed him as the “Pioneer of Catholic Action”. His teaching and insights on lay apostolate has found full credence in the Vatican II documents.

9. Last Moments of Vincent

Vincent Pallotti died in Rome at San Salvatore in Onda, on the 22nd of January, 1850. On the 22nd of January 1950, he was proclaimed blessed by Pope Pius XII. On the 20th of January 1963, he was canonized by Pope John XXIII. On the 6th of April the same year he was named principal patron of the Pontifical Missionary Union of Clergy.

Reflect & Discuss

a. *What were the most striking things for me about St. Vincent Pallotti?*

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b. *What was the vision God gave to St. Vincent Pallotti?*

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Topic 2

PROFOUND EXPERIENCE OF GOD'S INFINITE LOVE AND MERCY

PALLOTTI'S INSPIRATIONAL SOURCE FOR FOUNDATION OF UAC

"Notwithstanding my incomprehensible ingratitude, innumerable sins and complete resistance to your graces, You with infinite love think always of me. You love me with all your infinite attributes. You are turned towards me and You pour on me Your communications, favours, gifts, graces, divine inspirations and mercies in order to destroy my unworthiness completely and to transform me into Yourself." Vincent Pallotti, *Yearning of a Soul*, pg. 56-57.

Introduction

God's Love is unconditional. The soul and driving force of UAC is the "true spirit of the most perfect love" (*OCCCI, 106 cf. G. S.14*). It is only through love that UAC "participates in the dynamic process of the merciful Love of the Holy Trinity" (*GS.15*). In a consumeristic world where the gospel values are increasingly replaced by the values of the world, we are challenged to build a society based on a "new civilization of love" (*RM.51*). As God is Love and we are created in His image and likeness, by instinct our hearts long for love of God. We can experience God's boundless love and mercy in innumerable ways, for example, in the Eucharist, in reading the Bible and in prayer. We can also experience God's love through our parents, friends, neighbours, teachers, parishioners and even through sufferings.

1. Scripture and the Love of God

St. Vincent Pallotti drew every inspiration from the Word of God. This is revealed in his meditations which reflect scriptural references. Quoting 1Jn. 4:16 ; Pallotti declares: "*God is love and those who abide in love, abide in God and God abides in him*" (*OCC XIII, 39*).

This idea develops when he declares that "*God according to the wise designs of His infinite love and mercy came to create man and said: 'Let us make man in our own image and likeness.'*" (*OCC XIII 60, cf. Gen 1:26*). We read in scripture Jesus' saying, "God loved the world so much that He gave His only Son that whoever believes in Him may not perish, but will have eternal life"

(Jn. 3:16). And again we read, "There is no greater love than this that a friend lays down his life for you. I call you friends if you obey what I command you" (Jn. 15:13-15).

Just as God is love, He is also infinitely merciful. Absorbed in God Pallotti prays, "*My God, my infinite mercy, by your infinite mercy ... I firmly believe that through the infinite merits of the death of Jesus Christ ... my unworthiness is destroyed ... to sing forever ... the depths of the Divine mercy and the infinite mercy of God.*"

God's unconditional mercy in the New Testament is revealed through Jesus' life and death on the Cross.

Discuss:

a. *How did the people during the time of Jesus (e.g., Zacchaeus, the Samaritan woman, Matthew, the woman caught in adultery, etc.) respond to the infinite love of God?*

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2. A Deeper Reflection on the Love of God

Tom and John were friends. One day they were walking on the seashore. As they walked along at one point of the journey they got into an argument and Tom verbally abused John. John was deeply hurt, but without saying anything, wrote on the sand: "**Today my best friend verbally abused me and I was deeply hurt**".

They kept on walking and after a while they decided to go for a swim. While they were swimming John began to drown and Tom reached out and saved him. After John recovered from the near drowning, he wrote on a rock: "**Today my best friend saved my life**".

Tom asked John, "After I hurt you, you wrote on the sand and now when I saved your life why did you write on the rock?"

John replied, "When someone hurts us, we should write it down on sand where winds of forgiveness can wipe it away. But when someone does something good for us, we must engrave it on rock where no wind can ever erase it."

God does the same with us. He does not keep a record of our wrong doings but forgives us.

Reflect and discuss:

- a. *How do you understand God's Love from this story?*
- b. *Share with the group one of your personal experiences of the love and mercy of God?*

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3. Pallotti's experience of the Love of God

Vincent Pallotti experienced God's infinite love and mercy and it gripped him so much and generated in him a great love and zeal to serve God in his neighbours. He invited all to respond in every possible way to this love of God.

Let us look into a few statements of Vincent Pallotti to understand his deep experiences of God's love and mercy.

a) *“God, blessed in Himself, moved by infinite love and mercy accomplishes the work of creation in order to communicate Himself to his creatures.”*

“My God, my infinite mercy, ... infinitely communicable in every moment... you, because you are infinite Goodness, love to communicate yourself infinitely; and where there is more misery, there you find greater capacity to communicate.”

“This experience of God as infinite love and mercy was a gift of the Spirit, which Vincent Pallotti discovered in faith.” (Memory and Prophecy of UAC, no.12.)

b) *My God, my life is a continuous miracle of your divine mercy, and the greatest miracle is precisely that by which.... You work in me, transforming me ... perfectly in Yourself ... as though I had never placed an impediment in your way. (OCC, X, p. 230; STA, 543)*

4. Pallotti's response to God's love:

a) *I desire greatly to love God ...in such a manner that I would be in heaven and on earth at the same time in heaven to love God supremely; on the earth to love and suffer supremely for the love of God. (OCC, X, p.69; STA, 62)*

b) **How Pallotti thinks we should respond**

“God is Charity-in-essence. Therefore the human person by reason of his/her creation is a living image of Charity-in-essence... Since God is perfect in loving Himself (as the ultimate source of human happiness) He is loving and working to create, conserve and redeem humanity in love. So

man/woman must be perfect in loving their neighbour as they love themselves in order of the higher good is eternal life.” (Empowered by Love, Pat Jackson SAC, page 42-43)

“All good that has been done, is being done and will be done by all creatures and all that I have done, am doing and will do for the glory of God, our heavenly Father, I intend shall be done in order to give the greatest glory to our most loving and infinitely perfect Father. This I intend to do as far as possible with an infinite perfection. I say this not only for the good done by all creatures, but also for the good which could have been done by all possible living creatures, reasoning and unreasoning, sensitive or insensitive.” (OO CC X, 57-62)

c) Union as a dynamic model of divine love

“The Union participates in the dynamic process of the merciful love of the Holy Trinity: God offers himself to humankind and to all creatures in order to reconcile everyone and everything to himself and thus to bring all people and the whole creation to salvation and to perfection in Christ (Eph.1:10, Col.1:20). Like Vincent Pallotti, with their whole hearts, the members of the Union allow themselves to be permeated in God's infinite love (Mk. 12:30). They give themselves to a life of service and to fulfilling God's will which revealed above all through the Sacred Scriptures, the teaching of the Church and the signs of the times.” (UAC GS no. 15)

5. Vatican II

Whatever has been the experience of Vincent Pallotti, finds its echo in Vatican II.

“Everyone should look upon their neighbour as another self, bearing in mind above all, their life and the means necessary for living it in a dignified way... Today there is an inescapable duty to make ourselves the neighbour of everyone no matter who they are and to come to their aid in a positive way.” GS.27.

Discuss:

a) What are the key aspects of Pallotti's experiences of God's infinite love and mercy?

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b) How are we to respond to this experience of God's compassionate love?

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c) *How can UAC be a means to lead people to experience God's infinite love and mercy?*
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6. Conclusion.

- ▶ We are called to lead people to deep experience of God's compassionate love. UAC is a means to lead people to the infinite love and mercy of God.
- ▶ In God's infinite love and mercy all human persons are "living images of charity-in-essence" and members accept and treat each other in that dignity.
- ▶ We must face the challenges of today both within the Church and beyond, to organize human order so as to allow every human person to live in dignity and act together to the fuller realization of all human existences. UAC is to become such a little community rooted in God's compassionate love and mercy.

Topic 3

INTRODUCTION TO THE PALLOTTINE CHARISM

“But the love of our Lord Jesus Christ should impel everyone to do the works of apostolate so that he may be honoured with the name “apostle”, gain its merits and enjoy its glory through the intercession of Mary Queen of the Apostles. Therefore, the Catholic Apostolate, universal because it is applicable to persons of every class, is doing whatever can and should be done for the greater glory of God, for one's own and one's neighbours' salvation ...” (Pallottiana, pg. 28)

Introduction

Every person is gifted by God in one way or other. Many people may not be aware of all the gifts God has placed in them and think that they have no gifts in them. There are others who know their giftedness and credit themselves with it and forget God who alone is the source of gifts we have, including worldly things. When God gives us gifts He also has a plan for giving it. It is important that we try to understand God's plan in our life about the use of the various gifts He has given us. Those who discover that find great joy and satisfaction in life.

Let us try to understand more about God's gifts to us.

1. Gifts of the Spirit

Read 1 Cor. 12:7-17 (Distribution of the gifts of the Spirit)

Let us take a look at human body. It has many parts, each having its own functions. The body is sound and functions well only when the parts are healthy and functions in harmony with each other.

St. Paul says that the Church is analogous to a human body. Members of the church are seen as its parts. Every member is given certain gifts of the Spirit; these gifts can be anything like, knowledge, skills, talents, spiritual resources and ability for procuring material prosperity. These gifts are meant to be used for the welfare of oneself and the community. When each member understands his functions in relation to other parts of the body and works in conjunction with the others, the Church grows in unity and the whole body matures into the full stature of Christ(cf. Eph 4:11-16).

Reflect & Discuss:

a. Name some gifts God has given you?

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b. How can you use them for building up yourself and others?

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2. The Charisms:

Charisms are unique gifts given by God to certain individuals in the Church at different times in different places. The purpose is to build up the body of Church through service organizations and to respond fruitfully to the signs of times. The Spirit also gives special charisms to individuals or groups to build up the Church or found service bodies to carry on the mission of the Church in different times and places.

Read Eph. 4: 11-16 and try to answer the following questions:

a. Why does the Spirit give varying gifts to different individuals?

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b. Give examples of people who have been endowed with unique charisms in the Church (*Allow the group to speak of persons they know, like, Mother Theresa, St. Francis of Assisi and others*).

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3. Pallotti Given a Special Charism by God

(Invite the group to reflect back on lesson 1 and mention some of the crisis faced by the Church and society in Pallotti's time).

i. Time of Pallotti

The 9th of January 1835 was the turning point in his life. He celebrated the Holy Eucharist with extraordinary holiness. He experienced his own worthlessness and lowliness as a creature. At the same time he felt a passion to sanctify the world through suffering and martyrdom. As these thoughts were playing on his mind, after the celebration of holy Mass and thanksgiving in the Church of the Sisters of Regina Caeli at Rome, the light of the Holy Spirit illumined the mind of Pallotti to institute a Society. He wrote in his diary: "My God, my mercy, you in your infinite mercy, grant me in a special way to promote, to establish, to perfect and perpetuate, at least with a great trust in your Sacred Heart, the following undertakings:

- a. *A holy Institution of the universal apostolate amidst all Catholics, to propagate the faith and religion of Jesus Christ among all unbelievers.*
- b. *Another Institution for hidden apostolate, to revive, preserve and increase the faith amidst Catholics.*
- c. *An institution of Universal love in the exercise of all the works of spiritual and corporal mercy so that as much as possible you are known in the world, since you are infinite love."*

This writing of Pallotti indicates that he received an inspiration to found an institution having threefold mission :

- a) Involvement of all Catholics in the propagation of faith among all the non-believers and people of other faith.
- b) Reviving faith and re-encindling charity among all the Catholics.
- c) Promotion of works of mercy

This meant that Vincent Pallotti received *the vision to revive the universal call of every baptized person to collaborate in the salvific mission of the Church*. We can say that for this purpose he tried to coordinate all the baptized people of God, irrespective of their state of life and condition. *“He believed that the individual initiatives would be more effective if they were integrated and directed towards a common goal. For this reason he founded the Union of the Catholic Apostolate.”*

On the 4th of April 1835, the Cardinal Vicar of Rome, Carlo Odescalchi, gave every blessing to the Pious Union of the Catholic Apostolate. In May 1835, Vincent Pallotti issued his first appeal to the People of Rome in which he presented the idea of the foundation and invited priests and lay faithful to participate. On the 11th of July of the same year Pope Gregory XVI gave his approval for Vincent's new foundation.

● On April 10th 1835, six days after the approval was granted by Cardinal Odescalchi, Pallotti made an official list of the enrolled members. They were:

1. *Bernardino Fazzini (priest, curate of St. Michele a Pipa, spiritual director of Pallotti)*
2. *Vincent Pallotti (priest, founder)*
3. *Giovanni Aeamand (priest, professor at the Roman seminary)*
4. *Giuseppe Valle (priest)*
5. *Tomasco Alkusi (layman, professor at the Roman seminary)*
6. *Abbot Giuseppe Zogheb (priest, vicar of the Basilian Fathers)*
7. *Luigi Ricci (priest, canon)*
8. *Girolamo Baldocelli (layman)*
9. *Raffaele (probably Melia) (priest)*
10. *Giuseppe Aloysio Menghi D'Arville (priest)*
11. *Francesco Rezzapo (priest)*
12. *Giuseppe Mottura (layman)*
13. *Sigismondo Deaky (layman, teacher of the sons of the Duke of Lucca)*
14. *Carlo Le Tellier (layman)*
15. *Andrea Felici (priest)*

The above enrolled five lay people were not merely cooperators of the priest; rather they undertook apostolate by virtue of their call. Priests and lay people worked hand-in-hand for the realization of the apostolic mission of the Church in the world.

ii. The Preamble of the Fundamental Laws of SAC Foundations

All the different Pallottine core Foundations have a common preamble which binds all to the

Pallottine Family with the same spirit of the UAC even when they have their own life style. Let us read nos. b & c of the Preamble given below:

- *Faced with the worsening crisis of faith that the Church of his time had to confront and the ever-increasing tasks for the spreading of the Gospel in mission territories, St. Vincent Pallotti saw the urgent need to revive faith and renew charity among Catholics, with the intention of bringing all people to the unity of faith in Christ.*
- *To respond to this need, he considered it indispensable to secure the collaboration of all the members of the Church, both clergy and laity, and to unify their efforts in order to promote with greater effectiveness her apostolic mission.*
- *He was, in fact, convinced that all the People of God are called to the apostolate, as a duty flowing from the precept of Charity the Lord's greatest commandment which exhorts everyone to be concerned for the salvation of his neighbor as he is for his own. He also believed that individual initiatives would be more effective if they were integrated and directed towards a common goal. For this reason he founded the Union of Catholic Apostolate, to which he entrusted the specific duty of awakening in all Catholics a profound conviction of their apostolic vocation and of rekindling their charity in order to bring that vocation to perfection.*

Reflect & Discuss

a. *What do you understand about the Pallottine Charism from the above statements?*

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b. *What was the situation which led to the foundation of UAC?*

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4. Union of Catholic Apostolate

St. Vincent named his newly founded Pious Society as Union of Catholic Apostolate. He named it so not because it appropriated all the apostolate of the Catholic Church, but because it aimed at transforming all the baptized into apostles in the Church utilizing all their talents and resources in all situations and places.

Pallotti's ardent desire was to awaken everyone to his/her baptismal commitment and convince them of their vocation to cooperate in the mission of the Church. He wanted to transform everyone from being passive to active apostles to work in the vineyard of the Lord. He brought together the clergy and lay faithful as co responsible partners in the mission of the Church under one umbrella called Union of Catholic Apostolate. It is his unique contribution to the Church. This idea of participatory church was new in Pallotti's time.

