

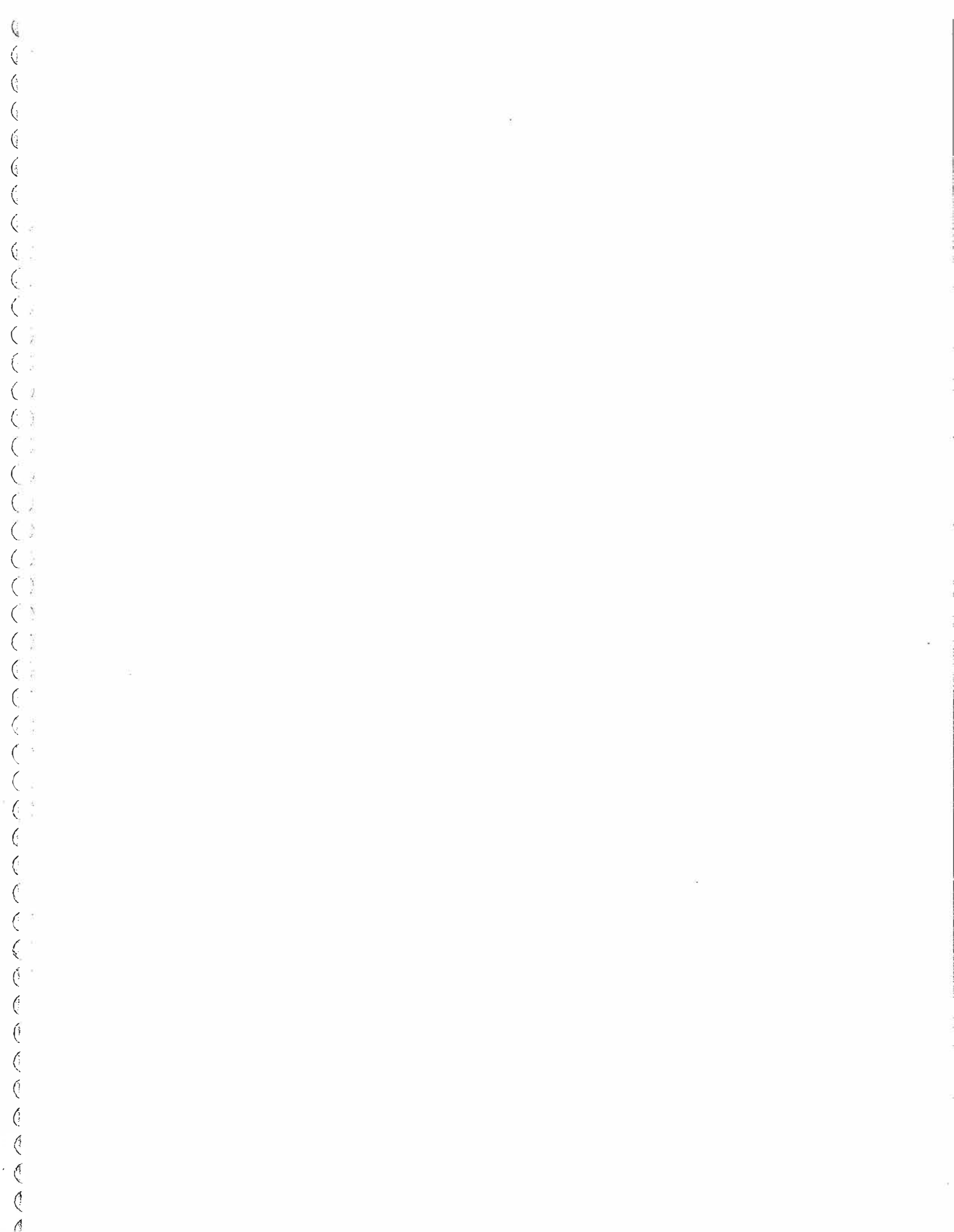
Union of Catholic Apostolate

Formation Manual
United States of America



Union of 
Catholic Apostolate

The Love of Christ Urges Us On



CONTENTS

PREFACE		3
ABBREVIATIONS		4
SESSION ONE	<i>Vincent Pallotti – Faithful Witness and Founder</i>	6
SESSION TWO	<i>Pallottine Spirituality</i>	12
SESSION THREE	<i>Image of the Human Person</i>	21
SESSION FOUR	<i>Early Stages of the Pious Union of Catholic Apostolate</i>	28
SESSION FIVE	<i>Faith Foundation</i>	41
SESSION SIX	<i>Modern Day Society of the Catholic Apostolate</i>	49
SESSION SEVEN	<i>General Statutes of the Union</i>	58
SESSION EIGHT	<i>Union Prayer Life</i>	63
SESSION NINE	<i>Preparation for Act of Commitment</i>	71
RESOURCES		74
END NOTES		87

PREFACE

As noted in *The Social – Charitable Apostolate of the Pallottines in a Changing World*, “Discerning the signs of the times is an essential characteristic of Pallottine charism.”ⁱ

This Union of Catholic Apostolate Formation Manual serves to further this discernment within participants’ lives by presenting an overview of Vincent Pallotti’s life, the core of Pallottine spirituality, the development of the Union of Catholic Apostolate (henceforth to be called the Union), an understanding of the General Statutes, and reflections on the human person and faith through the Pallottine lens.

All sessions consist of relevant Pallotti quotations, an opening prayer, session materials, discussion questions, a closing prayer, and the focus for the next session. Materials come from a variety of Pallottine resources, and all citations are mentioned in the End Notes.

Please be aware that Sacred Scripture references do not include a full citation. Communities are encouraged to select an approved Catholic translation of the Bible such as the New American Standard Version to suit their specific needs.

The Union expresses its gratitude toward the staff of the Catholic Apostolate Center in Washington, D.C. for their efforts in compiling these materials. May these sessions prove to inspire and urge all participants to be “apostles of charity” and may the love of Christ continue to urge us on!ⁱⁱ

ABBREVIATIONS

The following abbreviations will be used for these specific sources.

AA	Vatican Council, <i>Apostolicam Actuositatem</i> (Decree on the Apostolate of the Laity)
AG	Vatican Council, <i>Ad Gentes</i> (Decree on the Missionary Activity of the Church)
ChL	Pope St. John Paul II, Post-Synodal Apostolic Exhortation <i>Christifideles Laici</i> (The Vocation and Mission of the Lay Faithful in the Church and in the World)
COLL. SPIR.	<i>Collezione Spirituale</i>
GS	Vatican Council, <i>Gaudium et Spes</i> (The Church in the Modern World)
GSt	General Statutes of the Union
IDD	<i>Iddio, L'Amore Infinito</i> (God's Infinite Love)
OCC	<i>Opere Complete</i>
SAC	The Society of the Catholic Apostolate

SESSION 1: VINCENT PALLOTTI – FAITHFUL WITNESS AND FOUNDER

“In every age, God has been generous in giving special gifts of the Holy Spirit to certain men and women. In order to continue the mission of Christ for the salvation of all and to promote the growth of the Church. During the first half of the 19th century, St. Vincent Pallotti was among those whom God enriched with his gifts and inspiration for the purpose of aiding the Church in fulfilling her mission.” (Preamble a, e)ⁱⁱⁱ

Session Overview

- This session introduces participants to the life and times of Vincent Pallotti. Participants will learn about significant moments in his life, which led to the founding of the Union. This session also presents Pallotti’s human and spiritual traits as well as contemporary viewpoints.