Vincent Pallotti's idea of the vocation of all Christians to the apostolate was based on the commandment of Jesus to love one another as He has loved us. Since God has loved us and created us in His own image and likeness, we too are called to love one another. Therefore, the foundation of the Union is nothing but love, i.e. love of God and love of neighbour. Pallotti experienced God as infinite love and which in turn transformed him to be an ardent lover of human beings. In his writings and in his prayers we see how profoundly he was touched by the love of God. He says, "Love is the essential constituent of the Pious Union". In fact, the goal of the Union is to transform itself more and more into that love which unites the three persons of the Holy Trinity making it one God in action. When love is missing among the members and in their work the Union would cease to exist. Pallotti could not think of a person who having experienced God's love keeps it for himself. In fact, he becomes a messenger of God's love for others. It was the love of Christ which impelled Pallotti to work tirelessly for the Church. So he invited people to cooperate in the work of spreading love.

Pallotti dreamt of a "New Way of Being Church", a Church where all clergy, religious and laity would work together impelled by a strong apostolic spirit and love of God. The Union was seen as a means to make this dream a reality. In the Union, all the members share a common dignity and feel co-responsible for the mission of the Church.

Pallotti visualized the Union as an evangelical trumpet calling all the faithful to work with zeal and love for the propagation of faith. All the faithful implied all Catholics in every state of life whether they were "clergy or laity, men or women, learned or ignorant, noble or plebeian. Whatever may be their state and profession, no one can be excluded from being part of the catholic apostolate. All share the struggles, blessings and merits associated with catholic apostolate.

Pallotti was convinced of the universal call of every baptized person to the apostolate. He advocated that every baptized person is entitled to be called an apostle. He saw in Blessed Virgin Mary, the Mother of God a supreme example for this. Though Mary was not among the privileged twelve apostles having fullness of the ministerial priesthood, celebrating Mass, hearing confessions and preaching the word, still she is the Queen of Apostles. *"She is called so because in her own way, she contributed in a wondrous way to the spread of Jesus' Kingdom. So, anyone who contributes to the spread of the faith according to the state of his life deserves the name 'apostle'. Indeed all are called to the apostolate imitating Jesus Christ who is the Apostle of the Eternal Father"*. (Pallottiana, pg. 83)

The following words of Pallotti make it very clear that no person or means are excluded from the apostolate:

"...everyone great and small, rich and poor, in position high or low, whether educated or not, priests or laity, secular or religious clergy, those living among us in society or in solitude, each can in his own place and state of life exercise the apostolate in some manner and with honour and merit".

"All kinds of means can be used to promote faith - prestige, position, personal talents, studies, art, money, Crucifix, a holy picture, a scapular, a book, even, one's good will. The least every Catholic can and should do is to pray and to urge others to pray for the propagation of faith." (See Pallottiana, pg.88)

Every baptized person irrespective of being clergy, religious or lay faithful in any state of life has the responsibility to continue the mission of Jesus Christ. In short, everyone is called to collaborate in the saving mission of the Church. Pallotti wanted all, the laity in particular, to become conscious of their apostolic vocation and obligation. Keeping in mind the teachings and works of Pallotti, Pope Pius XI rightly hailed him as the "Pioneer of Catholic Action".

Discuss

a. *What was the aim for which Pallotti was inspired to found the UAC?*

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b. *What was the vision God gave Pallotti to renew the Church?*

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Conclusion

The inspiration Pallotti received was to found the Union of Catholic Apostolate as an Umbrella body to invite all members of the People of God to increase their zeal for apostolate and work for the mission of the Church. UAC has the task of animating all persons and apostolic bodies in the Church to ensure that all work together in the spirit of communion and aim at maximum apostolic fruitfulness.

THE UNION OF CATHOLIC APOSTOLATE AND ITS RELEVANCE TO THE LOCAL CHURCH

“In a parish, from a recognizably “Pallottine” central nucleus, collaboration can be extended to other communities, whether of religious or lay faithful, in an involvement of all the charisms which it respects and renews, and thus promotes unity in diversity.” Memory and Prophecy, pg. 46.

Introduction

The search for identity is one of the most profound yearnings of the human heart. The difficulty to grasp our identity comes from the fact that it is a complex interior reality and that it is constantly affected by the happenings around us. Throughout life, we keep searching for the deepest longings of our hearts, as St. Augustine said, *“our hearts cannot find rest until they rest in the Lord”*.

Our search to understand UAC is also similar. The perennial question is: What exactly is the Union of Catholic Apostolate? This is to say we are still in the process of discovering, learning and experiencing UAC which is handed over to us through our founder, St. Vincent Pallotti. Hence let us try to understand some of the essential features of the Union.

1. UAC According to Our General Statutes

We read in our General Statutes:

- i. *The Union of the Catholic Apostolate (UAC) is a gift of the Holy Spirit to the Church and a communion of those faithful who inspired by the charism of St. Vincent Pallotti, promotes the co-responsibility of the baptized to revive their faith and rekindle their charity, bringing all to unity in Christ (No. 1)*
- ii. *The equal dignity of the members of the Union arises from their common likeness to the Creator and the common priesthood of the People of God (LG 10). This is expressed in a plurality of vocations the life of the lay faithful, the consecrated life, and that of the ordained ministry so interrelated that each keeps the others vigilant, committed to continual growth, and dedicated to the service proper to it. (No. 7)*

iii. *UAC is founded by St. Vincent Pallotti on 4th April 1835 in Rome. Today it is an international public Association of the faithful of Pontifical right which includes members of the church from every state of life and vocation (No. 8)*

iv. *UAC seeks to live in a concrete and tangible way the mystery of the Church as communion, which reveals the identity and fundamental dignity of all the faithful. (No. 12)*

(Read the above statements two or three times as required for a clear understanding)

Reflect and Discuss

1. From the above statements write down what you understand about UAC?

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Supplement

- The UAC is a gift of the Holy Spirit given to the Church through St. Vincent Pallotti. When the Holy Spirit gives gifts we should accept them in faith and respond to them with love.
- Today Church recognizes UAC as an international Public Association of the faithful of Pontifical right which includes members of the Church from every state of life and vocation.
- UAC promotes the co-responsibility of the baptized to revive their faith and rekindle their charity, bringing all to unity in Christ.
- All members of the UAC share a common dignity, all being created in the image and likeness of God. They all share in the common priesthood of Christ according to the status of one's life.
- The UAC embraces a plurality of vocations - the life of the lay faithful, the consecrated life, and that of the ordained ministry - and they are so interrelated that each keeps the others vigilant, committed to continual growth, and dedicated to the service proper to it. (Pallottiana, pg. 52)

2. Salient Features of UAC

- i. **UAC is an “Evangelical Trumpet”:** UAC invites and motivates all, awakens in all the baptized awareness of their apostolic responsibility and helps them to participate and cooperate in the salvific mission of the Church. “*The Pious Union is an “evangelical trumpet calling everyone, inviting everyone and awakening the zeal and charity of all the faithful ... so that all may humbly, lovingly and religiously respect the Catholic Apostolate as instituted by Jesus Christ in the Church”* (cf. *Empowered by Love*, p. 167).
- ii. **‘UAC is an auxiliary body at the service of the Church:** UAC does not exist for itself. Its aim is to make the local church stronger by activating those who are passive and deepening faith and love in all. It helps all the baptized to work in genuine love and collaboration so that their efforts yield higher merits and greater joy (cf. *Empowered by Love*, p. 167).
- iii. **UAC is a 'Cenacle':** At the local level UAC is a living model of apostolic communion of the People of God (*Empowered by Love*, page 58). It is a community gathered together around Mary, Queen of the Apostles for guidance and protection awaiting a new Pentecost, from where we receive our inner motivation to engage in the apostolate (*Empowered by love*, page 59). As a result all the members of the Union will engage passionately in reviving faith and rekindling charity in all Catholics. They will do everything possible to propagate faith and serve others in charity in order to make Jesus known and loved. Finally the Cenacle is for us an organizational model (*Empowered by Love* page, 61). It is from the Cenacle that all our apostolate and organization takes its root.
- iv. **UAC is an instrument for renewal of faith and charity:** The central focus of our charism is revival of faith and renewal of charity in the hearts of all the faithful. It helps individuals, families and communities to a deeper experience of communion and service. UAC aims at holistic renewal of persons and communities. It implies an honest search from our part to allow God to point out the darkened areas of life for renewal be it of individual, family or community. As a result, we are no longer children tossed to and fro and carried about with every wind of deceitful thinking of men, but firmly rooted in the truth of the Word and the teachings of the Church. Being joined to Christ, the Head, each person, family or community performs its divinely designated role well, and thus makes the bodily growth possible building itself up in love (Eph. 4:14-16). It seeks to understand the deeper meaning of our vocation always and enables us to commit ourselves to whatever we see as God's will for us.
- v. **UAC aims at Universal Apostolate:** It aims at multiplication of the spiritual and temporal means necessary to revive faith and rekindle charity among Catholics. Such deep and continuous renewal in the whole Church cannot be achieved by just doing one or other little things, or by the

active involvement of some people. *Flavian Bonifazi writes that the Union is called 'Catholic' Apostolate to emphasize its universality. It wishes "to embrace with an act of universal charity, all the places of the world, all the classes of persons, all the means of preaching and teaching, all the monetary and material means and all the deeds which aim to propagate and maintain faith and Christian charity (cf. Empowered by Love pg.171).* In short, Universal Apostolate means apostolate of all the faithful using all means at all times in all places.

vi. UAC is characterized by genuine spirit of apostolic collaboration: It fosters and builds the spirit of fraternal collaboration among all apostolic agents, like clergy, sisters, various associations and laity. It coordinates their apostolic efforts in a spirit of communion bringing maximum apostolic fruitfulness. According to Pallotti, apostolic collaboration implied that *"each convent, monastery, diocesan or religious priest and lay persons were to contribute what they could whilst being true to their own spirit and work. Zealous and loving collaboration among them was essential for mission."* (cf. Empowered by Love, p. 35).

vii. UAC is a ferment of Unity: It fosters unity among all the Catholics and among others so that there might be one flock under the one Shepherd, Jesus Christ. Each member of the Union has the responsibility to work against all forces of disunity and fragmentation caused by culture, language, caste, status, rite, etc. in the Church and in society.

viii. UAC is a motivating agent: It serves as a motivating agent to support, encourage, renew and enable different pious unions and institutions already existing. According to Pallotti *"the establishment of the Union was intended not so much to form a new institution in the church but more to serve as an impetus to pious Union and institutes in existence. (cf. Empowered by Love pg.35).*

Reflect & Discuss

Write down what you understand about each of the above 8 features of UAC.

i. UAC is an "Evangelical Trumpet":

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ii. *'UAC is an auxiliary body at the service of the Church:*

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iii. *UAC is a 'Cenacle':*

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iv. *UAC is an instrument for renewal of faith and charity:*

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v. *UAC aims at Universal Apostolate:*

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vi. *UAC is characterized by genuine spirit of apostolic collaboration:*

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vii. *UAC is a ferment of Unity:*

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viii. *UAC is a motivating agent:*

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3. Relevance of UAC Today

(Work in small groups to find answers to the following questions and report to the whole group)

a. *How many people are there in your parish?*

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b. *What is the mission/aim of your parish?*

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c. *What percentage of your parishioners cooperates fully with the work of the parish?*

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d. *Why is it important that every member knows his/her role in building up the parish as a witnessing community?*

e. *Why is it important that the clergy, sisters and laity in a parish work together like a family?*

f. *Why is it important to coordinate the different apostolic activities in your parish?*

Supplement

- *In chapter 5 of *Lumen Gentium*, the Vatican II document on the Church, the People of God are reminded that all are called to a life of holiness. All the faithful are, thus, invited and obliged to work wholeheartedly for their own holiness and the perfection of their own state of life (cf. E.J. Daly S.J., *The Treasures of Vatican II*, Bangalore, 1987, pp. 25-26). This holiness is not a pious feeling, but a grace to accept gospel in a radical spirit in our time and respond in a fitting manner. The organization of UAC in our parishes and institutions aims at all the members of UAC, clergy and laity alike, growing together in this kind of an active sense of holiness.*
- *Though most Catholics go to church on Sundays, their involvement in the parish is very minimal. The authoritative and dominating attitude of many clergy leave the laity helpless and block the emergence of a strong Participatory Church of communion. This is a counter-witness to the example of Jesus who came not to be served, but to serve and to give his life as a ransom to build up the people of God (cf. Mt. 20:26-28). The church cannot realize its mission with a passive majority living as individual Christians in our parishes who do not know what their mission is.*

- The religious tend to see themselves as distinct entities and people as objects of their charism. They exist in the midst of people with an understanding of community to mean only themselves. They make their own pastoral plans and execute them in their own way. They need to see their charisms in the larger community context and be integrated with the common vision and mission of the larger Church. This requires a higher level of communion and spirit of collaboration with all the faithful.
- We need to build up the whole parish to live the Gospel and witness together as one community without interfering with each other's autonomy. It is important to help every person with distinct background and personalities to understand and live his/her apostolic vocation meaningfully with deep conviction. We have to understand Christian vocation in the changing life situations and the challenges we face in our lives. This requires that we reflect as a community in a prayerful and open atmosphere under the guidance of the Holy Spirit just like the first community in the upper room on the day of Pentecost.
- The faithful in our parishes and institutions need to grow in the spirituality of communion which would help them to accept one another as brothers and sisters united within the Mystical Body of Christ. The life of communion would help them to know how to make room for one another, bearing each other's burdens. It would also help them to resist temptations which constantly beset them often leading to competition, distrust and jealousy.
- Vatican II mandates the entire baptized to partake in the threefold mission of Christ as priest, prophet and servant leader. This mission must be understood in the complex context of our country today. While there is generally a decline of faith in the present generation, there is also an increase in religious fundamentalism and communal violence. We are also caught up with lot of injustices and widespread corruption in all the areas of social life. The developmental enterprise of our country is benefited by the influential few and not by the poor. How are we to understand our mission as Church in these present day situations? We need a renewed sense of Christian identity and mission in our families, parishes and Church institutions to face the above challenges. Therefore, there is an urgency of unity and collaboration among all members of the Church, moving away from negative criticisms of one another breaking down the walls of separation. We can see UAC as a God-given opportunity to accomplish this mission.
- The Indian context is very challenging. Our society consists of plurality of religion and cultures. The need of the local church today is to bear witness to Christian faith and make the compassionate love of Jesus visible to those who do not believe in Him. If we have to grow in holiness we need to free ourselves from the evils of casteism, language, cultural prejudices, growing individualism and materialism.

Reflect and discuss

a. *In what way is UAC relevant to our church in the present context?*

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b. *In what way can UAC group support our parish and its mission?*

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Conclusion

The essential features of UAC can be summarized as that it is an Evangelical Trumpet calling all to serve *the Church with the vigour and spirit of the apostles* in the 'Cenacle'. It is an instrument to renew faith and charity among the faithful to promote the universal apostolate. In the present day context of religious fundamentalism, communal violence, rampant corruption, injustice and poverty UAC discerns the signs of the time and responds to them by enhancing communion of life in our parishes and institutions and by promoting collaboration with others in the evangelical spirit.



PART II



**SPIRITUALITY OF
THE UNION OF CATHOLIC APOSTOLATE**

SPIRITUALITY OF UAC

"All the parts of the Union must be so united that they keep each other vigilant and in constant action, so that no one suffers loss of will, reduction of zeal, or cessation of works." Memory and Prophecy pg. 38

Introduction

Spirituality is the spirit or life of an organization. Without a proper understanding of the spirit the organization will be a 'sounding gong', empty inside. When spiritual bodies exist for a long time, we tend to lose focus on its spirit and attention is diverted to other less important things. For example, when we celebrate Baptism or Marriage, often the attention gets more focused on the external celebration than the spiritual experience it offers.

UAC as a spiritual body has a spiritual centre that for which it exists. We need to make sure that we remain rooted on that spirit and grow in it consciously. In this lesson we will try to understand the spirit of UAC

1. Essential Aspects of UAC Spirituality

According to the Historical Premise of General Statues of Union of Catholic Apostolate (cf. No.2) **the essential elements of the spirituality** of St. Vincent Pallotti can be summarized as:

- *Profound and personal experience of God as infinite love and mercy:* Such an experience makes one to be loving and merciful all through his life.
- *Every human being is an image and likeness of God:* This motivates one to love and respect all human persons.
- *Through baptism everyone is called to be an apostle in the world:* This obliges one to imitate Jesus the Apostle of the Eternal Father making Gods love and mercy visible in the world.
- *Love of Christ as the supreme motivation for being in the Union:* rooted in that love, members of the Union serve expecting nothing in return for what they do. Love for Jesus and realizing the kingdom are their sole motivating factors. Members work for the infinite glory of God and salvation of fellow human beings.

- *All are called to participate in the mission of the Church as the only justification for her existence is to continue Christ's mission.*
- *Devotion to Mary Queen of Apostles:* This is because Mary is the supreme example of holiness and missionary zeal.

It was the spiritual experience which Pallotti had and the personal convictions derived from it that led him to found the Union of Catholic Apostolate. Therefore, there is an inseparable link between his spirituality and the spirituality of the Union. Now let's examine some of the essential aspects of the spirituality of the Union.

i. Love of Christ is the motivating force

Each member of UAC is motivated by the love of Christ and act in a responsible manner (see. Hand Book 5.1). According to Pallotti the motto of UAC is "love of Christ impels us" (2 Cor. 5:14). It reminds all its members that Christ's love must be their motivation in deciding to be a member and their reason for engaging in the apostolate. In Pallotti's own words: *"Love then is the substantial constituent of the Union, for if love is wanting in the Union, the Catholic Apostolate will not be in it."*

Caught up in deep experience of divine love Pallotti once wrote: "My Jesus, anyone who does not love you cannot live. May all the love of eternity, and if possible all the love of infinite eternities, be mine in every moment for all eternity. For infinite eternities may I be entirely lost in love and may I be nothing but all the flames of love".

Read and discuss : a) 1 Jn.3: 1-2, 11-12 & b) 1 Jn.4: 7-12

a. Why is love the fundamental motive for the life and action of members of UAC?

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b. What would be the hindrances to make love of Christ the motive for all our actions?

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ii. Participating in the Universal Apostolate

Participating in the universal apostolate is not a question of doing some little things in the Union, but doing all we can and putting whatever possible our talents, abilities, time, energy and all material resources at the service for the glory of God and the Salvation of ourselves and others (HB: 5.5). One family that understood Pallotti well and participated with him in the spirit of UAC was that of Giacomo Salvati.

This is how he came in contact with Pallotti. Giacomo Salvati was a soap maker. His wife was Magdalena Menichini. Their daughter Camilla was seriously sick and Dr. Tosto had given up hope to cure her. Mrs. Salvati was in the shop when Fr. Vincent entered and said to her, "Did you ask for me?" "No", she answered and asked him, "Who are you?" "I am Fr. Pallotti", he said. She said, "Oh, then come and see my daughter. She is very close to death". "I will go up to see her", he said, "but have no fear, your daughter will recover." On the next day the doctor found her well. From that time on her husband became acquainted with Fr. Vincent and welcomed him in to his home. Here they discussed the many works of charity they could carry out together. Many plans were discussed and decided upon at the dinner table of Salvati for he had learned to respond to Pallotti's ideas. Salvati offered Pallotti his time, money, talents and abilities, prayer and whatever he could without asking for anything in return.

Through baptism all are called to the apostolate. According to Pallotti nothing in the world should be a hindrance to this call. He says, "*All great and small, elite and common people, superiors and subjects, educated and illiterate, rich and poor, priest and laity, secular and religious, whether in community or in solitude, in their condition and the position into which God placed them, can ... always exercise the apostolate of Jesus Christ*". He continues, "*Everyone on this earth must work for the eternal salvation of their neighbours ... in accordance with his state of life and ... position, his social rank, talents, knowledge, training, and contacts with people, profession and trade etc.*" (Pallottiana, pg. 130-132, 190, 191)

Reflect & Discuss:

a. What do you understand by participating in the universal apostolate?

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b. *Suggest some ways through which we can participate in the universal apostolate?*

iii. Service-Mindedness

All the members of the union put on the servant spirit of Jesus who came to serve and not to be served (Mk. 10:45). So no one looks for any personal gain like honour, name, status, importance, power etc. No one can make any claim over anything. What is done or given, is given or done out of deep faith and love for the furthering of the mission of the Church.

Pallotti himself is an example of humility and selfless service.. He liked to remain unnoticed by others and did not work for any personal gains. In 1818, Pallotti was awarded the degree of Doctor of Theology and Philosophy at the Roman University. He never spoke of his degree to anyone, nor did he sign it after his name. Because of his academic excellence the university authorities appointed him as a member of the Academy of the University. He was given the position of instructor in the Faculty of Theology. He became a temporary professor. But he never wore the doctor's cap and was always seen to be within the ranks of the students. The students looked on him as an inspiration and model. Pallotti manifested an extraordinary self-possession during the academic disputation. Once he was unreasonably blamed by the Vice-Rector of the Sapienza College, because of the disturbance caused by a group of students who were under the guidance of Pallotti. Abate Lizani and some of the students criticized Pallotti harshly in public for justifying himself. Pallotti quietly turned to Lizani and said: "Aabte Lizani, I beg your pardon if I have offended you". Vincent never felt it too much of a humillation to make himself small in the presence of his subordinates.

In 1824, he was offered the post of the parish priest at the Church of the Santa Maria and Martyrs, the famous Pantheon. He refused to accept it. Then he was offered the Church of San

Marco; but he declined to accept that too since these were prestigious churches which were seen by priests and people as seats of honour. With a spirit of total detachment Pallotti longed to work in a small parish where he could find enough time to devote himself to the manifold apostolic activities of the Union. His humility was something extraordinary. His behaviour showed that he wanted to live a life unknown and unnoticed by others. Pallotti says: "*I desire to love God in this way, that is to love him without being known to anyone but God, so that when God calls me to dwell with him in Heaven, I may not be known by anyone but by Him*".

Read and discuss; a) Mt. 20:20-28 & b) Phil. 2:5-11.

a. *Why do UAC members have to be selfless in service?*

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b. *Suggest ways to grow in the spirit of 'the Servant Jesus'.*

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iv. Persevering in Spiritual Growth

Members make earnest efforts to grow in faith and love through devout participation in all liturgical services like the Holy Eucharist, Sacrament of Reconciliation, in the special prayer and pilgrimage undertaken by the Union and by one's own other spiritual activities like meditating on the Word of God. If the members of the union are not nourished by Word and sacraments our apostolate will be reduced to mere social work and the gatherings will lack the missionary zeal. The source of Jesus' power was his intimate union with the Father. The source of Pallotti's missionary zeal was his union with Jesus the Apostle of the Eternal Father and

Mary, Queen of the Apostles. After Jesus and Mary, Pallotti is the model for us to follow in our apostolate. Let us look at Pallotti's life and draw inspiration for our spiritual growth.

In the first years of his priesthood, Pallotti suffered from poor health. He was advised by doctors to take sufficient rest. His insufficient food, ascetical practices and neglect of bodily comforts weakened him further. Yet he continued with his daily programme without fail, because he was convinced of certain observances as foundation for his priestly life and maintained them all through his life. These included prayer, recollection, study, devout offering of daily Mass, prayerful reading of the liturgy for hours, paying special attention to administration of sacraments, and meditating on the Word of God. Vincent always thanked God fervently after each Mass. It was a joy for him to be present at several Masses a day. For him the celebration of the Eucharist was the centre and heart of his daily devotion. He could not even think of missing a single Mass. According to Pallotti the greatest punishment that one could inflict upon him was to deprive him of the opportunity of celebrating Mass.

Reflect & Discuss

Suggest things we could do individually and as a little Cenacle to grow in faith and loving service in our contexts of life such as family, work place, UAC group, neighbourhood, parish, etc.

a. Individual level

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b. Family level

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c. Workplace

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d. *UAC group*

e. Neighbourhood level

f. Parish level

Conclusion:

Topic 6

CENACLE AS A MODEL FOR UAC SPIRITUALITY

Vincent Pallotti has Mary to say to us : *“I want to recall to your mind the necessity of prayer in order to obtain the fullness of the gifts of the Spirit. There in the Cenacle, the Apostles and I, according to each one's disposition, we were filled with the Spirit, the Paraclete. O son (daughter), I wish to see you further enriched with the treasures of divinity; I wish to see you transformed in God, in order that I may see you a minister of the Gospel, more useful for souls and able to work effectively for the Father's glory.”* Empowered by Love, pg. 60

Introduction

One of the inspiring models of spirituality for UAC given by St. Vincent Pallotti is 'the cenacle'. Cenacle is our spiritual model. “Like the apostles in the cenacle they [UAC members] unite with her [Mary] in prayer asking for the strength of the Holy Spirit (cf. Act 1:13-14) to enable them to receive and to give the love that renews all things (Ps. 104:30)” (Gen. St. 20).

Reflect and discuss

(Show the group the picture of the cenacle and ask the following questions)



a. *What do you see in this picture?*

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b. *What spiritual elements of the UAC family do you find in this picture?*

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1. Salient features of the Cenacle spirituality

Pallotti envisioned the spirituality of UAC on the model of cenacle where Mary guided the disciples in prayer for the infilling of the Holy Spirit at the Pentecost. Under his guidance the picture of Mary Queen of the Apostles in the cenacle was painted. This picture clearly depicts the following elements of cenacle spirituality.

- i) The Holy Spirit is the creative and transforming agent of formation.
- ii) Mary, Queen of Apostles, is the spiritual guide and example.
- iii) The Upper Room symbolizes a community of believers gathered together.
- iv) The depiction of women along with the apostles indicates outpouring of the Holy Spirit on the whole Church, not merely on the twelve apostles.
- v) The devotional posture of the community of disciples indicates the openness and readiness for the infilling of the Holy Spirit.
- vi) The key kept aside by St. Peter indicates that the disciples of Jesus are to focus on the guidance of the Spirit, not holding on to power and authority.
- vii) Descent of the Holy Spirit stands for the Inner transformation of persons into courageous apostles of Jesus.
- viii) The spirit filled community stands for the dynamic going forth of the disciples from the cenacle to the world as evangelizers.

2. Cenacle - Model for our Mission of Love

(Ask the group to read 1 Cor. 13: 1-13, and invite them to share the qualities of love enumerated)

The fundamental spirit of the Union consists in genuine love of God and the love of neighbour a love that is total and unselfish, like that of Jesus. It was a genuine thirst for God and love for one another that kept them united in the cenacle to wait in prayer until the coming of the Holy Spirit. Hence, the members of the Union are to gather frequently, united at heart in prayer and to go out into the world as Spirit-filled apostles.

3. Cenacle - A model of Communion

The Pallottine charism fosters the awakening of an apostolic consciousness among all Catholics and unites their efforts for facilitating a deeper sense of communion for better apostolic fruitfulness. Therefore, in the Union planning and doing apostolic activities as a community has great significance.

Vincent expressed the idea of “Family of Apostles” or “Communion of disciples” under the notion of **‘the Cenacle’**, a common enough idea for his time, when old structures were in ruins and people resorted to the Acts of the Apostles for new Christian beginnings. The Cenacle drawn from Luke/ Acts was for Pallotti a two-fold source of inspiration. It was an inner motivation for apostolate, and it was an organizational model for the Union of Catholic Apostolate. For Vincent, Acts of the Apostles depicted a Church at prayer awaiting the Spirit (Acts 1:14), an alive Church exploding into action (Acts 2), a community growing in response to apostolic preaching possessing all things in common and distributing their goods to people in need (Acts 2: 41-42).

Reflect and discuss

a. *How is the Cenacle a model for love and communion?*

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b. *How can we transform our homes, communities and the society at large according to cenacle model?*

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4. The Cenacle as an inner motivator for apostolate

We shall now dwell on his unique vision and spirituality of the Cenacle which in some way sums up all that is contained in Pallotti's prophetic vision of the Union of Catholic Apostolate. In the Cenacle scene painted by artist Serafino Cesaretti at the request of St. Vincent Pallotti we see that Mary is surrounded by the kneeling apostles and two women. The tongues of fire resting on their heads symbolize the descent of the Holy Spirit upon them. This painting expresses the firm conviction of St. Vincent that:

- ▶ “Mary, after Jesus, is the most perfect model of true apostolic zeal, because she, even though was not a priest, surpassed the apostles in merit, so much so that the Church hails her as Queen of Apostles.” (OOCCI, 7)
- ▶ Mary Queen of Apostles is a symbol of a more efficacious and perfect model for the apostolate of the faithful.
- ▶ Mary's zeal and example must inspire all the faithful to work as zealous apostles in their living context.
- ▶ Apostolate of the Union is primarily a way of being rather than just doing something or the other.

Pallotti was so fascinated by the spiritual and apostolic richness of the Cenacle that he wished to dwell on it continuously. He wrote:

“Wherever I shall be, I intend to imagine myself to be together with all creatures in the Cenacle in Jerusalem where the Apostles received the Holy Spirit. I shall remind myself to renew this desire often. As the apostles were there with Mary, so will I be in spirit with my most beloved Mother and Jesus. As they are my special intercessors, I am confident that they will help me and all other creatures to receive the abundance of the Holy Spirit” (OOCCX, 86).

In the Cenacle, under the maternal guidance and protection of Mary, Queen of Apostles, the Holy Spirit transformed ordinary human persons into zealous apostles, like Jesus, the Apostle of the Eternal Father. It intends to kindle in every person an apostolic spirit open to all people, a spirit animated by a love that is concrete and lived in daily life. The Cenacle is, in short, a formative community of faith that functions like an “Evangelical Trumpet” in the Church and the world, inviting all to the Universal Apostolate. According to this apostolic vision of Pallotti *“everyone-priests, religious, lay men and women- can acquire the rewards of the apostolate, if all possible means, talents, knowledge, associations, professions, occupations, human relationships, material things and prayers are used to renew faith in Jesus Christ and to increase love all over the world, even if all that they are able to do is to pray. Anyone can excel in the good of the apostolate and can indeed even exceed the achievements according to the intentions of their*

hearts and according to the abilities of each" (OCC III 145f)

The deliberate inclusion of two unknown women in Pallotti's cenacle scene insistently invites all to participate actively and with zeal in the catholic apostolate, as an effective means to revive faith and re-ignite charity, that is, to re-evangelize the world of today. Thus the Cenacle represents a community, which believes in the unceasing action of the Holy Spirit in the Church transforming persons by his power and igniting them with zeal for the Kingdom. The metaphor of the cenacle is an effective homily which preaches genuine communion of persons impelled by personal conversion and the spirit of charity. The Cenacle as a powerful icon stands for an apostolic force in the Church filled with the apostolic spirit of Jesus. Finally, the Cenacle stands for an apostolic community where Mary is the source of inspiration as the Queen of the Apostles while St. Vincent Pallotti is the teacher and a model for us to follow.