Opening Prayer

Let us, enlightened by holy faith remember that God always acts for a purpose worthy of Himself, eternal, immense, infinite and incomprehensible. He has given us light, so that we may aspire to understand and contemplate forever that inaccessible Light, which is God. He has given us the darkness of the night, which aids our sleep after a day’s work, so that we may prepare for the eternal rest in heaven. He has given us sweet scents so that we may elevate ourselves to the eternal sweetness of God. He has made different sounds, so that we may fall in love with the eternal canticle of glory in the splendor of the saints. He has given us innumerable varieties of delicious food and drink, so that we may fall in love with the eternal joys which are in God. He has given us a variety of garments, so that we may seek to be clothed with all virtues in preparation for the glory of heaven. . . All these things he has granted us in a temporary, corruptible, and limited way, in order that we may aspire to the eternal, immortal, infinite, immense, and incomprehensible God (IDD. VI, 23). Amen.^{iv}

Session Lesson I: Vincent Pallotti’s Family Life

Vincent Pallotti was born on April 21, 1795 to Maria Magdalena De Rossi and Pietro Paolo Pallotti. He was the third child of ten children. Unfortunately, six of his siblings died as youngsters. He survived all his brothers and sisters. Pallotti always lived in Rome, Italy.^v

The religious spirit of his parents greatly influenced him, “He loved his parents very much, and he admired the ‘fullness of virtues and love of God in his

Session Lesson I: Vincent Pallotti's Family Life (continued)

father.”^{vi} Pallotti praised his mother “as a woman always living in the presence of Jesus and very compassionate toward the poor.”^{vii} His mother Maria focused her attentions on caring for the Pallotti household while his father Pietro Paolo ran a sound middle class grocery business. Both parents “remained devoted to the virtues of piety and charity.”^{viii}

From his youth, Pallotti was generous, fervent, obedient, and industrious. Pallotti initially struggled with his school studies, but through the prayerful example of his mother to ask the Holy Spirit for assistance, Pallotti began to excel. Prayer and effort led Pallotti to become a successful student. This awareness of God's presence motivated Pallotti to give away his own food and clothing.^{ix} His ultimate desire was to achieve sanctity; therefore, he would make a conscious effort to direct daily opportunities toward this end.

Known for his extreme strong will and passion for perfection, Pallotti could not bear idleness; he read Sacred Scriptures or *The Imitation of Christ* while waiting for classes to begin.^x

Discussion Questions:

1. Have participants consider early influences in their personal lives (e.g., parents, guardians, teachers, religious figures). Invite them to share who their influencers are and explain their impact in the development of the participants' spiritual lives.
2. Consider Pope Francis' comment on the importance of family during his November 2014 meeting with the bishops of the Episcopal Conference of Malwai during their *Ad Lima* Visit:

It is in the family, with its unique capacity to form each member, particularly the young, into persons of love, sacrifice, commitment and fidelity, that the Church and society [...] will find the resources necessary to renew and build up a culture of solidarity.^{xi}

How did Pallotti's own parents' virtues of piety and charity influenced him? Discuss with participants the importance of the family in the development of youth.

Session Lesson II: Seminary to Priesthood

Ordained a priest for the Diocese of Rome on May 16, 1818, Pallotti “considered the spiritual legacy of the Church as the inheritance intended by Christ for all people everywhere.”^{xii} Pallotti, therefore, became “convinced that a holy clergy makes holy people [and] he devoted himself to the formation of future priests at the University of Sapienza.”^{xiii}

Following his ordination to the priesthood and because of varied and intense apostolic works, he formed friendships with clergy and laity committed to keeping faith alive in the people of Rome. His pastoral activity led to his collaboration among priests, religious, and laity. His pastoral concerns embraced all aspects of ecclesial life – Pallotti served the poor and despised, the sick and the marginalized, the members of the military, common workers, students, and prisoners.

Known for his untiring efforts, Pallotti ministered the Sacraments, gave conferences to religious; preached at popular missions; organized Christian formation for youth, adults, and clergy; instituted and assisted orphanages; promoted the Christian press; encouraged foreign missions; and initiated the celebration of the Octave of the Epiphany to give witness to the unity and universality of the Church.^{xiv}

Consider viewing the Catholic Apostolate Center's webinar presentation St. Vincent Pallotti and the Union of Catholic Apostolate.^{xv}

Discussion Questions:

1. Ask participants about their impressions of Vincent Pallotti's efforts. Have them review Resource 1: Vincent Pallotti's Life and Legacy. Ask them about what element of Pallotti's life makes an impression. Have them explain why.
2. Discuss with participants Pallotti's collaboration with priests, religious, and laity. Ask participants about their understanding of the word “collaboration”. Relate this discussion to GSt, Article 7:

The equal dignity of the members of the Union is founded on their common likeness to the Creator and on the common priesthood of the People of God. This is expressed in a plurality of vocations to the life of the lay faithful, to consecrated life and to the ordained ministry which are all so interrelated that each helps the other to be solicitous for continuous growth and to offer its own specific service.^{xvi}

Session Lesson III: Pallotti's Human and Spiritual Traits

Vincent Pallotti's encounter with God was the center of his faith. As noted in Corinne Hart's *Vincent Pallotti: Apostle and Lover*, Pallotti was "the man who cherished all of creation as the mirror of the Father's love. The mystic who struggled in prayer and self-denial to imitate the suffering Christ and so incarnate love in the world."^{xvii} He knew a deep, trusting, loving relationship with the God of Infinite love and wanted all to enter this experience. Pallotti wanted everyone to work toward the salvation of

Session Lesson III: Pallotti's Human and Spiritual Traits (continued)

humankind, which he felt, is the most important business in the world. Pallotti's openness to the will of God made him tireless in sharing the faith with all and showcased his evangelizing heart. He "believed that the Gospel is fundamental for any spiritual life. The respect and esteem that he had for the teachings of the Gospel did not prevent him from stressing certain outlooks, insights, principles and aspects, which underlie God's encounter with humanity and our human response to Him."^{xviii}

Pallotti's life was an apostolate of offering the presence of God in his own flesh to the poor and downtrodden, as well as the rich and the powerful. The people of Rome recognized Pallotti as a living example of God's love.^{xix}

Session Lesson IV: Contemporary Viewpoints

Vincent Pallotti was a simple Roman priest, who distinguished himself by his uncommon virtues. He would often be found in his parish, at the confessional, near the bedside of invalids, at deathbeds, at prisons – whatever pastoral duty called him, "He had an unassuming way with him, rather like a very humble angel," said someone. 'He spoke simply and intimately with no fine phrases and seldom a hint of his learned background.'^{xx}

During his first years of pastoral ministry in Rome, "he had a wonderful influence over stubborn sinners as well as on the ordinary man who occasionally neglected his religious duties."^{xxi} A student at the Propaganda wrote to Bishop Rosati that Don Vincenzo was "a holy priest and looked on in Rome as a living saint."^{xxii}

Count Paul de Geslin, who came to Rome to study made a pilgrimage first "to Loreto and there had asked the name of a good confessor. 'Well, if you want to go to the holiest priest in Rome,' said the Franciscan with whom he consulted, 'his name is Vincenzo Pallotti. And if you ask someone there for a confessor you are likely to get his name from them too, for all of us who know him think he is a saint – and most of Rome knows him well.'^{xxiii}

Session Lesson IV: Contemporary Viewpoints (continued)

Martin Spalding, who would become the Archbishop of Baltimore commented, "His [Pallotti's] memory is like a halo about our hearts, his forgetfulness of self, his charity to all, that well-spring of eternal peace that beamed forth in spite of himself in his heavenly countenance, Had we followed him faithfully we should now be much farther advanced in the way of perfection."^{xxiv}