Reflect and discuss:

a. *What inspiration do you draw from Mary praying with the Apostles?*

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b. *How are we to practice the Cenacle spirituality in our ordinary context of life?*

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5. UAC- A Model of a living Cenacle

UAC is an invitation to effect a new Pentecost in the Church beginning with our own lives and communities. We read in the General Statutes, n.20: *"The members of the Union in communion with Mary, Queen of Apostles, commit themselves to prepare the way to Christ in the hearts of persons. Like the apostles in the Cenacle they unite with her in prayer, asking for the strength of the Holy Spirit (cf. Acts 1:13-14), to enable them to receive and give the love that renews all things"(cf. Ps. 104:30).*

Therefore, The Union of Catholic Apostolate is nothing but a *"Communion of those faithful who, inspired by the charism of St. Vincent Pallotti, promote the co-responsibility of all the*

baptized to revive faith and rekindle charity in the Church and in the world bringing all to unity in Christ". (UAC General Statutes, 1). The little church gathered in the Cenacle reveal their genuine search for an authentic experience of ecclesial communion, where all the faithful feel co-responsible for the mission of the Church and participate in it with equal dignity and right. The Cenacle community is also an answer to the longing in the human hearts today for profound and lasting human relationships.

Reflect and discuss :

a. *What are the some of the significant learning for you from this lesson?*

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b. *What can we do to foster the Cenacle spirituality among us?*

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Conclusion:

The cenacle spirituality is at the centre of UAC. Although the members of the UAC are from different states and walks of life, they live the spirit of 'being one at heart and mind', like the early Christian community in everything (Acts 4:32). Without such a deep of communion whatever they do will have no relevance to UAC. In this way, UAC witnesses to a church of communion in a very concrete way and this modeling is the central message UAC groups everywhere are called to gift to the Church.

Topic 7

MARY QUEEN OF APOSTLES AS PATRONESS OF THE UNION AND PALLOTTI AS ITS VISIONARY

Mary says : "If you lack courage, pray to me with confidence. I shall ask the Holy Spirit (my Spouse) that He may set you on fire with His infinite charity, so necessary to exercise the apostolate of Jesus Christ." Empowered by Love, pg. 60.

Introduction:

Vincent Pallotti has given Mary Queen of the Apostles as the patroness of the Union because of her unique contribution in the life of the Church. Just as the scattered disciples were gathered around Mary after the death of Jesus for guidance and infilling of the Holy Spirit so also the members of the Union look to her for the same to live out their Christian vocation.

In the turbulent context of the 19th century of Europe, Vincent was specially chosen by God to revive faith and re-ignite charity in the Church and in the world. Therefore, he was inspired by God to found the Union as an 'Evangelical Trumpet' calling all to the apostolate in the Church. He always remains as the visionary and inspirer of the Union.

1. Mary Queen of Apostles as Patroness of the Union

The General Statutes of the Union states, "Mary Queen of the Apostles is the Patroness of the Union since she is considered the most perfect model of Catholic zeal and perfect charity after Jesus Christ and was the guide to the apostles to prepare them for the infilling of the Holy Spirit" (No. 3).

Scripture tells us that Jesus had twelve Apostles. Mary is not one among them. Then, how could Mary be called the Queen of the Apostles?

(Allow the group to give their views)

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Vincent clearly saw the significant place Mary had in the Pentecost, the foundational event of the Church "so that all may have in Mary, after Jesus Christ, the most perfect model of true Catholic zeal and perfect love" (*Empowered by Love*, page 61). He writes: "Our veneration of Mary under the title of 'Queen of Apostles' has thus a special significance in so far as Mary, though lacking ecclesiastical power and jurisdiction has, according to her state in life, contributed more than the Apostles to the propagation of faith and to the spread of the gospel of Jesus Christ. Consequently, all who utilize their talents for the propagation of faith, according to their state in life and to the degree that they are able, in dependence upon divine grace, deserve to be called apostles and whatever they do for that same end is their apostolate" (*Empowered by Love*, p. 62).

In this understanding of Mary as the Queen of Apostles Pallotti saw the vindication of his idea the apostolate of the laity, and therefore, their legitimate role in the Catholic Apostolate.

In Pallotti's view, Mary's role in the redemption of mankind makes her an apostle par excellence. This idea is echoed in the declaration of Pope Paul VI: "*The Catholic Church endowed with centuries of experience, recognizes in the devotion to the Blessed Virgin a powerful aid for man as he strives for fulfillment ... she is given to us as a pledge and guarantee that God's plan in Jesus Christ for the salvation of the whole man has already achieved realization in a creature, in her*". The idea is clearer in the Vatican Council II document: "*Thus the daughter of Adam, Mary, consenting to the Word of God, became the Mother of Jesus. Committing herself wholeheartedly and impeded by no sin to God's saving will, she devoted herself totally, as handmaid of the Lord, to the person and work of her Son, with him, serving the mystery of redemption, by the grace of Almighty God*" (LG. 56). (St. Vincent Pallotti by Fr. Kolanchery, p. 199).

In 1835, Vincent founded the Union of Catholic Apostolate and named Mary, Queen of Apostles as patroness for two reasons:

- i) **Intercessory Power of Mary:** Mary is the most powerful intercessor after Jesus Christ. Therefore, she is able to obtain all the graces and gifts for the spreading of UAC in proportion to the needs in every part of the world.
- ii) **Mary the Perfect Model for Apostolate:** Mary is the perfect model of apostolate, catholic zeal and charity for laity, clergy and religious after Jesus Christ. Although she was not an ordained priest nor counted among the twelve apostles, she far surpassed the apostles in merit and holiness that the Church rightly salutes her 'Queen of Apostles' (cf. St. Vincent Pallotti, p. 192).

Mary knew so well all that the Jesus said and did. She remembered and meditated on everything in her heart. Hence, she could instruct the Apostles as a teacher. Under her protection Vincent began, carried on, and fulfilled his life's mission. He consulted her, prayed to her, loved her,

walked with her, made her speak, spoke about her, spread her devotion, worked through her and led the people to render her honour and veneration. (cf. St. Vincent Pallotti p.198)

Pallotti lets Mary speak in the *Month of May for Religious*: “Consider, my child, how I, together with the disciples of Jesus, prayed and meditated in the upper room at Jerusalem while awaiting the Holy Spirit ... at that moment (of Pentecost) the Church was made manifest. Christ's disciples became apostles and messengers of the faith. I became Queen of Apostles.” Pallotti also developed this idea when he lets Mary speak in his *Month of May for Clerics*: “Love the retreat and silence, go often into the desert, retreat in faith into Cenacle of Jerusalem, where I, together with the Apostles, awaited the coming of the Holy Spirit.” He developed this idea further: “I want to recall to your mind the necessity of prayer in order to obtain the fullness of the gifts of the Spirit. There in the Cenacle, the Apostles and I, according to each one's disposition, were filled with the Spirit, the Paraclete. O son, I wish to see you further enriched with the treasures of the divinity; I wish to see you transformed in God, in order that I may see you a minister of the Gospel, more useful for souls and able to work effectively for the Father's glory” (*Empowered by Love*, p.59).

In looking at the painting of Queen of Apostles, we can see that for Pallotti the cenacle is a place to be in communion with Mary, to join with her in prayer and together await the coming of the Holy Spirit. The cenacle is a place in which to gather, together with Mary, and to be in contemplation in order to listen to the desire of the heart of God and to know the design of God for each one. The cenacle is a place where Jesus “puts in our mind” the way to accomplish the salvific plan of the Father. It is a place where the Holy Spirit reinforces us, fills us with His gifts, educates and prepares us for the mission; it is a place where we experience communion and we grow in the awareness that together we are called to live as Church and to be active and committed in serving Her mission.

Mary wants us to be apostles and she prays: “If you lack courage, pray to me with confidence. I shall ask the Holy Spirit (my Spouse) that He may set you on fire with His infinite charity; so necessary to exercise the apostolate of Jesus Christ” (*Empowered by Love*, p. 60).

Reflect and discuss

a. *Why is Mary Queen of Apostles an important figure in the life of UAC?*

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2. Pallotti, the Visionary and Inspirer of the Union:

"If you have not done everything I suggested to you, do not be disturbed. But do not renounce your ardent desire for greater holiness. Humble yourself. Indeed, go back and humble yourself again and again. God will heal things with his grace." Empowered by love, pg. 146

St. Vincent Pallotti was sent by God as a pioneer and promoter of Universal Apostolate. Universal Apostolate means apostolate of all, at all times, in all places using all possible means aiming at the realization of the Kingdom. In his life and teachings we find not only the vision of UAC but also the ways and means to realize it. People from all walks of life and rank in the Church have drawn inspiration from him to collaborate with the Universal Apostolate which is the heart of UAC. His motto for the Union 'Love of Christ impels us', has inspired many to grow in faith and deepen their love of God and neighbour. Many people have come forward to devote themselves in the mission of the Church without expecting any material benefit in return.

St. Vincent Pallotti stands out as an example and inspiration for the members of the Union in multiple ways as stated below.

- He maintained a deep communion with God as a source of strength amidst his busy schedule of life
- He experienced Jesus as the Apostle of the Eternal Father and saw every one as apostles of Jesus sent with a mission into the world
- He constantly drew strength for his apostolate by picturing himself being with Mary and the disciples in the Cenacle
- He emphasized universal apostolate of all rather than engaging in isolated individual efforts
- He was convinced that Church is a communion demanding clergy, religious and laity to work together for greater apostolic fruitfulness
- He saw an urgent need for the revival of faith and re-igniting of charity in the Church
- He was deeply humble and detached from the worldly things in order to be totally free for God and His mission
- He was convinced that the laity should take their place along with clergy in the apostolate of

the Church

- He taught that all who involved in the apostolate, great or small, could merit the title 'apostle' and enjoy the fruits of apostolate

The holy life of Jesus inspired Pallotti to live his life in imitation of Him. Pallotti writes, "My God through your infinite love you have deigned to create me in your image and likeness. You have granted me the gift of free will so that I might perfect myself in so far as I am a living image of You... because you wish to make me similar to you in your glory and essence" (OOCC, X, p. 749). He gave his followers the Gospel as the only rule of life. He proposed to all Christians prayer and meditation as a way to know and recall the infinite love and mercy of God. For him God incessantly communicates Himself and His divine gifts to every person. Pallotti viewed prayer as a privileged occasion for God to communicate himself to and shower His innumerable gifts on a person. It is in faithful and humble prayer that the human heart is capable of opening itself to God, receiving with gratitude His gifts, and experiencing the joy of being the object of the infinite love of God.

Reflect and discuss

a. In what ways do you find St. Vincent an inspiration for your life as a UAC member?

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Conclusion:

Mary Queen of the Apostles is given a central place in the life and apostolate of UAC family. She interceded powerfully for the weak and wayward apostles that they may be transformed from timid and frightened men to fearless and powerful witnesses and preachers of the gospel. Pallotti wants that each of the UAC members turn to her powerful intercession to be transformed into zealous apostles and missionaries today in their own circumstances of life. St. Vincent constantly placed himself in the cenacle with the disciples seeking to be inflamed with the power of the Holy Spirit through her queenly intercession.

COMMITMENT IN UAC

"Since all the works of the pious Society according to its constitution, aim directly towards the increase, defense or propagation of piety and the Catholic faith, they easily encounter difficulties, contradictions and persecutions; as the redeemer warned the apostles (cf. Jn. 16:33). The co-operators then without losing their courage and perseverance in overcoming any difficulty, contradiction or persecution, should remember that "there is no limit to love's forbearance, to its trust, its hope, its power to endure" (1 Cor. 13:7)." Pallottiana, pg. 262

Introduction:

After undergoing the required formation people choose to make commitment in UAC. Commitment differs from agreements, contracts and covenant. A contract is a legally binding agreement between two or more entities enforcing an obligation to do something or to refrain from doing something whereas an agreement is an understanding between persons or entities to do something which usually has no legal binding. Now let us go into the details of covenant and commitment.

1. Covenant

In the Bible covenant is a solemn agreement between God and his chosen people. In a covenant God is the one who takes the primary initiative and it is always about God's benevolent plan for human happiness and salvation. God in his infinite love knows what is best for his people and therefore He sets the terms of the covenant. In response to God's initiative the people freely chose to follow them. Since God is involved, the covenant is a sacred and sanctifying action and cannot be violated. One of the clear examples of covenants is found in the book of Exodus where God makes the covenant with the people of Israel at Sinai.

Reflect and Discuss:

1. Read the following passage and find out the features of a covenant contained in it.

In Exodus chapters 20-23 Yahweh gives the commandments to be kept by the People of Israel. In Chapter 24 Yahweh asks Moses to find out from the people if they are willing to obey the Lord's

commands.

Ex. 24: 3 Moses assembles the people and asks them if they are willing to obey the Lord. The people answered with one voice, "we will do everything the Lord has told us".

And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half of the blood and put it in basins and half of the blood he threw against the altar. Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant which the LORD has made with you in accordance with all these words" (Ex 24: 4-8).

Reflect and Discuss :

From this text what do you see as the features of a covenant?

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(Points to be noted)

- God takes the initiative and sets the terms of the covenant in the form of Ten Commandments (i.e., book of the covenant).
- People agree to obey the commandments (i.e., terms of the covenant)
- God seals the covenant with the blood of the lamb (i.e., sprinkling of the blood on the altar and on the people).
- As a result of the covenant the LORD becomes their God and they become God's chosen people.

2. Commitment in the Church

Commitment in Christian sense involves people's free response to their experience of God's benevolent love. The willingness to respond to God's benevolent love in a specific way is expressed through the commitment they make to God. Once they make a commitment they are

congealed to arrive by it even when it involves difficulties and when things do not go according to their wishes. In the gospel we come across a man expressing his desire to follow Jesus but wanting to bid farewell to his family, Jesus telling, "No one who puts a hand to the plough and looks back is fit for the kingdom of God" (Lk.9:62). A true spirit of commitment is visible only when they show a sense of responsibility to live it out. People need to rely on God's power, not on their strength alone, to live out their commitment; therefore, they need to turn to God in deep faith and always rely on His grace.

There are different forms of commitments people make to God in the Church such as the Sacramental commitments (Baptism, Marriage & Priesthood), vows and promises made by members of various religious congregations, lay institutes and associations. Sacramental commitments are of higher order and demands and undivided and total self-giving. However the vows and promises made by the members of religious congregation also involves undivided and total self-giving though they are non-sacramental. Although all other commitments are of a lesser degree, they also involve genuine and wholehearted dedication to God.

3. Commitment in UAC

UAC plays a great role in activating the faith of all the people helping them live their Christian vocation in the local church and in the world at large. In order to make commitment in UAC one has to understand what it involves. UAC is a body working to unify the Church bringing greater effectiveness, participation and credibility in her missionary efforts locally. In committing oneself to this, the Church will experience deepening of faith, greater unity, coordination of apostolic endeavours and participation in her missionary activities. At the same time the members of the Union experience a strong family spirit among themselves. Only then the Union will be able to attract people of all walks of life that include clergy, religious and lay faithful. However in order to achieve this members must commit themselves to work with great apostolic zeal as manifested in the life of our founder St. Vincent Pallotti.

Those who make the commitment without a genuine desire to serve the Union will not be able to contribute to the realization of its goal. Instead they may be deprived of benefiting from its spiritual richness and may become a hindrance to the growth of the Union. Therefore making formal commitment must be taken seriously. Without seeing a clear sign of dedication no one should be allowed to make the commitment. During the formation time, there should a stage when a desiring member is actually practising his/her intended commitment to the Union in concrete ways under the guidance of the formator.

When Pallotti made the petition to the Cardinal Vicar of Rome for the approval of the Union he had emphasized the desire of the first members to be committed to collaborative apostolic

endeavours in the following words, "... Some Roman priests, together with some pious lay persons ... propose to be united in a bond of emulative Christian charity to procure the multiplication of spiritual and temporal means for the propagation of faith, while together desiring to see that moment reached, which is the desire of all people of good will, and predicted by Jesus Christ, that moment in which there will be one fold and one Shepherd" (Memory and Prophecy No. 23).

The preamble of the constitution of the core Pallottine communities **no. e.** states about the nature of commitment in the Union as follows:

- *The members of the Union endeavour to awaken faith and charity among Catholics.*
- *They strive to strengthen unity among Catholics and coordinate all their efforts so as to ensure growing in unity and great apostolic fruitfulness.*
- *They promote unity and solidarity among all Christians.*
- *They arouse among Christians an active interest in the missions.*
- *Engage in charitable and social works and generate resources needed for missionary work*

Reflect and Discuss:

a. *According to you, what is the purpose of making commitment in UAC?*

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4. The Implications of commitment in UAC

The commitment that one makes in UAC has its implications at various levels such as personal, family, parish and society. At personal level it implies committing to one's one faith and apostolic vocation. At family level it implies faithfulness to one's family responsibilities. At parish level it implies active participation in the life and activities of the parish. And finally at the societal level it implies witnessing to the gospel values.

Reflect and discuss:

Suggest concrete ways of living the commitment at various levels.

a. **Personal Level:**

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b. **Family Level:**

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c. **Parish Level:**

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d. **Societal Level:**

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Supplement:

a. **Personal level**

- Regular prayer life, personal reading of Bible, personal study of faith, attending Masses at least once other than Sunday Mass etc. Pay attention to becoming a witness to the gospel and a life of service.

b. **Family level**

- Loving one's spouse with the same sacrificial love of Christ, praying together as a family, reading and sharing together the Word of God, etc.

c. **At Parish Level**

- Participating devoutly in the Liturgical services, promoting UAC, involving in the

various pious associations, SCCs etc.

d. At Societal Level

- Building up neighbourhood communities, helping the needy, standing for justice, protecting the environment, be a hard working honest and responsible citizen, etc.

Conclusion:

Commitment that one makes in UAC involves showing genuine interest in the growth of the Union without looking for any personal gains. It helps one to grow spiritually and live out ones apostolic call according to his/her state of life. It also promotes greater unity and apostolic fruitfulness of the Church. The members experience a sense of walking together in our spiritual journey mutually influencing and enriching each other. One has to consider his commitment as a gift and call from God with deep humility and generosity of heart. It has its implications in all spheres of personal and communitarian life.

Topic 9

LEADERSHIP IN UAC

"Perfect charity is capable of creating an authentic apostolic community, because it is capable of overcoming all the barriers which obstruct communion of persons and the common commitment to the apostolate." Vincent Pallotti, *Memory and Prophecy*, pg. 27

Introduction

A leader is one who is able to influence and persuade the members to the goal of the organization. There are different styles of leadership such as autocratic, democratic, laissez faire etc. An autocratic leader is one who takes decision by himself and forces the members to accept it. Whereas a democratic leader is one who takes decision by consensus and the members feel responsible for the decision that is arrived at. There is a room for discussion and every individual's views are heard before arriving at a decision. A laissez faire leader is one who has neither control over the members nor on the decision making process. However, UAC requires a collaborative and co-responsible leadership.

The UAC is a large family consisting of people from different states of life laity, clergy and religious. Its members may come from different backgrounds such as rich and poor, literate and illiterate, urban and rural, different languages and cultures. Effective realization of our charism demands a genuine collaborative and enabling leadership. Leaders must be able to make all members of the UAC family to feel at home and create an atmosphere of everyone working together for the common good. We need to work together consciously to create a collaborative leadership. UAC leadership needs to have the following characteristics as found in the life and ministry of Jesus.

1. Servant Leadership modeled on Jesus

The style of leadership that Jesus manifested was servant-leadership as found in His words, *"You know that those who rule over the gentiles lord it over them and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever must be first among you must be slave of all. For the Son of man also came*

not to be served but to serve and to give his life as a ransom for many” (Mk 10:42-45).

The spirit of domination is harmful to the growth of the Union. It is important to avoid the situation whereby priests, brothers and religious take on the role of being the learned and the specialists. In the Union of the Catholic Apostolate all the faithful must journey together. All those who exercise leadership will strive to unite, encourage and strengthen its members. They must also learn from the faith experiences of the lay faithful. (cf. *The Apostolate of the Society Today*, page 13).

Reflect and Discuss:

a. *What are the signs of servant-leadership required for UAC?*

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2. Leadership that makes love as the fundamental rule

Pallotti himself exercised a leadership in the Union with deep humility and love. In his personal life he was deeply touched by the infinite love of God exemplified in Jesus and made that love as the fundamental rule of the Union. As his followers the leaders of the Union must be the first people who live and act by the same love. Vincent Pallotti writes, “Love is the principal motive and the aim of every apostolic activity...Love is the essential constituent of the Union” (*Memory and Prophecy*, no. 24).

For the fruitfulness of the Union it requires that everyone especially the leaders act solely motivated by the love of Christ. According to Pallotti there is no other motivation other than love to do anything in the Union. This means one can expect nothing in return except the satisfaction of having imitated Jesus in serving the will of the Father for all humanity.

“Charity is humble; therefore the spirit of domination shall be considered a plague. That is why all those who show that they are ruled by such a spirit will be excluded from the activities of the Union.” Pallottiana, pg. 258

Vincent Pallotti writes:

All are called to acquire new levels of love every day, adorned with the characteristics that constitute perfect love as described by the Apostle St. Paul (cf. 1 Cor. 13:4-7). Perfect charity is emulative charity, charity that never seeks its own advantage, that overcomes ambitions, that

promotes the spirit of service and eliminates every division among people.

Perfect charity is capable of creating an authentic apostolic community, because it is capable of overcoming all barriers which obstruct communion of persons and the common commitment to apostolate. (OCCC III, pp. 134-137, cf. Memory and Prophecy, no. 19)

It is a great challenge to build up leaders who are motivated by emulative charity in the spirit of 1 Cor. 13:4-7, love that does not seek itself and is always at the service of the community.

Reflect and Discuss:

a. What attitudes in a leader show love that is enabling?

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b. What attitude in a leader goes against the spirit of emulative charity?

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3. Leadership that Promotes Co-responsibility

In UAC priests, religious and lay faithful come together as partners and work in communion for the accomplishment of the apostolic mission of the church in the world (cf. Memory and Prophecy no. 23). Every member irrespective of his background has the right and obligation to work for the realization of the objectives of the Union (cf. *Memory and Prophecy*, no. 26). Therefore the members are co-responsible people for a common mission and not isolated individuals. This requires that leaders commit themselves to a style of leadership that promotes co-responsibility and to strive day by day to actualize it.

Reflect and Discuss:

a. What are the significant insights you get about leadership in the Union?

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b. What attitudes in leaders will be helpful to promote co-responsibility of all in the Union?
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c. How could we foster genuine spirit of fraternal collaboration among us?
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Conclusion

One is a member of the Union inspired by the love of Christ and love of the vision of St. Vincent Pallotti. Therefore, leaders need to act in such a way that the members feel responsible for the Union, its life, activities and growth. Dominating behaviour of the Leaders and their overly critical attitude are detrimental to the life of the Union. Leadership in the Union means loving service of the other without expecting anything in return. Leaders are not to look for any honour or position or any gain for themselves; rather they are called to serve generously and lovingly imitating Jesus who came to give his life for us (Mt.20:28).



PART III



**THEOLOGICAL FOUNDATION OF
THE UNION OF CATHOLIC APOSTOLATE**

JESUS THE APOSTLE OF THE ETERNAL FATHER

The origin, source and teacher of every apostolate for the members of the Union is Jesus Christ, Apostle of the Eternal father (cf. Heb 3: 1) {Gen Statues 2}

Introduction

An Apostle is one who is sent by God with a mission. In the gospel we come across Jesus choosing twelve people to be his apostles. In the letter to the Hebrews Jesus Himself is called an apostle, as one sent by God (3:1). In the Gospel of John we read, "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (3:16). Therefore we can rightly say that Jesus is the one sent by God the Father to save us from sins giving us the fullness of life.

1. Jesus Christ as the Apostle of the Father

In the fullness of time God sent His only Son with a mission to reconcile the humanity with Himself. Jesus said that his food was to do the will of His Father. He remained in constant communion with His Father through prayer because of which He could reveal His infinite love for us. Jesus says, "I do nothing on my own, but I speak these things as the Father instructed me. And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him" (Jn. 8:28-29). Jesus during His public ministry radiated God's love to all humanity through His teaching and healing. St. Vincent Pallotti looked at Jesus as the *Apostle of the Eternal Father*. He writes, "Jesus is the Apostle of his Father, therefore the life of Jesus which is his apostolate, must be the exemplary apostolate of all. Since everyone is obliged to imitate Jesus, then everyone is called to the apostolate" (OOCC III, 142).

Reflect and Discuss:

a. What do you understand by the term "Jesus the Apostle of the Eternal Father"?

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2. Vincent Pallotti's Call to Follow Jesus the Apostle of the Eternal Father

St. John says, "God is love and he who abides in love abides in God and God in him" (1Jn 4: 16). St. Vincent Pallotti experienced God as infinite love. He saw God as 'charity in essence'. For him creation itself, especially the creation of human beings in His own image and likeness; is a manifestation of God's infinite love. It was God's plan that man should be always with him. However the plan of God was thwarted by the sin of man. God continued to manifest His infinite and supreme love for human beings by sending His only Son Jesus with a mission to redeem the human race. Pallotti was passionately taken up with the experience of divine love and mercy made visible by God the Father in sending Jesus as his '**Apostle of love**'.

Vincent felt that just as Jesus was the Apostle of the Father we are the apostles of Jesus sent into this world to continue His mission. Jesus says, "*As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth*" (Jn. 17:18-19). Pallotti exhorted all the baptized to imitate Jesus the Apostle of the Eternal Father. He wrote, "*Our Lord Jesus Christ is the Apostle of the Eternal Father, who sent him to make amends for the broken honour of God and redeem all humanity. The apostolate of Jesus Christ is his life of obedience to the will of the Father whereby he brings about the redemption*" (OOCC III 42f).

Vincent wishes that we imitate the life of Jesus who is the perfect model of apostolate. God's commandment of love implies glorifying God above all through loving our neighbour as ourselves. The mission of Jesus was to glorify the Father by loving and giving His life as a ransom for our salvation. Vincent writes, "*The commandment of love bids us to glorify God above all and to love our neighbour as ourselves. Therefore, we are obliged to care for our own eternal salvation and that of our neighbour in every way possible. In the observance of these commandments we imitate Jesus Christ, who is the Apostle of the Eternal Father. Hence the apostolic life of Jesus Christ ought to be the example for our apostolate*" (OOCC III 142f).

St. Vincent Pallotti concretely spelt out how everyone can be an apostle after the example of Jesus Christ. According to Pallotti no one is excluded from the apostolate and everyone can enjoy its fruits when one involves in the apostolate according to his capacity and state of life. He writes, "*Everyone: priests, religious, lay men and women, can acquire the rewards of the apostolate, if all possible means, talents, knowledge, associations, professions, occupations, human relationships, material things and prayers are used to renew faith in Jesus Christ and to increase love all over the world, even if all that they are able to do is to pray. Anyone can excel in the good of the apostolate and can indeed even exceed the achievements of the Apostles, because God judges the perfection and value of the work of his creatures according to the intentions of their hearts and according to the abilities of each*" (OOCC III 145f).

Reflect and Discuss:

a. According to Pallotti what are the different ways of imitating Jesus, the Apostle of the Eternal Father?

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3. Echoing of Pallotti's Call to be Apostles in Vatican II

Vincent Pallotti, when he called all the faithful "Apostles of Jesus" and invited all to do apostolate, he was already trying to implement 130 years ago what the Vatican II taught in 1965. Vatican II states in its Decree on the Mission Activity of the Church, "The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father (AG.2). Again, the Dogmatic Constitution on the Church states that every baptized Christian partakes in the priestly, prophetic and kingly function of Christ (cf. LG.31). The mission of Jesus is entrusted to all men and women. According to Pallotti, ignited by the love of Christ we are called to use all means available to inflame the lives of all Catholics with God's love and continue the same work which Jesus came to do. In 1932 Pope Pius XI named Pallotti the 'Forerunner of Catholic Action'.

"St. Vincent Pallotti was, to use the words of the great pontiff, Pius XI, the Forerunner of Catholic Action which is that form of Christian life which joins the lay volunteer to the work of evangelization, edification and sanctification entrusted to him and to hold with a specific mandate for action by the ecclesiastical hierarchy. He thus builds a bridge between the clergy and the laity which is one of the most farseeing means of modern spirituality and which gives greater hope for the Church of God Vincent gave us an extremely practical lesson: honour the vocation, as it is called today, of the mature age of the laity." (Pope Paul VI, Frascati, 1963, in Pallottiana, pg. 13).

This is an acknowledgement to the fact that more than a century ago Pallotti was inspired by the Holy Spirit to implement the fundamental ideals of Vatican II concerning church and its missionary activities.

Reflect and Discuss:

a. What were the teachings of Vatican II which Pallotti had tried to implement during his life-time?

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4. Mary as Queen of Apostles: Perfect Model of Apostolate

Pallotti saw in Mary the perfect model of apostolate after the example of Jesus Christ. She in her life imitated Jesus, the Apostle of the Eternal Father more than anyone else. While writing about her St. Vincent Pallotti says, *“Through her most powerful intercession Mary asks for the graces, gifts and mercies that each one needs in order to achieve, in a successful and lasting manner, the aims of the Union. More than this, we have in Mary an effective example of the very works of charity and zeal which characterize the Union. Although Mary was neither a priest nor one of the twelve Apostles, she dedicated herself with such perfection to the work of charity and zeal that the Church accords her the august title of Queen of Apostles not merely as an honour, but because she fully merits this title”* (OCCCIII 6).

Reflect and Discuss:

a. According to Pallotti why does the Church salute Mary as the 'Queen of Apostles'?

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Conclusion

St. Vincent Pallotti saw Jesus as the Apostle sent by the Father to save the world. Jesus embodied God's deep love for the world and made it visible in and through His life. Pallotti was moved by the experience of Jesus' zeal as the apostle of Father's love for us. Jesus says, *“I came to bring fire to the earth, and how I wish it were already kindled”* (Lk.12:49). Pallotti passionately desired that all the baptized become apostles of Jesus having the same zeal. Being an apostle in the world demands total self-emptying like Jesus, who gave up heavenly glory and became one among us. Like Pallotti, the members of the Union also need to meditate constantly on Jesus the Apostle of the Eternal Father and the love He makes visible through His life and ministry.

CHURCH AS COMMUNION

The spirit of communion in the most Holy Trinity inspires us to accept one another as brother/sister and to foster a strong bond and fellowship among the members of the Union. (cf. Gen Statutes 18)

Introduction

Generally the term community is understood as grouping of people based on religion, caste, language, etc. However for Christians it has a much deeper meaning. It is characterized by a life of fellowship and mutual support. A Christian community is founded on love and service based on discipleship in Christ. Jesus commanded us to love one another just as He has loved us so that others may know that we are His disciples (cf. Jn. 13:34-35). In other words Christian community is based on communion; loving God and loving one another. Let us now study in some detail the understanding of Church as communion.

1. Basic Insights About Church as Communion

What we understand by Church as communion is the union of the faithful with God and with one another brought about by Jesus Christ, in the Holy Spirit. Through Baptism a believer shares in the *communion* of the Church. It is an inseparable union with God and a responsibility to live that union even when we have to suffer or even when things are not happening according to our liking/interest. Baptismal commitment means one will never break that covenant with God under any circumstances and when one does things which are hurting or breaking that relationship, he/she seeks to restore it through the Sacrament of Reconciliation and through personal renewal.