Session Lesson V: Founding of the Union

Pallotti's greatest work was the foundation in 1835 of the Pious Society or Union of Catholic Apostolate, as it is known today. This Union embraces laypersons, clergy, and religious for the proclamation and service of the Universal Apostolate, which exists in the Church:

Every Catholic, whether priest, religious, or layman, should rejoice because all of his talents, knowledge, learning, studies, power, nobility, profession, art, earthly goods, riches, service, prayers used or done for the propagation of faith and the re-kindling of charity in the world can acquire the merit of the Apostolate. (OOCC, IV, 326)^{xxv}

Seeing beyond his time, Pallotti had an apostolic approach to life. He wanted people to not only be true disciples of Jesus Christ, but also true apostles. For Pallotti, his spirituality aims at forming apostolic men and women urging them and helping them strive for perfection of charity.^{xxvi}

Vincent Pallotti understood the apostolate as the vocation one has been gifted in Baptism to promote the love of God and direct others toward salvation during one's lifetime. Pallotti saw that all people created in the image and likeness of God are called to love as God loves. As noted in GSt 18:

Like St. Vincent Pallotti, the members of the Union wholeheartedly allow themselves to be permeated by God's infinite love (c.f. Mark 12:30), they give themselves to a life of service and to fulfilling His will which is revealed to them above all through Sacred Scriptures, the teaching of the Church.^{xxvii}

This vision of service and commitment urged Pallotti on to be a tireless spiritual guide and advocate for the poor and marginalized. Pallotti planted the seed for the emphasis on the role of the laity mentioned within the Second Vatican Council documents.

Relating this vision to Pallotti's time of emerging nation-states via revolutionary means is essential. Pallotti witnessed the faithful falter; therefore, through the

Session Lesson V: Founding of the Union (continued)

inspiration of the Holy Spirit on January 9, 1835, he developed the 3-fold aspect of this Pious Union:

1. A pious institution of a universal apostolate among all Catholics to propagate the faith and religion of Jesus Christ among all;
2. An apostolate to revive, maintain, and increase the faith;
3. An institution of universal charity for the practice of the Works of Mercy to witness to God's Infinite love to all.^{xxviii}

More about the Union's development will be discussed in other sessions.

Vincent Pallotti died in Rome on January 22, 1850. In 1950 on that same day, he was proclaimed "Blessed" by Pope Pius XII. The 20th of January 1963, he was canonized by Pope Saint John XXIII.

Discussion Questions: Lesson V:

1. Discuss with participants how Vincent Pallotti's vision for the Union was relevant to the Church in the 21st century. How does the 3-fold aspect of a Pious Union relevant to today's Church?
2. Have participants explain what draws them to desire to become members of the Union of Catholic Apostolate. Be sure to give participants time to think about their responses.

Closing Prayer

Lord, we thank you for your servant, Vincent Pallotti, whom you gave us as our father. St. Vincent Pallotti is for us the call and the model. He is your witness. Like him we are called to follow Christ and take up his cross. In his spirit we are to carry the Good News to all nations and peoples. We implore you: grant that we will never cease to regard him as our model. Like him let us spread faith and love among all. Like him let us worship and glorify you with unending love. Amen.^{xxix}

Focal Point for Next Session

Ask participants to read *Ad Gentes* (AG) 2-3 and 8-9 prior to next session.

Have participants review the Historical Premise section in the GSt. and reflect on how this section relates to this session.

Session 2: Pallottine Spirituality



“Divine Providence obliges us to help our brothers and sisters not only in their present needs, but all the more to stand by them in their spiritual necessities. That is why we have an obligation to support each other on the road to our final destination. Nobody can be indifferent towards the death of a neighbor. Indeed, everybody must try to prevent the eternal loss of their neighbor and must use every means for their salvation.”
(OCCC IV, 131)^{xxx}

Session Overview

- This session focuses on the understanding the specific apostolic charism of the Pallottines. Members will first explore the term charism and then examine Pallotti’s emphasis on the “Agape” principle, the importance of knowing God’s Infinite love and mercy. The session concludes with an exploration of Jesus Christ as the Model Apostle and the role of the Holy Spirit in sending forth spiritual gifts.

Opening Prayer

Have participants pray the “Prayer to the Holy Trinity” from *Pallottine Community Prayers* (See Resource 2).

Session Lesson I: Exploring the Term Charism

When Pallottine spirituality is spoken of, the word *charism* is mentioned. This word originates from a Greek word, meaning “gift.” Charism, in the context of spirituality, refers to the enduring gift of a person that can be passed on to another generation of believers, acquired by them, and translated into contemporary forms of spiritual action, responsibility, and behavior. The charism of the Pallottine spirituality resided in the person of Vincent Pallotti. It was the spiritual life, experience, and insight given to him by God.

From Pallotti’s personal enduring gift flows everything commonly referred to as Pallottine spirituality. This spirituality is distinct from Pallotti’s personal charism, which is specific to this historic person and Founder. For example, there is his inspiration to begin the Union, his manner of relating to the culture of his day, the way he conceives God’s presence in everyone, and his expressions for the God whom he knows so well.

“Pallottine” refers to that which flows from the person of the Founder, but is relevant beyond his time and person to every time and situation. For example,

Session Lesson I: Exploring the Term Charism (continued)

understanding that love is the constitutive element of the Union, valuing devotion to prayer as a constitutive element of apostolic life, and knowing the universal dimension of the apostolate.

Sharing the unique traits and insights applicable to every generation since the time of Vincent Pallotti is the crux of Pallottine spirituality. According to GSt 18:

Like St. Vincent Pallotti the members of the Union wholeheartedly allow themselves to be permeated by God's infinite love (c.f. Mark 12:30), they give themselves to a life of service and to fulfilling His will which is revealed to them above all through Sacred Scriptures, the teaching of the Church, and the signs of the times.^{xxx1}

Session Lesson II: The "Agape" Principle

According to the GSt 17, "Charity lived as described by the Apostle Paul (c.f. 1 Corinthians 13:4-7; 2 Corinthians 5:14), 'forms the substantial constituent' of the Union, therefore 'all must be constantly animated by an authentic spirit of the most powerful love.'^{xxxii}

Vincent Pallotti was a man filled with God's grace. Grace is a reference to an experience of God's presence. To be filled with God's grace, is to be immersed in God's presence, to be enveloped by it, wrapped in it. For Pallotti, the mystery of God, His infinite love and mercy, was the source of his desire. It impelled him to see God's presence everywhere, always and in everyone and everything. Pallotti notes in IDD, XXIX:

Enlightened by faith I must recall that our Lord Jesus Christ, with infinite love and mercy, wanted to teach all men the true doctrine which, if they observed it faithfully, would cause them to grow into living images of God, and make them reach the most blessed and only goal: heaven. He did this after many years of living perfectly everything which he wanted to teach us . . . Oh my Jesus, through your infinite mercy, I firmly believe that you will grant to practice all your heavenly doctrine.^{xxxiii}

Pallotti valued prayer as a chance to enter God's presence again and again. Sacraments such as the Eucharist and Reconciliation were doors to God's loving and attentive kindness. Sacred Scripture connected everyone to the great works of God's mercy throughout Salvation History. These means were places to encounter God intimately.