The opportunity to grow in the spirit of *communion* is present in the Word of God and in the Sacramental celebrations. Jesus' deepest longing for us is that we experience and live the communion together with other members of the community. This is evident in His prayer, "Father, may they be one as you and I are one" (Jn.17:21). The Eucharist is the source and summit of the whole Christian life (cf. LG.11). The Holy Eucharist symbolizes and actually brings about the communion that is, Church's communion with God and communion with one another. The

Holy Eucharist truly brings about the intimate bonds of *communion* among all the faithful so as to call it the Body of Christ (cf. 1Cor 10:16).

Reflect and Discuss:

a. *What is the Christian understanding of the word 'communion'?*

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2. Source and Model of Communion [LG. 4; CL. 18]

The communion that Christians experience in Christ invites them to a deep communion with one another: “if we love one another then we know that God lives in us and that his love in us can reach its fullness” (1Jn.4:12). This understanding of communion is a wonderful reflection and participation in the mystery of the communion that exists in the Holy Trinity - Father, Son and Holy Spirit. In the gospel we see Jesus praying for the communion among His disciples, "That they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us, so that the world may believe that you have sent me" (Jn. 17: 21). It is our responsibility to live in communion with one another and with Jesus so that we become a witness to the world around us that Jesus is still alive in our midst. The parable of vine and branches in John chapter 15 gives us a deeper understanding of the life of communion.

Reflect and Discuss

a. *Read Jn. 15: 5-10 and find out what Jesus says about our life of communion?*

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3. Church as the People of God in Communion

The Council has looked at the entire history of salvation and has re-proposed the image of the

Church as the *People of God*: "It has pleased God to make people holy and to save them, not merely as individuals without any mutual bond, but by making them into a single people, a people which acknowledges him in truth and serves him in holiness" (LG.9). In its opening lines, the Dogmatic Constitution *Lumen Gentium* summarizes this doctrine in a wonderful way: "Since the Church in Christ is in the nature of a sacrament - a sign and instrument of communion with God and unity among whole human race - it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission" (LG.1). From this teaching it is clear that Church is the sacrament of Christ and its inner nature is the communion, and its mission flows from the experience of communion with God and with one another. The experience of communion makes one to feel free and secure breaking down the walls of division. "Now you have put on a new nature. There is no more Jews or Greeks, slaves or free man; all are one in Christ"(Col.3:11).

Reflect and Discuss

a. *What do you understand by "Church as the People of God"?*

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b. *What can we as UAC group do to foster and deepen this spirit of communion in our families and communities?*

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4. Church as Organic Communion

Ecclesial communion is more precisely likened to an "organic" communion, analogous to that of a living and functioning body. In fact, at one and the same time it is characterized by a *diversity* and a *complementarity* of vocations and states in life, of ministries, of charisms and responsibilities (cf. Eph.4:11-16). Because of this diversity and complementarity every member of the lay faithful is seen *in relation to the whole body* and offers a *totally unique contribution* on

behalf of the whole body. If one member suffers anything, all the members suffer it too, and if one member is honoured, all members rejoice together (cf. 1Cor 12:26). It is the Holy Spirit that brings such a wonderful communion among the members of the Church without compromising its diversity. It is the same Spirit who is the never ending source of communion in the Church (cf. LG 7; CL 20).

Reflect and Discuss

a. *What do I understand by unity and diversity of members in the Church?*

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b. *What does diversity and complementarity of vocations and states of life mean for us in the UAC?*

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5. Communion and Mission

An authentic sense of communion in the Church necessarily leads to mission. This is evident from the biblical image of the vine and the branches. The branches are expected to bear fruit: "He who abides in me, and I in him, he it is that bears much fruit" (Jn. 15:5). Bearing fruit is a natural outcome of life in Christ and communion in the Church. The person cannot remain fruitless while remaining in communion. Jesus says, "Each branch of mine that bears no fruit, He (my Father) cuts away" (Jn. 15: 2) and such branches are gathered and burned in the fire (cf. Jn.15:6). Communion with others is the most magnificent fruit that the branches can give. In fact, it is the gift of Christ and His Spirit.

"Communion begets communion", that is, if we live in communion it leads to greater communion among us. "Communion and mission are profoundly connected with each other. They interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in

communion” (CL-32). Therefore, a member of the UAC can never remain in isolation from the community, but must live in a continual interaction with others. The Spirit of the Lord gives a vast variety of charisms, inviting people to assume different ministries and forms of service reminding them that what distinguishes persons in communion is not an increase in dignity, but a diverse and complementary capacity for service.

Reflect and Discuss

a. What can we as UAC members do to build up and strengthen the spirit of communion and mission in our parishes?

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Conclusion

Church is essentially a communion. UAC is a concrete model of being the Church. Therefore it cannot exist except as a communion. The purpose of existence of UAC in a place is to enable the local church to experience and foster communion leading to greater fruitfulness in its mission. It is the experience of communion that gives the UAC members power to endure in moments of trails and hardships and continue to be fruitful. UAC as communion brings on members a greater responsibility of caring for the Union as if they are its founders. This implies that one is not to be content doing the minimum but tries to use all his talents and resources to make UAC a fruit bearing body.

Topic 12

SHARED SENSE OF MISSION

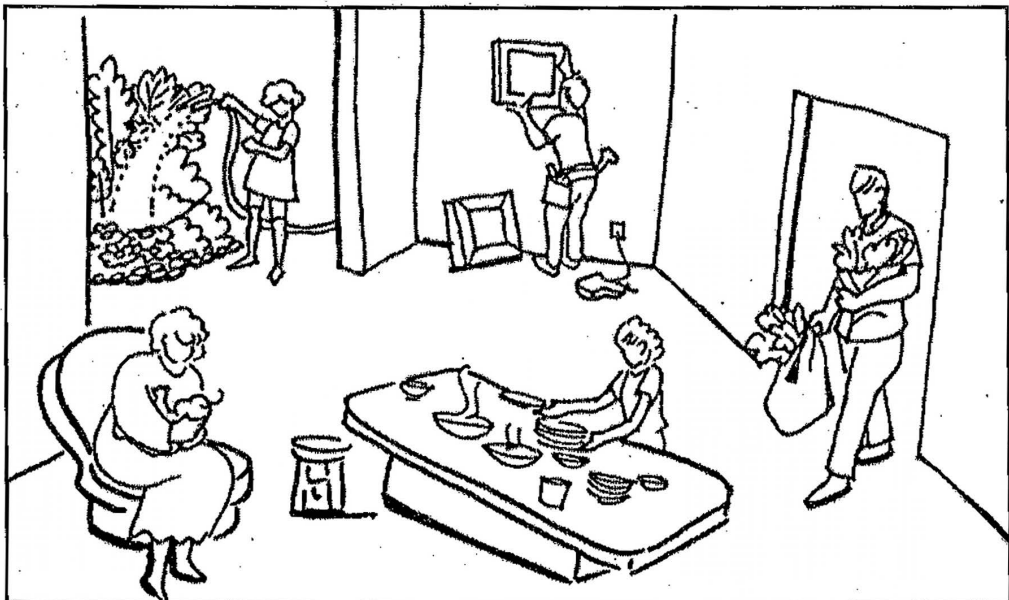
The Union wishes to live the mystery of the Church as an apostolic communion of the faithful in their innate dignity. (Gen Statutes no. 13)

Introduction

Since the Church is Communion we can only see mission as a shared responsibility of all her members. Sharing the mission in communion is not merely a division or compartmentalization of work; it is doing things together in a complimentary way that enriches every member and at the same time serves a common goal. Any action which is not rooted in a deep communion loses its Christian sense and does not serve the Kingdom purpose. Vincent Pallotti founded UAC so that there is a platform to gather and experience a deep communion in the spirit of 'Cenacle' leading to a shared sense of mission. Thus a shared sense of mission rooted in the spirit of communion is the fundamental way of doing apostolate in UAC. Let us discuss together in some detail what a shared sense of mission means in the Union.

1. Shared Sense of Mission in Family

Look at the picture below and try to find out what is the shared sense of mission in the family.



Reflect and Discuss:

a. Explain the shared sense of mission in the picture of the family given above? Specify the role each member has in the family.

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b. What will happen, if, for some reason the mother or father is unable to do work?

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c. In what way this shared sense of mission is applicable to Church our BIG FAMILY?

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1. Shared Sense of Mission in the Sacred Scripture

In the New Testament there are teachings to show that mission is a shared activity and the members have great responsibility to collaborators with each other in carrying out the mission. Jesus prepared his disciples to work in collaboration by sending them ahead in pairs to places He was to go. St. Paul teaches us that church is a collaborative body of shared mission, gifted with various charisms. He also speaks of the members of the Church growing in to full stature of Christ with a sense of shared mission.

Read the following passages in groups and discuss the questions given below:

- i. Lk. 10:1-10:** Jesus teaching the disciples to engage in shared ministry.
- ii. 1 Cor.12: 4-18:** The same Spirit gives varying gifts to different members for the common good. The Church is one body with many parts.
- iii. Eph.4:11-16:** The Spirit has given different gifts to different people for the building of

community to the full stature of Christ. Each part is to work in its divinely destined role and place properly.

Reflect and Discuss:

a. *What do you understand about the nature of our missionary responsibility from these passages of the Scripture?*

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2. Shared Sense on Mission in Vatican II

Vatican II speaks of Church as missionary by its very nature. The mission of the Church has its origin in the mission of Jesus as willed by the Father. This mission of Jesus and the mission of the Church flows from the “fountain-like-love”, the love of God the Father (cf. AG.2). The members of the Church are appointed for the apostolate by Lord himself when they receive Baptism and Confirmation (cf. LG.33). In the Church all the members share a common dignity and a true equality between all in building up the Body of Christ. The distinction the Lord has made between the sacred ministers and the rest of the faithful involves a distributive function in accomplishing the common mission. The faithful and the pastors are joined together by a close relationship in carrying out the mission. The pastors are to serve the faithful and they in turn are to cooperate with their pastors. In this way amidst variety all will bear witness to the wonderful unity in the Body of Christ; this very diversity of graces, of ministries and of works gathers all the faithful into one with a shared sense of mission (cf. LG.32).

Reflect and Discuss:

a. *What do you understand by our mission in the Church as a shared responsibility?*

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3. Shared Sense of Mission According to Pallotti

St. Vincent Pallotti was convinced that all the People of God are called to the apostolate. The duty of the apostolate flowed from the greatest commandment of our Lord to love which exhorts everyone to be as concerned for the salvation of his neighbour as he is for his own. He also believed that individual initiatives would be more efficient if it were integrated and directed towards a common goal. For this reason he founded the Union of Catholic Apostolate in order to awaken in all a profound conviction of shared mission which involved calling everyone to the apostolate and rekindling of charity for the full realization of their Christian vocation. (cf. Preamble of the Law of SAC, C.) The Union founded by St. Vincent is aimed at ensuring the collaboration of all in the Catholic Apostolate (cf. Empowered by Love, pg 14).

The mind of our founder St. Vincent Pallotti in this regard is very clear from the first meeting of the UAC held in 1835 July 11th after Pope Gregory the XVI approved the Union. It had 15 members from different languages and backgrounds. There were Orientals and western Church members; eight of them were secular priests, one religious priest and six were laity (cf. Empowered by Love, pg.18).

A poor sense of ecclesiology attempts to make a clear distinction between the characteristics of consecrated life in opposition to lay state. In contrast the concern of the rich ecclesiology is not about distinctions but about a shared sense of mission for the full realization of all vocations and their apostolic fruitfulness. The statement of SAC General Assembly, 1992, makes the idea clear in the following way.

A charismatically poor ecclesiology in which the diverse charisms stirred up by the Holy Spirit do not play an important role attempts a very precise definition of the characteristics of religious or consecrated life in contraposition to the lay state. A charismatically rich ecclesiology makes it very difficult to precisely delimit the distinct outlines among the diverse forms of life. When the 'lay state' is seen as a "minor" form of commitment, deprived of radical, prophetic, and symbolic gestures, it is obvious that the attempt to define consecrated life in precise divisory lines is more complex" (In the Union to Evangelize, No.12).

Reflect and Discuss

a. Suggest different ways we - the clergy, religious and laity as members of UAC - can cultivate the spirit of shared mission in the Church?

make it more fruitful and witnessing to Church as one body, the Body of Christ.

4. *To provide opportunities and empower talents of all the faithful in the service of the local Church.*
5. *To join the people of other faith in building a harmonious and just society in our neighbourhoods.*

Hence

i. Since Church is a communion of all the faithful, mission of the Church necessarily is shared by all. The desire to involve in mission must come from a lived sense of communion and lead to greater fellowship and communion in the Church. The Union has that function to help people to be involved in a shared ministry leading them to a growing experience of communion.

ii. The Union tries to realize this vibrant sense of “being an organic communion”. It is full of life. It is interconnected and creates a strong sense of communion among its members. Precisely because of that communion and complementarity it is able to make a unique contribution to the life and mission of the Church in that place and time. UAC is an apostolic trumpet to invite all to use all possible means everywhere for the apostolate of the Church.

iii. It aims at revival of faith and re-enkindle love in the hearts of all people.

iv. It tries to do apostolate in a coordinated way so that efforts of many lead to greater communion and better apostolic effectiveness. (Preamble of our Constitution)

v. It is a means for multiplication of means for apostolate so that God may be infinitely glorified and every means possible is used to revive faith and love in the hearts of all people (Empowered by Love, page 171)

Conclusion

Cenacle is our model. In the Cenacle all the disciples the apostles and others were gathered together and they all were filled with the spirit and all cooperated with their full strength in the work of spreading the Good News. The same is our model and vision. We pray together as brothers and sisters of Jesus and Vincent Pallotti and draw inspiration and strength from the Lord to carry on his work in our situations with the same zeal Jesus exemplified and St. Vincent followed. Let us work unceasingly to make the Church strong and witnessing to the Gospel in our places.

PART IV



THE ORGANIZATION OF THE UNION

UAC WORLDWIDE FAMILY MEMBERS

A. Communities Whose Members Belong to the Union a Iure

At present the communities whose members belong to the Union *a iure* are :

i) Those founded by St. Vincent Pallotti himself (cf Art.31a)

1. The Society of the Catholic Apostolate;
2. The Congregation of the Sisters of the Catholic Apostolate;
3. The Congregation of the Missionary Sisters of the Catholic Apostolate.

ii) The following communities instituted subsequently (cf. Art.24,29,31b)

1. The Sisters of St. Hildegard of the Catholic Apostolate, founded in 1921 in Germany
2. The Teresian Sisters of the Catholic Apostolate, founded in 1928 in Germany
3. APIS, a community of unmarried working women, founded in 1934 in Switzerland
4. The Congregation of the Eucharistic Sisters of St. Vincent Pallotti, founded in 1948 in Italy
5. The Mariana Institute, founded in 1959 in Australia
6. The Secular Institute, Kristsevikas, founded in 1960 in India.*
7. The Mariana Institute of the Catholic Apostolate, founded in 1963 in Bolivia
8. The community of the Sisters of the Mother of Divine Love, founded in 1963 in South Africa
9. The community Ancilla-Kreis in the Catholic Apostolate of Vincent Pallotti, founded in 1965 in Germany
10. The community Laienverband des Katholischen Apostolates, founded in 1966 in Germany
11. The community Quinta Dimensione, founded in 1970 in Italy
12. The community Respuesta Christiana, founded in 1984 in Argentina
13. The community Circolo dell'Apostolato Hoffstetten founded in 1996 in Germany

*The Kristsevikas is a Pallottine lay Secular Institute whose members work in different secular settings to witness to Christ through our charism. Their headquarters is in Pune.

B. Individual Members

The number individual members who belong to the Union runs into thousands all over the world. Individual members may be cleric, religious or laity.

Lay Members

Lay members commit themselves to deepen their faith, support the Church, especially their priests and sisters and make various bodies to function in the best spirit of UAC. They promote families as domestic churches for primary experience of being church, faith formation, strengthening SCCs, parish communities, ecclesial service bodies.

Involvement in secular fields to transform it the kingdom way and offer to God, as St. Paul said 'the whole creation awaits to be freed from its slavery to corruption and sin (Rom. 8:18-24). So we need to work in all secular fields, agriculture, education, health, industry, politics, government, management, banks, ... and all.

C. Autonomy of Each Entity

In journeying and serving together the autonomy of the single communities and of groups belonging to the Union must be respected." *Memory and Prophecy*, page. 39.

Each of these entities Fathers, Sisters, Lay members engage in various activities. There is certain autonomy of these, i.e., each must respect the purpose for which it is founded and sustained. Other entities can suggest ways how the purpose of the foundation can better be served, but have no right to interfere with its functioning. Eg. The Fathers and Sisters must respect each family and families must respect the different religious foundations. We can talk about how each can better serve the purpose of the Union with due respect to the foundation and their responsible persons. The Union is a big family with various foundations, different gifts and talents and organizations. The family spirit we sustain is one of loving support, encouragement, tolerance and challenge to one another to grow deeper in the spirit of the Union.

At the same time there is a need for integration of all these activities to the one mission of renewing ourselves in our family spirit and transforming the whole humanity and the world the 'kingdom way' and inviting all to participate in this work of transformation.

THE HANDBOOK OF THE UNION OF CATHOLIC APOSTOLATE



St. Vincent Pallotti,
Founder
Union of the Catholic Apostolate (UAC)

PROFILE

- 1) Born : April 21st, 1795, Rome
- 2) Ordained : May 16, 1818 for the diocese of Rome
- 3) Called : "The Apostle of Rome", "Pioneer of Catholic Action".
- 4) Founded UAC : April 4, 1835
- 5) Approved : July 11, 1835 by Pope Gregory XVI
- 6) Died : January 22, 1850
- 7) Named "Blessed" : January 22, 1950 by Pope Pius XII
- 8) Named "Saint" : January 20, 1963 by Pope John XXIII
- 9) Motto in life : Love of Christ urges us on..."
- 10) Context of Life : Rome - reeling under the aftermath of "French Revolution".
- 11) Source of strength : Long hours of prayer & contemplation, profound repentance and voluntary penance, passionate involvement in organizing multifarious pastoral missionary activities involving people of all walks of life.

1. The nature of the Union of Catholic Apostolate (UAC)

- 1.1. The UAC is a gift of the Holy Spirit to the Church and a communion of those faithful who inspired by the charism of St. Vincent Pallotti promote the co-responsibility of the baptized to revive their faith and rekindle their charity, bringing all to unity in Christ (GS. UAC,1)
- 1.2. UAC is founded by St. Vincent Pallotti on 4th April 1835 in Rome, under the inspiration of the Holy Spirit.
- 1.3. The origin, source and teacher of every apostolate for the members of UAC is Jesus Christ, the Apostle of the Eternal Father (Heb.3:1) (GS. 2)
- 1.4. Mary Queen of the Apostles is the Patroness of the Union since she is considered the most perfect model of Catholic zeal and perfect charity after Jesus Christ and was the guide to the apostles to prepare them for the infilling of the Holy Spirit. (GS. 3)
- 1.5. The Spiritual Centre of UAC is S. Salvatore in Onda, Rome, where the remains of St. Vincent Pallotti repose (GS.4)
- 1.6. The Rector General of Society of the Catholic Apostolate as successor of our Founder, St. Vincent Pallotti in an unbroken line, is guarantor of faithfulness to the Pallottine charism .(GS. 5)
- 1.7. The Union consists of plurality of vocations, both individual or communitarian and includes diversity of life styles, of commitment and of services, all united by the founding charism, a deep spirit of communion and a strong spirit of shared mission, directed to the common good. (1 Cor. 12:7) (GS. 6)
- 1.8. The equal dignity of the members of the Union arises from their common likeness to the Creator and the common priesthood of the People of God(LG 10). This is expressed in a plurality of vocations the life of the lay faithful, the consecrated life, and that of the ordained ministry so interrelated that each keeps the others vigilant, committed to continual growth, and dedicated to the service proper to it.(GS. 7)
- 1.9. Today UAC is an international public Association of the faithful of Pontifical right which includes members of the Church from every state of life and vocation. (clergy, religious and laity and people of other faith) (GS. 8)

2. Mission of UAC (GS. 12-16)

The Mission of UAC is:-

- 2.1. United with leaders of the Church, promote collaboration among all the faithful to take up the challenge of evangelization within the local contexts with a certain urgency and zeal.(GS. 12)
- 2.2. Act as the 'apostolic conscience' within the local contexts to awaken charisms and apostolic calls in individuals enabling them to be active contributors to fulfillment of the apostolic mission of the local church in every possible way. (GS. 13)
- 2.3. Revive faith and love of all the members of the Catholic community so that their loving service together witnesses to the unity and brotherhood in the Church. In this way they grow in holiness together. (GS. 14, LG. 9)
- 2.4. Together with all Christians pray and support in every possible way all works of evangelization all over the country. Take up the challenge of witnessing to Gospel among people of other faith. (GS. 15)
- 2.5. Engage personally in works of mercy, protect human life and Christian family values, join in the fight against systems which sustain poverty and work for a just society. (GS. 16)

3. Spirituality of UAC Family (GS. 17-24)

- 3.1. Love lived as described by St. Paul in 1 Cor. 13:4-7, 2 Cor. 5: 17 "forms the substantial constituent" of the Union. Therefore all must be constantly animated by an authentic spirit of the most perfect love. (GS. 17)
- 3.2. God is Trinity in perfect love (communion). Every member seeks always to be fully permeated by God's infinite love (Mk.12:30) and they give themselves generously in loving service of God and his people. (GS. 18)
- 3.3. Every member imitates Jesus the Apostle of the Eternal Father in how He was constantly seeking to be united with His Father and fired to fulfill His Father's will for Him, even to take up the Cross to Calvary.(GS. 19).
- 3.4. The members gather together with Mary Queen of the Apostles in the spirit of "Cenacle", seeking to be renewed continuously with the power of the Holy Spirit and serve the Church with the same zeal of the Apostles. (GS. 20)
- 3.5. St. Vincent founded the Union to be fully at the service of the Church. Therefore, the

members of the Union will always remain united with the Holy Father; the Pope, the bishops and pastors of the parish. (GS. 21)

- 3.6. Every member must make assiduous efforts to grow in communion with God and deep loving union with each other through meditation on Scriptures, regular personal prayer, frequenting Sacraments of Eucharist and Reconciliation, living a life of forgiveness. (GS. 23)
- 3.7. Being part of a large family with varying vocations and backgrounds, each member must pray for and consciously develop a genuine spirit of openness and loving collaboration with all. He/she must develop deep trust in God especially when faced with crisis of pain, like St. Vincent himself. (GS.24)
- 3.8. All the members of the Union put on the servant spirit like Jesus who emptied himself and became obedient unto death. So no one looks for any personal gain like - honour, name, status, importance, power or any other gain. No one can make any claim over anything. What is done or given is given or done out of deep faith and love for the furthering of the mission of the Church.

4. Members of UAC (GS 25 - 40)

- 4.1. The members of the Union come from all states of life and vocations in the Church and are treated with a common dignity.
- 4.2. The UAC has 2 types of membership *members and collaborators*. Everyone is free to choose either form of membership.
- 4.3. One can become a member of the Union in the following way. (GS 26)
 - 4.3.1. Accept full communion in the Catholic Church.
 - 4.3.2. Undergo the prescribed training for membership on St. Vincent Pallotti, his Vision of UAC, its spirituality and mission.
 - 4.3.3. Freely desiring to serve the Union and to benefit from its spiritual heritage and contribute actively to it.
 - 4.3.4. Formally and publicly declare your intention to commit yourself freely to live by the Spirit of UAC and serve its mission on being formally admitted by Regional Coordination Council (RCC).
- 4.4. Those who are members have voting rights and can be elected as UAC Office-bearers and participate in official decision-making bodies and conferences.

- 4.5. One can be a member as an individual or as a member of an Association or Institution which is joining the Union. (GS. 27)
- 4.6. All the members of the Union must participate in the annual renewal of the Act of Apostolic Commitment on the date designated by National Coordination Council of India (NCCIn) (GS. 29)
- 4.7. The individual has to apply to the RCC for admission. The RCC will decide about his/her/its admission after he/she completes the prescribed training.
- 4.8. When a Catholic Organization or a community wants to join UAC, it should apply to NCCIn if the organization is national and to GCC (General Coordination Council in Rome) if it is international. When a person becomes a member of such a community, he/she is automatically member of the Union.
- 4.9. It is necessary that each member be part of a UAC Local Community, designated by RCC, participate in its life, apostolate, in its formation activities and grow spiritually (GS.33).
- 4.10. Members may be cleric, religious or laity or may belong to another association or Institution. Each member/Association/Institution has his/her/its own identity and autonomy which must be respected by all (GS 40).
- 4.11. In India, the Pallottine Fathers, Brothers and Sisters and the Khristsevika Lay Institute are member communities of the Union by their very foundation as Pallottine entities and have their own distinct organizational set up within the Union.

5. Formation in UAC (GS. 41-45)

- 5.1. The members of the Union need to be formed adequately initially and on an on-going basis. The NCCIn will provide guidelines for the formation of the members of the Union. (GS. 41, 45)
- 5.2. Each member has the responsibility to see the need for regular formation in order to live out his/her apostolic vocation effectively and meaningfully. Therefore, it is his/her primary responsibility to seek out and avail of opportunities offered within and outside the Union. They also can ask the responsible person in the Union for particular formation to be organized. (GS. 42)

6. Rights and Duties of Members (GS. 46-49)

- 6.1. All the members of the Union have the same rights and duties. (GS. 47)

- 6.2. All share the responsibility to live and witness to the spirit of the Union in their state of life and cooperate with the Local Community in all its activities in a responsible manner.(GS. 48)
- 6.3. All members share in the spiritual benefits of the Union, receive support from the Union to live their vocation fully and to be elected to the offices of the Union.(GS. 49)

7. Leaving the Union (GS. 50- 52)

- 7.1. Individual members or communities may resign from membership of the Union by writing to the RCC or NCCIn for this purpose. When a community/Association leaves the Union all its members automatically lose their membership. (GS. 50)
- 7.2. One can also be dismissed from the Union by the RCC for anti-Church activities or for very scandalous behaviour. Such dismissal must be preceded by at least one warning. (GS. 51)
- 7.3. Such dismissed or terminated members or communities may be re-admitted if they express their desire for such intent and make amendments and undergo adequate re-formation. (GS. 52)

8. Collaborators of the Union (GS. 53-57)

- 8.1. Collaborators are those who would like to participate in UAC activities in a particular way of their choice which must be made known. They need not make a formal commitment like the members. Collaborators can attend all ordinary meetings of UAC and express their views. A Catholic can also choose to be a 'collaborator' of the Union. (GS. 53)
- 8.2. They cannot vote in election procedures nor participate in official decision making of the Union nor be elected to UAC offices.
- 8.3. Persons of non-Catholic or non-Christian background also can become active collaborators of the Union if they feel inspired by the vision and would like to support the Union in any manner. (GS 30, 54, 55)
- 8.4. The NCCIn is to specify guidelines of collaboration for such members. (GS. 57)

9. Activities / Services UAC members Can Undertake to Renew Faith and Increase Love and Life *(This section not in statutes; this is a help for members to identify services they could do)*

Members undertake activities as individuals and as groups to renew one's own faith and that of others and to strengthen the local church. Some of the activities could be:

- 9.1. Renewal of faith and love.
- 9.2. Promoting SCCs in parishes.
- 9.3. Promoting family life, family prayer, deeper faith formation of adults, youth and children.
- 9.4. Organizing faith formation programmes for children, youth or adults in parishes.
- 9.5. Supporting the Parish Priest to activate Parish Pastoral Councils, SCCs and Associations.
- 9.6. To organize the community to take care of the needy sick, poor, marginalized, etc.
- 9.7. Helping people to recognize their apostolic call in the local context and cooperate actively with the community, not just do some little thing, but to be like Jesus and use all; one's resources, time and energy in every possible way, everywhere and at all time, like in the family, in the Church, in work place, in the neighbourhood, in the state, etc. (develop a universal attitude to one's apostolic call).
- 9.8. To organize and coordinate apostolic activities of different individuals, groups and communities so as to make it yield maximum result and lead to stronger unity and bonding among all, like one body many parts (1 Cor.12:12-27, Eph. 4:1-6, 11-16), be it in the Church or in the society.
- 9.9. To address Social, human, civic, educational, economic, justice and environmental issues.
- 9.10. To promote unity, peace, reconciliation and harmony within families, parish community, neighbourhood or society at large.
- 9.11. To organize outing, picnics, community events to foster unity and deepen family bond.

10. Organization of the Union

10.1. Local Coordination Council (LCC) (GS. 60-64)

The smallest organizational unit of the UAC is an LCC. LCC is the dynamic centre which animates gatherings, prayer, formation and plans activities. It helps its members to become apostolically active and grow in faith and in love for God, the Church and one another.(GS. 60)

10.2. Tasks of LCC

- 10.2.1. Fulfill the mission of the Union in the local context taking into account each one's charisms and call, the needs of the community and demands of the Gospel.(GS. 61.a)
- 10.2.2. As a "Cenacle" gather its members in regular prayer, discerning paths of renewal which the Spirit directs individuals and the community and provide continuous inspiration so as to be faithful to the Holy Spirit. (GS. 61.b)
- 10.2.3. Take care of proper formation and growth of its members (GS. 61.c)
- 10.2.4. Support parish in fulfilling its mission and activate all the faithful to live their faith and respond to their apostolic responsibilities (GS.61.d).
- 10.2.5. Enable members to serve freely and lovingly using all possible means (Universal apostolate) and make the Union known and loved (GS. 61.e, f)
- 10.2.6. Cooperate with RCC and NCCIn in all its efforts to be a united apostolic force in the country and Church (GS. 61.g).

10.3. The Office-bearers of an LCC are:

The LCC consists of the following office-bearers who are elected by those who have undergone training and are formally admitted as members by the RCC. In order to have a LCC there must be at least 6 members in the Local Unit who are formally admitted to the Union.

- 10.3.1. The President who has the responsibility to coordinate all UAC activities at the Local Level together with the Secretary, Treasurer and the Spiritual Animator.
- 10.3.2. The Vice-President who acts in the absence of the President.
- 10.3.3. The Secretary who will keep records of all activities and minutes of meetings and send notices to members for meetings.
- 10.3.4. The Treasurer who manages the funds as directed by the LCC and keeps audited accounts. He/she presents the annual budget plans prepared by the LCC and the statement of income and expenditure to the Local Community and get it passed.

- 10.3.5. The Spiritual animator is appointed by the Major Superior of the Core community working in that area and should be a person who is knowledgeable, mature and experienced in UAC vision and activities.
- 10.3.6. The President and Vice-President are elected by the members of the local unit for a period of 3 years, who then appoints Secretary and Treasurer. No member can be elected to the same office for more than two terms consecutively.
- 10.3.7. The LCC should meet at least four times a year and plans activities in keeping with the Spirit of UAC. Our preferred mode of decision making is by forming consensus. Voting should be resorted to only in situations where many attempts to consensus making fail.
- 10.3.8. The President has a great responsibility to sustain unity and facilitate consensus making in decisions.
- 10.3.9. Any point of dispute can be taken to the RCC for clarification.