Session Lesson II: The “Agape” Principle (continued)

Pallottine spirituality expresses a dynamism of relationship among God and neighbor. As noted in *St. Vincent Pallotti's Vision, The Spiritual and Apostolic Principles of the Union of Catholic Apostolate*:

Pallotti was convinced that the virtue of love, that is loving God and loving our neighbor, was fundamental and vital for his institution. He considered love as the basic law of human perfection, indispensable for the transformation of the world (c.f. GS 38). But, most of all, he considered love as the “soul” of his organization. The Union is founded and instituted upon love in order to promote in all the faithful the most perfect and actualized practice of love. Love is the “substantial constituent of the Union.” Thus, the motto of the Union is the words of St. Paul: “The charity of Christ urges us on” (2 Corinthians 5:14). Thus, Pallotti established the “Agape Principle,” namely, a “complete life of love” as the particular charism of the Union.^{xxxiv}

Everything in Pallottine spirituality centers on the experience, the encounter with God. Vincent Pallotti had an intense and powerful experience of God’s Infinite love and mercy, and his writings and correspondence testify to it. For Pallotti, he developed his spirituality around the question of how can the human person give an adequate response to God?

Paying close attention, one realizes that everything Pallotti desires to be for others is something which God first desires to be for humanity, generous emulating love (*emulative carità*). This Infinite love is the principle motivation and aim of every apostolic activity.

Pallottine spirituality notes that the call of all Christians to the apostolate derives from their creation in the image and likeness of God, who is Love by His essence, and creation’s responsiveness to this infinite love which God pours out to it.

We must completely mirror God, who is love. Since God is perfect in loving Himself and glorifying Himself we must be perfect in loving God and praising Him. [...] God deserves to be loved above all things. (OCCC IV, 309; OCCC III, 152)^{xxxv}

For Vincent Pallotti, his experience of encountering God was the overwhelming demonstration of divine generosity. There was no attribute of God that was complete without the adjective “infinite” attached to it. God loves infinitely, “God is infinitely rich but does not let anything he created go to waste. He preserves and uses even the tiniest drop of water to refresh a blade of grass or quench a bird’s thirst.”^{xxxvi}

Discussion Questions:

1. Ask participants to consider a time in which they experienced God's overwhelming generosity in their lives. How did they respond to this generosity?
2. Have participants read the following passages focusing on God's love for humanity from Sacred Scriptures:
 - Matthew 15: 32-38
 - 1 John 4:16
 - Galatians 4: 4-7
 - 2 Corinthians 5:14
3. Discuss how "seeing God in all things" relates to these passages and to participants' experiences.
4. If Infinite love is the principle motivation and aim of every apostolic activity, then what are some obstacles that you have experienced?

Session Lesson III: God's Mercy

Vincent Pallotti writes, "Oh, my God, my faith teaches me that you are Infinite Goodness, and as such infinitely diffusive. With infinite goodness and mercy and from all eternity, you have willed the ineffable work of the world's creation. You have done this in order to give yourself to your creatures. You are eternal, infinite, immense and incomprehensible" (IDD. I, 8)^{xxxvii}

"Pallotti's spiritual teaching on God rests on God's twofold characteristics: Love and Mercy. The fellowship in love, which God aims at establishing with humankind, begins with His love towards us."^{xxxviii} Pallotti loved to speak of God as Infinite love, but also of God as Infinite mercy. His intuition led him to understand that the two are linked, for it is mercy which strips man of the illusion that he is radically independent and does not need the love of neighbor to save himself (c.f. Ephesians 2:8-9). This interconnection is what Pallotti experienced. Pallotti "wished all his action and works to be the manifestation of the industries of God."^{xxxix}

Mercy requires of God that he see more in humanity than the vanquished. The God of Infinite mercy is more interested in saving mankind than conquering it, "Living immersed in God's love because the spirit of God and Jesus will 'destroy' all human earthly love and 'spiritualize' our whole life."^{xl} "The mercy of God is another aspect of God's love, because God's love toward humankind becomes compassion."^{xli}

Mercy is to have a compassionate heart which is active, industrious, patient, simple, and not self seeking. This is because it is formed in a love originating from the Infinite Love. (MF 33)^{xlii}

Session Lesson III: God's Mercy (continued)

When Pallotti considers himself nothingness and sin, he is not thinking of the distance between humanity and God, but rather the infinite nearness of God to us, "God gave him, as a gift of the Spirit, a profound experience of His infinite love and mercy. According to Vincent Pallotti, the most profound motivation of God's activity is infinite love."^{xliii} God became man to provide mankind with the exemplar Apostle.

Enlightened by faith I must recall that our Lord Jesus Christ, with infinite love and mercy, wanted to teach all men the true doctrine which, if they observed it faithfully, would cause them to grow into living images of God, and make them reach the most blessed and only goal: heaven. (IDD. XV)^{xliv}

Session Lesson IV: Jesus as the Apostle of the Father

If Vincent Pallotti was profoundly moved by the experience of God as Infinite love and mercy, then there was one instance above all others which made that love and mercy manifested: the person of Jesus Christ. Jesus Christ is the manifestation of Infinite love and mercy of God incarnate. Pallotti understood the surest way to guarantee our responsiveness to God's Infinite love and mercy was to follow the example of Jesus Christ – to be apostles.

Therefore, my life must be a life of love. Hence, all the thoughts of my mind and all the affections of my heart must be ruled by love in order to aspire toward the infinite love. All the actions of my life, even the most necessary and trifling ones (except sin, which I must always flee), must be ruled by love in order to aspire to the infinite love. (IDD. XIII)^{xlv}

"That untiring zeal with which, never even allowing himself respite or rest, he [Jesus] went around the provinces on foot, proclaiming the kingdom of God in city after city [...] seeking out sinners, converting them with the industries and showing them the most tender love, overwhelming them with the wonders with which [...] he sought to illumine and convert their souls."^{xlvi}

As GSt. Article 19 points out, "The specific spirituality of the Union is the following of Christ, the Apostle of the Eternal Father. In faith and in charity the members of the Union are determined to remain united with the crucified and risen Christ ever present among them (c.f. Matthew 18:20); they strive to imitate his love for the Father and for all persons, seeking to live his life-style and apostolate as perfectly as possible (c.f. OCCC III, 34-39, 142-143; IV, 126-129; Preamble j; AA 1-3)."

Discussion Questions:

1. Read the following Scripture relating to the mystery of the Incarnation:

- John 1:1-4
- Acts of the Apostles 4:10-12
- John 14:6-7
- Matthew 1:21

Consider the importance of this intimacy between God and man. Why would this intimacy be essential?

2. How do participants imitate Jesus in their daily lives? How are they witnessing His Infinite love?

Session Lesson IV: Jesus as the Apostle of the Father (continued)

Pallotti often used the expression from St. Paul, "The love of Christ urges us on" (2 Corinthians 5:14). He gifted this passage to the Union as its motto. Pallotti encountered the Infinite love and mercy of God, which thereby urged him to share that encounter with everyone he met. This understanding is the greatest gift in Pallottine spirituality -- if the experience of Infinite love and mercy sends one out into the world to witness to it, then everyone is sent, "Anyone who labors for the kingdom of God can be termed an apostle; and his work, an apostolate."^{xlvii}

Jesus Christ is the divine Model of all mankind; above all of those who wish to comply with the loving and merciful desire of his divine Heart in the works of the greater glory of God and the salvation of men. These, therefore, must imitate Him as much as they can. (OCCC II, 541)^{xlviii}

Pallotti provides five points as to why Jesus Christ is the Apostle of the Father:

- *Jesus is aware of His mission and therefore has the attitude of one who is sent.*^{xlix}
 - In the Union, members are always striving to come to a deeper awareness and understanding of our mission. Striving to be conscious of the fact that we are sent and therefore accountable to the one who sent us, we foster that consciousness through prayer, reflection, teaching, and sharing.