11. The National Coordination Council of India (NCCIn) (GS. 65- 76)

- 11.1. The NCCIn has jurisdiction all over India. (GS. 65)
- 11.2. It consists of the Presidents of RCCs and elected representatives as decided by the National Assembly. (GS. 66)
- 11.3. They are elected for a term of 3 years.
- 11.4. The NCCIn has the task of over-seeing coordinating and animating the UAC at the national level in India.

12. National Assemblies

- 12.1. National Assemblies are policy making bodies of the UAC at national levels. The National Assembly will decide on jurisdiction of regions and regional assemblies.
- 12.2. The assembly will take place according to the directives of NCCIn Statutes approved by GCC.
- 12.3. In every 3 years there must be one National Assembly.

13. Regional Coordination Council (RCC) (GS. 76)

- 13.1. The National Assembly will decide on the regions and RCCs for better coordination.
- 13.2. The RCC consists of the major superiors of the Pallottine entities (or their representatives) and Presidents of the LCCs in that region.
- 13.3. They work for a term of 3 years. Its members can occupy the same office only for two consecutive terms.
- 13.4. The RCC ordinarily meets once a year.
- 13.5. They have the task of guiding coordinating and animating LCCs in that region.
- 13.6. The office-bearers of the RCC, elected during the Regional assembly are, President, Vice-President, Secretary and Treasurer.
- 13.7. A Spiritual Guide who is a Pallottine priest or sister appointed by NCCIn, guides the RCC.
- 13.8. Regional Assemblies are held once every 3 years.

14. Congresses

- 14.1. As decided by the National Assemblies, Congresses could be held both at the regional and national levels.
- 14.2. Congresses give members a chance to gather together and share their experiences and study more about the Union.

15. General Coordination Council (GCC) (GS. 77-90)

GCC is in Rome. It consists of the Generals of the Pallottine International Foundations and elected representatives.

15.1. General Assembly (GS. 91- 96)

The General Assembly is held every six years and consists of ex-officio members and elected representatives from all over the World. They elect the GCC members and are responsible for UAC life and activities all over the World.

15.2. General Congress (GS. 100)

The General Congress is held once in 6 years for the sharing, building community bonding and growing in UAC Spirit.

Abbreviations used:

UAC: Union of Catholic Apostolate (from Latin expression. In English it will be UCA)

GS: General Statutes of UAC.

GCC: General Coordination Council

NCCIn: The National Coordination Council of India.

RCC: Regional Coordination Council.

LCC: Local Coordination Council.

PPC: Parish Pastoral Council.

SCC: Small Christian Community

Final Session

When the study is being completed, it is good to create a spiritual space to share what each one has learnt from the classes, one's central understanding of what UAC is and how it can help them to grow in faith and help them to serve the church better, etc. There could be time spent in prayer before the Blessed Sacrament asking God for the grace of fidelity to Him and to the Union.

PART V



APPENDICES

RETREAT FOR THE ASPIRING MEMBERS OF UAC (After Completing the Training)

THEMES

1. Seeking to deepen and grow in the Infinite love of God.

- Brief sketch of Apostle St. John's writings on God's love.
- Pallotti's own deep experience of the Infinite love of God.
- Ways we can deepen our experiences of God's love in daily life.

2. Jesus the Apostle of Father's love.

- Picturing Jesus as the replica of the Father's love.
- We are baptized into this community who share and spread this love.
- How can we be agents of that love in our daily life?

3. Love of Christ our deepest motive to live and act and for our membership in UAC.

- Meditate on 1 Cor. 13, Philippians 2:1-9
- What do these passages tell us about love.
- Challenges in motivating ourselves to act on the Love of Christ.

4. Our Baptismal call to Love all and serve all

- Baptism belonging fully to the local Church : accepting all, bonding co-operating with all members of the Church
- Baptism an active membership to build up the Body of Christ and make Christ visible to people around us.

5. UAC A Cenacle .

- Your local body to find the energy, enthusiasm and support to grow in faith and loving service and to enable every Catholic to do the same.
- UAC as Apostolic Trumpet - what it means to me.
- UAC an individual call to engage in Universal Apostolate - how do I respond to that?
- Organizing UAC gatherings to pray, share, discuss issues, celebrate life, grow together, support and build up the local church.

6. Your commitment to UAC vision.

- Consider yourself the founder of this body and the one the Spirit has chosen to spread this vision around you.
- Renewing your own faith and love a fundamental concern : Means > prayer, study of Sacred Scripture, Discussions, Meaningful Sacramental life, Attending Training periodically, going for pilgrimages, Acts of self-discipline, penance, involving in loving services to make the Church vibrant, active and witnessing.
- Visit UAC family members and foster genuine friendship with all.
- Recruit and train more members to UAC and make them all apostles for the Church.

7. St. Vincent Pallotti my inspiration.

- Finding in his person, life and teaching inspiration for my life and faith
- Reflection on his writings which are inspirational for me
- The aspects of his vision which touches me.
- Apostolic Prayer of Vincent Pallotti its meaning for me.

8. Mary Queen of Apostles my queen too.

- Why do we see Mary Queen of Apostles as our patron?
- What does that mean for me personally?
- Vincent Pallotti's prayer to Mary Queen of Apostles - Its meaning for me.

9. We are Active contemplatives.

- Prayer and action must be blended. Our faith live is visible in our actions.
- What specific commitments am I making in promoting UAC vision? How do I witness to it in my family, work place, parish, etc.

APPENDIX II

WHAT VINCENT PALLOTTI SAYS ABOUT THE UNION OF CATHOLIC APOSTOLATE:

On January 9th, 1835, during Communion, St. Vincent Pallotti felt called by God to found the Union of Catholic Apostolate. He founded the UAC on April 4th 1835. This Union was approved by Gregory XVI on July 11, 1835, and the first meeting of the Union was held in the parish church of S. Maria in Carinis in Rome. This group mirrored the future and larger Union of Catholic Apostolate.

Gennarino Sacchetti writes in glowing terms:

There were only fifteen people; but the group reflected such universality - different languages and nations - oriental and western, united together with the bond of Christ's emulating charity: eight secular priests, one religious priest and six lay people.

The Union of Catholic Apostolate was born in response to the **actual** needs of the Church and world. Looking back in 1839, Vincent wrote that the Union "was in the Church as '*a Gospel trumpet*' which called, invited and rallied all to provide for the present and future needs of the world in the matter of religion.

The required motivation for joining the Union was to be the same for lay people, clergy and religious: "the greater glory of God and the salvation of all".

Joining the Union imposed no obligation in conscience beyond the divine precept to love one's neighbour as oneself, The soul of the whole Union must be love and that love must be like that of Jesus Christ - total and unselfish.

The title of his foundation, the **Union of Catholic Apostolate** meant exactly what it said: the unity of all, in a universality of means, of persons and of places.

The overall thrust of the Union of Catholic Apostolate was the promotion of an apostolic/missionary consciousness both at home and abroad amongst all members of the Church.

Later, in 1846, he stressed the same point:

“It was felt to be right to form the Union of Catholic Apostolate which in view of the **actual needs** of the Church would have the scope to procure the multiplication of the spiritual and temporal means necessary to revive faith and re-ignite charity among Catholics... not so much to bring about new institutions in the Church, as to revive those already existing.
... to break down the wall of division, to unite all in a sacred band of emulating charity and zeal, so as to carry out the works of the Gospel ministry with **actuality** and with a disinterested spirit.”

The Union of Catholic Apostolate... desires that all **co-operate** in the apostolate..." and "invites all to **participate**. The term "**co-operation**" appears repeatedly in Vincent's writings. It was the same message endorsed by Vatican II: The apostolate of the laity is a sharing of the salvific mission of the Church. Through Baptism and Confirmation all are appointed to this apostolate by the Lord Himself... Thus, every lay person..., is at once the witness and the living instrument of the mission of the Church itself.

Again in 1846, reflecting on earlier beginnings and the urgent need to bring about a revival of faith and active charity and to create a dynamic missionary thrust to the world, he wrote:

“The establishment of the Union was intended not so much to form a new institution in the Church but more to serve as an impetus to pious unions and institutes already in existence.
In order to achieve this purpose more effectively, the Union, by removing every wall of separation between diocesan and religious priests, seeks to animate all clergy with the bond of emulative charity and zeal in order to involve them more actively in the works of the Gospel ministry.”

Vincent presents Mary Queen of Apostles as the model for all these groups. He writes:

The Union of the Catholic Apostolate labours under the protection of Mary, Queen of Apostles, so that lay people, diocesan and religious of any Order, state or condition, may have in Mary, after Jesus Christ, the most perfect model of Catholic zeal and perfect charity. For she collaborated so earnestly in working for God's greater glory and the salvation of souls that she surpassed the Apostles in merit

In the Cenacle scene, Vincent clearly saw in Mary the vindication of his idea - the apostolate of the laity and, therefore, their legitimate role in the Catholic Apostolate, "so that all may have in Mary, after Jesus Christ, the most perfect model of true Catholic zeal and perfect love". He writes:

Our veneration of Mary under the title of "Queen of Apostles" has thus a special significance

insofar as Mary, though lacking ecclesiastical power and jurisdiction has, according to her state in life, contributed more than the Apostles to the propagation of faith and to the spread of the Gospel of Jesus Christ. Consequently, all who utilize their talents for the propagation of faith, according to their state in life and to the degree that they are able in dependence upon divine grace, deserve to be called apostles and whatever they do for the same end is their apostolate.

Mary became model and mentor of all apostles at Pentecost. Vincent has Mary say, "At that moment of Pentecost, the Church was made manifest. Christ's disciples became Apostles, I became Queen of Apostles. The reason Pallotti puts for Mary becoming model is that "...she collaborated so earnestly in working for God's greater glory and the salvation of souls that she surpassed the Apostles in merit. ., This presentation of Mary reflects that of the Vatican Decree on the Laity: "Perfect model of this apostolic, spiritual life is... Mary, Queen of Apostles... She remained intimately connected to her Son, and co-operated in an entirely unique way in the Saviour's work."

"Where ever I am, I intend to bring to mind, to renew often this sentiment, of standing, together with all creatures in the cenacle of Jerusalem where the apostles received the Holy Spirit together with Mary. So I shall picture myself standing with Mary and Jesus, that they would cause to descend on me and all others the abundance of the Holy Spirit. So I intend to stay in the cenacle always".

APPENDIX III

APPLICATION FORM FOR ASPIRING MEMBERS TO UAC

To

NCCIn President
Pallotti Bhavan,
Nagpur 400006

Dear Rev. Fr.

After having studied and followed the vision of St. Vincent Pallotti on the Union of Catholic Apostolate (UAC) and prayed over it, I realize that my vocation to follow Jesus in His Church demands that I cooperate fully with every member in the Church to make the Church strong and to participate in her mission using all my talents and resources. I feel convinced now that joining UAC is a very good way to renew my own faith and work in the Union for renewal of faith and love in the hearts of all. I will use freely and wholeheartedly whatever energy and resources I can make available for the promotion of the vision of UAC.

Hence I request you to accept me as a member of the Union of the Catholic Apostolate and allow me to make my commitment in the Union of Catholic Apostolate to work for its objectives.

Given on

Signature

Name and address:

.....

.....

Recommended by:

Animator:

LCC President:NCCIn President.....

MY COMMITMENT TO SERVICE

(To be discussed with the animator and decided. If you are already involved in renewing yourself and in service discuss that with the animator)

After having studied the basic vision of UAC, I realized that I must be actively engaged in renewing my own faith and that of my parish community.

i) Renewing one's own Faith :

1. Praying more earnestly and with sincere faith.
 2. Be a model for my family.
 3. Reading Bible with a desire to be touched by the Word of God.
 4. Participating in the Eucharist with more devotion, being in the church at least 5 minutes before Mass starts, preparing myself and spending a short time in thanksgiving after Mass.
 5. Finding some time for personal prayer.
 6. Reading books / attending classes to know more about our faith. Develop interest in faith matters.
 7. Be aware of one's own sins and go to the Sacrament of Reconciliation at some regular intervals.
 8. Attending retreats, especially UAC retreats.
 9. Discuss living faith with life partner and children often.
 10. Try to be more loving, forgiving, caring, understanding, tolerant.
 11. Be a good listener.
 12. Other ways ...
- Ways I will renew myself
-
-
-

ii) Be Joint fully to Parish Community and Its Life

1. Decide one or more ways I would like to assist, help out parish community to make it my second family.
See what parish activity is suitable for you; discuss with your parish priest and animator.
2. Name the activity

.....

.....

Name

Signature

Name of the Animator

Signature

The Application is to be signed by the local formator who accompanied the applicant without which it will be considered invalid. The applicant must complete a minimum formation period of 2 years during which he/she participates in formation as well as lives the spirit of UAC family together with other members. (See NCCIn statute no. 33)

A commitment ceremony can be arranged only after The RCC/NCCIn president signs the application.

It is the RCC/NCCIn president who has the right to receive the commitment of the members from his/her region. When he/she cannot be present, he/she may delegate another person to receive it on his/her behalf.

Given below is the right of liturgy which we followed here in Nagpur. Eventually a formal liturgical rite has to be made.

.....

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

**With this faith
and in response to your infinite love
which has consecrated me to you in Baptism,
I resolve today to commit myself
to follow Jesus Christ, Apostle of the Eternal Father,
in my state and condition of life.**

**I confirm my willingness
to place all the gifts of nature and of grace
and my very life
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 own sanctification
and that of my brothers and sisters
and for the salvation of humanity.**

**I invoke the powerful intercession
of Mary Queen of Apostles and patroness of the Union,
the fatherly protection of St. Vincent Pallotti
and the prayerful assistance of all the Angels and Saints
in order to be firm and faithful in my decision
until the end. Amen.**

PRAYERS OF ST. VINCENT PALLOTTI

These prayers of St. Vincent Pallotti are very important for the UAC members. The first one is a prayer to Mary Queen of Apostles which will cultivate in us a spirit of being in Cenacle with our heavenly Mother, seeking her powerful intercessory support for in-filling of the Spirit needed in our lives and apostolate. By saying this prayer again and again, we develop a spirituality of trusting her as Queen of the Apostles.

1. Prayer of St. Vincent Pallotti to Mary Queen of the Apostles

1. Immaculate Mother of God, Queen of the Apostles,

2. We know that God's commandment of love and our vocation to follow Jesus Christ in the Union of Catholic Apostolate impels us to cooperate in the saving mission of the Church. Realizing our weakness, we entrust the renewal of our personal lives and our apostolate to your intercession.

3. We are confident that through God's mercy and the infinite merits of Jesus Christ, you who are our Mother, will obtain for us the strength of the Holy Spirit as you obtained it for the community of the apostles gathered in the Cenacle.

4. Therefore, relying on your powerful intercession, we are resolved from this moment on to devote our talents, learning, material resources, health, sickness and trials, and every gift of nature and grace to the greater glory of God and the salvation of all.

5. We ask your intercessory support dear Mother and Queen.

6. We wish to do all that lies within our power to promote the Catholic Apostolate for the revival of faith and love in the people of God and so bring all to faith in Jesus Christ. And if a time comes when we shall no longer be able to work physically for this end, we will never cease to pray that there may be one fold and one shepherd, Jesus Christ. In this way we hope to enjoy the fruits of the apostolate of Jesus Christ for all eternity.
Amen.

2. Apostolic Prayer of St. Vincent Pallotti

This prayer, when prayed regularly, enables us and others to become apostles at the service of the Church.

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, labourers 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, labourers 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 that all may arrive in heaven to sing your divine mercy.

L Queen of Apostles and all the angels and saints, pray the Lord of the harvest

R To send labourers into his vineyard and spare his people, that, united with him and the Father and the Holy Spirit, we may all rejoice forever and ever. Amen.