Session Lesson IV: Jesus as the Apostle of the Father (continued)

- *This “being sent” is not a rapport with a distant “sender”, but a relationship with one who is ever present, to whom one is constantly listening.*
 - It is the love of God that inspires us and that loves means that God could never be a distant “sender”. We strengthen our personal relationship with God, the more we are driven to be responsive to all that He gives us in love. Because of Jesus’ readiness and generosity for humankind’s salvation, the Father loves Him more, as a Son and especially as a Redeemer (Letter 421). Being sent means that we are on mission, “Apostolate means mission” (IDD. VI.)
- *Not mere listening; but contemplating, gazing at the one who sends.*
 - The Pallottine community follows the example and teaching of Pallotti. The members of the Union realize that we need to respond to the signs of the times and presents needs in the world. This apostolate action requires “a long, loving look” at God who sends.
- *Not only contemplation and gazing, but dependent action, activity that depends on the one who sends.*
 - Like Christ, the Union keeps its sight firmly fixed on God; and therefore, are not merely content to respond to his love, but to do so in such a way that is dependent on his direction. We want to ensure that our actions are not just the ones we think best, but the ones which flow from the will of the Father who sent us.
- *It is also imitation, doing that which is demonstrated.*
 - This final point addresses the profound personal relationship to the Father that must be reflected in His disciples. Jesus Christ did not just do what he was told. He imitated the example that he had seen with his own eyes and experienced in the Father. Like Pallotti, the Union desires a close, intimate, and familiar relationship with Jesus Christ that allows us not only to know what he told us to do, but also to experience the Sacraments, Sacred Scriptures, and community the way in which Jesus Christ serves and loves. “Pallotti was convinced that ‘the acquisition of perfection consists not only in ideas and holy desires but in the practice of a holy life in imitation of Jesus’ life’” (OCCC II, 5).¹

Discussion Questions:

1. Discuss with the group their thoughts about Pallotti's five points about how Jesus Christ is an Apostle to the Father. What new insights might they have when considering how these points help them understand Jesus' mission?
2. Read and discuss the lifestyle of the early Christians:
 - Acts 2:42-47, 32-35
 - Luke 9:1-3

How do these early communities witness the love and mercy of Jesus Christ in their lives?

Session Lesson V: The Experience of the Holy Spirit, the Cenacle

Vincent Pallotti's "apostolic vision was centered in the Pentecost event – the creative breath of the Holy Spirit energizing all who follow Christ, transforming them into apostles – living witnesses to the Word."ⁱⁱ

The Holy Spirit is the person of the Trinity who comes to the gatherings of the faithful to establish, restore, and maintain the Infinite love and mercy God the Father has forged for us in one another. The Holy Spirit calls us together and keeps us together. Pallotti points out that the Holy Spirit gives us communion as a good all in its own. Gathering in a community does not have to achieve anything other than togetherness.

In the Upper Room, the Cenacle, the disciples and Mary achieve nothing except togetherness. Being present to one another while waiting for God to do something for us that we are unable to do is togetherness. These moments are like the Pentecost. Sometimes we need to gather, just like the disciples and Mary did in the Cenacle – not to do something for each other, but rather to wait together while the Holy Spirit does something for us (c.f. GS 20).

The Cenacle is a room packed with talented men and women. On their own, they do not possess what it takes to face the hostile world. The Holy Spirit needs to descend to gift them what is necessary. The job of the disciples and Mary is to wait and to be receptive, and to do these tasks together, "Let us, enlightened by holy faith remember that God always acts for a purpose worthy of Himself, eternal, immense, infinite and incomprehensible." (IDD. VI, 23)ⁱⁱⁱ

Discussion Questions:

1. Discuss with participants how Pallotti's understanding of "apostle" helps to interpret what it means to share in the Pallottine spirituality.
2. Ask participants to consider to what extent have they encountered modern day apostles. What examples come to mind? Consider using a reflection from the Union's *Apostles for Today* posts.
3. Ask participants how they understand themselves to be "apostles." Knowing that each of them is called to be an apostle, how does their understanding guide their lives?

Closing Prayer

God is love, and those who abide in love abide in God, and God abides in them (1 John 4:16). Through the infinite mercy of God, through the merits of our Savior Jesus Christ, through the intercession of the Blessed Virgin Mary, Queen of Apostles, of our holy founder, St. Vincent Pallotti, and of all the angels and saints: May the blessing of Almighty God, the Father, and the Son, and the Holy Spirit, descend upon us and all our brothers and sisters, and remain with us always. Amen.^{lxxxiii}

Focal Point for Next Session

Encourage participants to meditate on Genesis 1:27-28, the Creation of Man. Have them read CL (*Christifideles Laici*) section entitled "The Human Person: A Dignity Violated and Exalted".

SESSION 3: IMAGE OF THE HUMAN PERSON



“My God, in your infinite love you created me according to your image and likeness. You gave me a free will. Help me to use your gifts and improve myself so as to become totally your living image: Father, Son and Holy Spirit, an image of your infinite qualities and perfections.”
(OCCC X, 749)^{liv}

Session Overview

- This session explores the significance of the image of God (*imago Dei*) through the lens of Pallottine spirituality. Participants will learn how God’s redemptive love is bestowed on each individual person through the attributes of being created in His image and likeness.

Opening Prayer

Have participants pray Lord Jesus Christ, Apostle of the Eternal Father (See Resource 3).

Session Lesson I: Exploring the Imago Dei

Vincent Pallotti’s theological understanding of man’s creation in the Divine image was born of his own experience over his lifetime. From this experience of God as Infinite love and mercy, a theology of God, God’s relationship with humanity and our relationship with God, Pallotti found its final expression in *magna opera* (God’s Infinite love).

Pallotti had a deep reverence and respect for our human nature because he never lost sight of the fact that we are made in God’s image and likeness. Keeping such respect for human life alive is no easy task:

My God, with infinite love, you deigned to make me in your image and likeness. You have also given me the gift of free will to perfect myself as a living image of You: Father, Son, and Holy Spirit . . . Ah, my God, how much must I humble myself because – instead of benefiting from the gift of free will as you desire – I have always abused it in a most terrible and serious manner, so that I offend you, and thus deform, wound, and lose my soul! (OCCC X, 749-750)^{lv}

The human person created in the image and likeness of God was a work of beauty and magnificence, not a cause for despair and hopelessness. Pallotti looked at the mystery of God and saw revealed an infinitely loving and

Session Lesson I: Exploring the Imago Dei (continued)

merciful God who never tires of sharing himself with us. It is one of the trademark lines of the founder's experience of God: "You pour yourself out infinitely." In other words, God loves to share himself with all of humanity in whatever state they be and continue to so forever.

Man is created in the image and likeness of God. Therefore, according to his creation, he is an image and likeness of God, who is Love in his essence. Who remains in love (that is he who practices the works of love) remains in God and God in him. Thus if a man wants to remain in God, and desires that God be in him, he must remain in love (that is, he must live in the practice of love). Love concerns God and neighbor. God deserves to be loved as we love ourselves for the love of God. (OCCC III, 152)^{lvi}

By creating us in his image and likeness, God has made the human person for sharing, most especially with an uncommon desire to respond to the sharing of our God. By creating us in his image and likeness God chose to share divinity with all people; further he implanted in us the desire to respond to his desire in creating us.

Grace, God's initiative, is the infinite outpouring of God's goodness and love. Therefore, it is free, unmerited and unforced. Yet, that is what makes our humanity so special to Pallotti. We are simply given a share in that love; in other words, we are the "Beloved". More than this, Pallotti points out that when we are non-receptive, this does not hinder God's sharing.

Unfortunately, despite being made by God in a state of holiness, mankind "abused their liberty, refused to acknowledge God as their ultimate goal, disrupted their proper relationship and fell out of harmony with themselves, others, and with created things."^{lvii}

Through the redemptive actions of Jesus Christ, humanity is freed and inwardly renewed through the sacraments. We are baptized into a new life, but we still experience the effects of Original Sin (concupiscence). "This sad reality of sin was known to Pallotti, not only in hearing confessions, but also in his personal combat against anger and pride, characterized by him as two monsters in his life" (c.f. OCCC X, 362).^{lviii}

Discussion Questions:

1. Read and reflect on Genesis 1:26 and Romans 3:23 (*imago Dei*). Despite our fallen nature, how do we magnify God's love and mercy in our lives?

Discussion Questions (continued)

2. Consider personal experiences where conflict arose. How do these experiences challenge our focus on God and His will in our lives? What actions could we take to remain with God?
3. Read the *Catechism of the Catholic Church* 356-357, 705, 1701-1702, and 2809. What does the Magisterium focus on with the *imago Dei*.

Session Lesson II: Attributes of Being the Imago Dei

Returning to the grace of inspiration and motivation for Vincent Pallotti – the experience of God as Infinite love and mercy – we are reminded that God gives Himself freely to us so much so that He gave us His only Son Jesus Christ to redeem us from this fallen nature.

Knowing this Infinite love and mercy for us, there are six attributes of being the *imago Dei* which should be understood:

1. *Holy Cheerfulness*

- If the “love of God urges us on”, then cheerfulness must be our demeanor. We are to show others joy if our actions are a response to love. Our countenance must be marked by this joyful response. Pallotti believed in this joyful response, “Holy cheerfulness is a precious fruit of the gifts of the Holy Spirit and is thus the mark of a true servant of the Lord. So, in face, in looks, in reciprocal remarks and in a special way towards strangers and people in the exercise of the ministry, all must radiate holy cheerfulness and joy. It must be remembered that if this characteristic is lacking, they will lead few people to God, because they will not encourage many to feel enthusiastic about following the Lord Jesus Christ. On the other hand, their example of cheerfulness and joy will help to understand that the following of our Lord Jesus Christ is the basis of a life of true happiness.”

2. *Loving Neighbors and Self*

- Made in the image and likeness of God, we are created to become love. Love is our mission. The failure to love is the failure to live for the reason for which we were created.
- We are designed to love just as God does, moved by the same love. Therefore, to paraphrase St. Paul, we are made to be patient and kind, but not jealous, not promoting ourselves, but seeking the advantage of the other:

From the very circumstance of his origin, man is already invited to converse with God. For man would not exist were he not created by

Session Lesson II: Attributes of Being the Imago Dei (continued)

God's love and constantly preserved by it. And he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to his creator. (GS 19)^{lix}

3. *Acting Justly*

- Pallotti led us to an experience of God who is Infinite love and mercy. This is the God who hears the cry of the poor and answers their pleas for justice. Created in the image and likeness of God, we must ourselves be merciful and just.
- We are driven to live justice toward our brothers and sisters. Created by the God of peace, we are driven to be peacemakers. As noted in the following prayer by Pallotti:

I would like to be bread to satisfy the hungry; I would like to be clothing to cover the naked; I would like to be the drink to satisfy the thirsty; I would like to be medicine to strengthen the weak; [...] I would like to be light to illuminate spiritual and physical blindness. (OCC X, 114-116)

In this prayer, Pallotti desires to be for others is something God does for us.

4. *Generosity*

- God is always overwhelmingly generous. For Pallotti, there was no attribute of God that was complete without the adjective “infinite” attached to it. He had a keen intuition that God does not merely bestow favor, He lavishes it on His people:

Grateful to his Benefactor for these creatures, using and enjoying them in detachment and liberty of spirit, man is led forward into a true possession of the world, as having nothing, yet possessing all things (c.f. 1 Corinthians 3:22-23; GS 37).^{lx}

- To be the image and likeness of the God of generosity is, therefore, to be generous ourselves. We must be generous in opening the doors of our hearts to others. Thus, our love, our compassion, and our service, our ministry all must be generous:

Our Divine Master advised the Apostles that through the practice of fraternal love they would be marked as his true disciples. Therefore, we must be always animated by the spirit of love. If we are

Session Lesson II: Attributes of Being the Imago Dei (continued)

animated by this spirit, we shall look on all with love, we shall think, of all with love, and speak of all with love. (OCCC III, 338)^{lxi}

5. *An Apostle*

- For Vincent Pallotti, being an apostle flowed from his sense of Jesus as the Apostle of the Father. He was sent to restore the gift of our graced creation in the image and likeness of God. Jesus also is love in essence, that is why the imitation of Jesus is so crucial to Pallotti:

The son of God in becoming incarnate for us has sacrificed himself and everything completely for our love. He came into the world and lived a life of perfect sacrifice until his death on the cross. Contemplating our Lord Jesus Christ, our divine exemplar, no person – no matter how noble, rich, learned, or powerful – can rightly refuse to imitate him. Any sacrifice, that even the greatest person in the world makes, is as nothing in proportion to what our Lord has sacrificed for us. (OCCC II, 7)^{lxii}

6. *Seeking to Grow in Holiness*

- Vincent Pallotti continuously encouraged his followers and those who came to him for spiritual direction to do more, more of what God wants us to do. In his writings, Pallotti repeatedly uses the phrase *sepre più* – always more.
- In the great emphasis of being created in the image and likeness of God, Pallotti was ever aware that there were clear and critical consequences for our behavior, choices, and living. Therefore, a person who takes his or her creation in the image and likeness of God seriously, will always be a person of . . .

➤ **Perseverance**

A person will not give up on love and mercy even when facing difficulties and adversities, because God does not give up on us when we refuse or reject his love and mercy toward us:

Everyone must be motivated by a principle of true love of neighbor, by which according to the precepts of our Lord Jesus Christ, we must love as much as Jesus Christ loved us. But, Jesus Christ has loved us with such an infinite love that he died for us nailed to the Cross. Called by God to this holy institute, we too, must enter it with the intention of practicing the most perfect love toward our neighbor, even

Session Lesson II: Attributes of Being the Imago Dei (continued)

though we should meet the most painful death. (OCCC II, 6)^{lxiii}

➤ **Of Unity**

A person with the Pallottine spirit shares in God's great desire that there should be one flock under one shepherd and this was Jesus' mission (c.f. John 10:16). Like the God in whose image we are made, the unity among all believers and among all men and women of good will must always be a primary cause of concern.

➤ **Detachment**

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

➤ **Holiness**

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

➤ **Faith and Confidence in God**

Like Pallotti, we must be trusting that God will grant all that is needed to those made in his image and likeness.

➤ **Prayer**

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

➤ **Humility**

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

Discussion Questions:

1. Have participants read Ecclesiastes 3:12-18. Discuss with participants which characteristic from "Seeking to Grow in Holiness" made an impression and why.
2. Consider factors that impact our lives that make imitating Jesus Christ challenging.
3. Review the Attributes of Being the Imago Dei. Discuss with participants which attribute is a strength and which is a weakness. Have them examine the reasons for why they would make these selections.

Closing Prayer

My God, You are infinitely good and merciful. You will not abandon me. In this I have full confidence. You are with me, to accompany me and lead me. I know You from Sacred Scripture, especially the Gospels, and the teachings of the Fathers. You reveal Yourself through the doctrine of faith in the one, holy, catholic and apostolic Church, through Mary, the Mother of God. You also reveal Yourself in the holy sacraments and by listening to the Word of God, in prayer and meditation. Indeed, my God, what kindness You bestow on me day after day! (quoted from "Vincent Pallotti: God, the Infinite Love", editor, A. Faller, Friedberg 1981, 2nd revised edition, p. 101)^{lxiv}

Focal Point for Next Session

Have participants read CL 20-23 from *An Organic Communion: Diversity and Complementarity* and AD (*Ad Gentes*) 39-41 from *Cooperation*.

Stress that Pallotti established this "seed" of three groups (e.g. priests, religious, and lay) collaborating in the mission of salvation through the establishment of the Pious Union of Catholic Apostolate.

SESSION 4: EARLY STAGES OF THE PIOUS UNION OF CATHOLIC APOSTOLATE

“Because of the worsening crisis of faith in his time, and because of the growth of the Church’s work in the missions, St. Vincent Pallotti saw the urgent need to revive the faith of Catholics, to renew their love and to unite all in Christ. To achieve this objective, he considered it indispensable to secure the collaboration of all the members of the Church: clergy, religious and laity, and to unify their efforts in order to promote with greater effectiveness the apostolic mission in the Church.” (Preamble b, c)^{lxv}

Session Overview

- This session discusses the early years of the Pious Society of the Union of Catholic Apostolate. Participants will examine the importance of the Cenacle and the role of Mary, Queen of the Apostles in Pallottine life.

Opening Prayer

Lord Jesus, create me anew. Through the holiness and perfection of Your life destroy whatever is imperfect in my life. Be my life. I have a deep trust that You will work in me. Nurture me with Your divine life and thus make me a new creation. May I become every day more like You. You nourish me with Your power and wipe out all my weaknesses. You nourish me with Your wisdom and blot out my ignorance. You nourish me with Your goodness and destroy all my wrongdoing. You nourish me with Your mercy and destroy my misery. You nourish me with Your justice and destroy my injustices. You nourish me with Your love and destroy my selfishness. You nourish me with Your light and destroy all darkness within me. You nourish me with Your perfection and destroy my imperfections. What a miracle! What infinite mercy to me! O You my God, You are eternal love!^{lxvi}

Session Lesson I: The Cenacle of Jerusalem

The Cenacle of Jerusalem refers to the Upper Room where the disciples experienced important moments with Jesus: The Last Supper, visits from Him after the Resurrection, and Pentecost. They huddled there around Mary during the fearful days before the Resurrection. The Cenacle is the central image to Pallottine spirituality. It was the place where the Church gathered for the sake of togetherness:

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 (c.f. Acts 1: 13-14) to enable them to receive and to give the love that renews all things (c.f. Psalm 104: 30).^{lxvii}

The great danger for the people of the Church is identical to the temptation faced by the first Christian community of Jerusalem. We can be motivated to congregate out of fear rather than faith. It is easy to understand why the community of faith can swiftly become the community of the frightened.

The Thirteenth Article of “The Specific Responsibility of the Communities founded by Saint Vincent Pallotti in the Union of Catholic Apostolate” discusses how this Cenacle experience applies to the Union:

They [Pallottine communities] are challenged to live out in exemplary fashion the essential characteristics of the Union according to the model of the Cenacle and to strive to become “houses and schools of communion” in which . . .

- They ask, together with Mary, Queen of Apostles, for the Holy Spirit and for his gifts;
- They seek the will of God, who speaks through the signs of the times;
- They grow together and with others in faith and love, after the example of Christ, Apostle of the Eternal Father;
- They continue to be formed through their reciprocal sharing, developing their missionary abilities and seeking new ways of evangelization;
- They journey together in their apostolic commitment;
- They collaborate from the beginning with all whom they serve, allowing themselves to be enriched by them.^{lxviii}

Discussion Questions:

1. Read Psalm 72 or John 15:15. Ask participants about their specific gifts and discuss how these gifts may be used to witness God's Infinite love and mercy within your community.
2. Have participants reflect on fear. When have they gathered or clung to familiar communities/persons and avoided hardships? What assisted them in overcoming fear and moving towards a faith-filled response?
3. Read Luke 17:11-19. Who are the "lepers" in the participants' lives? What challenges do participants face when they encounter "lepers"?

Session Lesson II: Mary, Queen of Apostles

Pallotti chose Mary, Queen of Apostles as the patroness of the Union of Catholic Apostolate. In the Cenacle, the disciples gathered around Mary. Pallotti sees in her the embodiment of a willingness to live the life of an apostle and a missionary. It became for him an image of what the Church must always look like, "Her self-abandonment to the will of God and her response of love are, for a young person in formation, an invitation to allow themselves to be penetrated by the Word of God and to commit themselves to the practice of the virtues so as to be able to offer to the world Jesus the Savior."^{lxix}

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

Mary encapsulates all aspects of Pallottine spirituality. She is . . .

- A witness and model of apostolate,
- In deep communion with God and with all people,
- An instrument of the realization of the mercy of God toward humanity,
- Willing to accept totally and fulfill God's will,
- A witness to suffering at the foot of the Cross,
- A participant in the redeeming, loving, sacrificing life of her Son,
- A missionary who spreads faith in Jesus, asking other to do as He tells them,
- A woman whose life found fulfillment in **love**, which Pallotti saw as the foundation of all faith,
- A woman who collaborates with her Son in the work of salvation,
- A woman united with her Son in the love of God and strengthened by the Holy Spirit brings all people to her Son.

Session Lesson II: Mary, Queen of Apostles (continued)

Pallotti greets and venerates Mary with the exalted title “Queen of Apostles”. He knew that he was under her protection and begged her for a fruitful apostolate. He also chose her as Patroness of his “Catholic Apostolate”, so that everyone would look to her as ‘a perfect example of true apostolic spirit and perfect love’. For him, an apostle is one who pledges to spread the reign of God in any way whatsoever.^{lxx}

Discussion Questions:

1. Read Luke 1:46-55 (The Magnificat). How do participants “magnify” God’s love and mercy in their apostolates?
2. Consider with participants the importance of Mary’s example. Discuss ways in which she has influenced the world and their personal lives.
3. Have participants explore *The Visitation with Saint Nicholas and Saint Anthony Abbot*. What do they notice about this encounter? How do these women represent the Old and New Testaments as well as a continuity of God’s plan of salvation?



Piero di Cosimo, Florentine, *The Visitation with Saint Nicholas and Saint Anthony Abbot* c. 1489/1490, Public Domain

Session Lesson III: Gospel Lessons on the Church

All Are Sent

- When Pallotti gathered the Union, he did as a living reminder of this Gospel, leaving us with three lessons to be learned. The first lesson is that all are sent. Mission is the task of all disciples of Christ. As noted in *Novena in the Spirit of St. Vincent Pallotti*, "Pallotti discovered the early Christian mandate that every baptized and confirmed person has the irrevocable commission to promote the reign of God. Not only the pope, the bishops, the priests, religious or other church officials are responsible for the faith, but all Christians, clergy and laity alike."^{lxxi} In the Union, all our members, ordained, consecrated, and lay follow the spirit of Pallotti and serve as witnesses of God's Infinite love and mercy in their respective apostolates.

Those Who Are Sent Are Co-Responsible for the Mission

- The second lesson from the Gospel is that all who are sent are co-responsible for the mission. Every one of the seventy-two disciples will be expected to give an account of himself or herself to Christ upon return. Here an important lesson is learned that is embedded into the lifestyle and formation of the Union. We are apostles.
- Apostolic actions are done in response to God's call uttered by the lips of Christ. The seventy-two disciples do not go to the towns and villages because of their own desire, but because they are sent. We, like them, go where we are sent, including the many places we would never have chosen on our own accord. The apostle is answerable to Christ for the choice that is made. As apostles we can lay down our burden only when relieved of the mandate by the God who sent us.

We Are Sent Together

- The third lesson we learn from the Gospel is that we are sent together. Jesus sends out the disciples as a community. He entrusted them to one another, pairing them off for the mission ahead. This last lesson of Gospel revelation and Pallottine fidelity, forms the final core element of our formation as members of the Union.
- The Union of Catholic Apostolate is a way of being church, which is open to all believers. The heart of that way is togetherness rather than polarization. We are together with Vincent Pallotti in our foundational experience of God as the God of Infinite love and mercy.

Session Lesson III: Gospel Lessons on the Church (continued)

Impelled by God's Love

- Inflamed with God's love, Pallotti's writings speak of a non-stop life of selfless service. If Paul writes the most famous Christian hymn of praise, then Pallotti translated it in the flesh:

Charity lived as described by the Apostle Paul (c.f. 1 Corinthians 13: 4-7; 2 Corinthians 5:14), "forms the substantial constituent" of the Union; therefore, "all must be constantly animated by an authentic spirit of the most perfect love."^{lxxii}

- When we hear the famous reading of Paul's First Letter to the Corinthians (Chapter 13), we are mostly in love with what love has to offer us. There is, after all, nothing in that song of praise to love that we do not crave, desire, and admire. Pallotti is interested in what love always commands.
- The experience of God's infinite love is open to all of us in sacrament and service, in scripture and tradition, in worship and in work; the question is whether we simply want to gaze at glory, or be taken into its service. Love is not the problem. The problem is our response to it. For Vincent Pallotti love was a consuming fire that transformed his living, informed his actions, drove him from ego to other, and impelled him to apostolic service.

Universality of the Mission

- The search for unity was a priority for Pallotti, especially among all Catholics. He believed that we were "one fold" with "one Shepherd". Within "Together and For One Another: The Characteristics and the Way of the Union", "The relationship of the Union with other persons active in the apostolate must also be marked by 'collaboration from the beginning.' The Union values and respects the diversity of vocations given by God to the Church, it fosters them and helps them to be directed towards the common goal."^{lxxiii}
- This understanding was brought to a special and rich expression in Pallotti's celebration of the Epiphany Octave. He would extend an invitation to each of the Eastern Catholic Churches to celebrate the liturgy in their unique form over the course of eight days. The Epiphany Octave demonstrated and encouraged the rich diversity found in the one unity of the Church. It also united clergy and laity for this celebration, which was rare for his time. It helped all Roman Catholics who participated to become familiar with the Eastern Catholic tradition.

Discussion Questions:

1. Read Luke 24:13-35 (The Road to Emmaus). Have participants examine the engraving, *Christ and His Disciples on the Way to Emmaus*. What do they notice about this image considering their reading? How does this engraving encapsulate the Gospel Lessons on the Church?



Philip Galle, Flemish, c. 1525/1530-1569, *Christ and His Disciples on the Way to Emmaus*

2. Discuss with participants the importance of the formation of individual in connection to their role within the greater community. Link this discussion to Jesus sending forth teams rather than solo individuals.

Session Lesson IV: The Union of Catholic Apostolate, The Beginnings

The Critical Years (1834 – 1839)

- This is the part of the Founder's life and the history of the Union where Vincent Pallotti is given the insight and inspiration from God for the work that he is to be found. It is a time for growing understanding and a gradual evolution of the form and structure the Union should take. Over the course of these years Pallotti slowly attains a growing clarity about its form.
- As the Spiritual Director in the Propaganda College, the college in which young clerical students were prepared for life in the missions, Pallotti arrives at the conviction that the Church can no longer meet the many demands and tasks of the missions. New possibilities for the proclamation of the faith, above all in the English-speaking world, were opening up everywhere. Pallotti was also convinced that the missionary means used until that time no longer were sufficient for the work of evangelization. Every day he grows more and more convinced that a communal initiative of all Catholics, priests, laity, and religious, is necessary to deal with the crisis of faith and the potential for new evangelization.
- Pallotti learns that the Chaldean Christians (modern day Iraq and Iran) are in desperate need of good catechetical books as well as vestments and other items needed for the celebration of Mass. With three other people, Pallotti drafts an Appeal to "all good Catholics of the entire world," to assist this local Church.
- In 1834, Pallotti gathers a group of laity and priests that will work to alleviate the needs of the Chaldean Church. On January 9, 1835, Pallotti notes, "after the Holy Mass, celebrated with a very special proof of the divine mercy," God allows him in a special way "to foster, to strengthen, to spread, to perfect, and to perpetuate:
 - The foundation of the universal apostolate of all Catholics for the propagation of the faith and the religion of Jesus Christ among all the non-believers and non-Catholics;
 - Another hidden apostolate, to revive, preserve and deepen the faith among Catholics;
 - The establishment of a universal institute of charity through the exercise of all the works of spiritual and corporeal mercy, so that You, in every way possible may be recognized in humanity; for You are Infinite Love."

Session Lesson IV: The Union of Catholic Apostolate, The Beginnings (continued)

- In March of 1835, Pallotti requests the episcopal blessing for the foundation of an association. The first members of the Union had come to the insight that they could not fulfill the divine commandment of love if they did not work for the eternal salvation of their neighbor with all their strength. The requested blessing is granted on April 4, 1835.
- The appeal of May 1835, composed by Vincent Pallotti and Giocchino Ventura, invites all Catholics to cooperation with and to membership in the "Catholic Apostolate, for the multiplication, propagation, and defense of the Catholic faith." The task of the Union is now explicitly mentioned as the "revival of the faith and piety among Christians."
- Pope Gregory XVI grants his blessing to the Society of Catholic Apostolate on July 11, 1835.
- In January 1836, Pallotti carries out for the first time, the Epiphany Celebration. It is celebrated as a feast of Unity, representing all the Latin and Oriental churches. It is carried out in a multitude of languages and a great diversity of peoples. It is also a great moment of collaboration with diocesan and religious clergy and many lay men and women.
- Under instruction from Pallotti, Gioacchino Ventura composes in each of the years of 1836, 1837, and 1838, a memorandum to the Roman public, to the resident cardinals of the curia and to the pope. In these memorandums, he presents and explains the work of the Union of the Catholic Apostolate (the Union).
- On March 25, 1838, the Union is recognized by the Church as a public legally-entitled Union for the diocese of Rome.
- From August 1839 onward, Pallotti writes his major work which contains definitive statements about his foundation. He also composes the Rules for the various institutes within the Union: The Great Rule.

Session Lesson IV: The Union of Catholic Apostolate, The Beginnings (continued)

The Union of the Catholic Apostolate until the Death of Vincent Pallotti

- It must be remembered that the prevalent view of the Church was still mostly formed by the attitudes of the Counter-Reformation. This was a very centralized view by the Church in which the salvation of the People of God was exclusively mediated through the hierarchy established by Christ. The laity played a passive role as those who received the mysteries and gifts of salvation from the hands of the hierarchy. Only the pope and the bishops were the bearers of the apostolate and responsible for it. This was not the time of Vatican II, and the Church was not ready to think in terms of the co-responsibility of all believers.
- There were many reasons that led Pallotti to accept that he could not fully realize the Union as he had envisioned it during his own lifetime. Contributing factors were his early death, the universal nature of the Union and, above all, the political and ecclesiastical situation in Rome at that time.

Development of the Core Communities

Core Community: The Community of Priests and Brothers

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

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

Determined to protect the UAC from all the critics, Pallotti gave the SAC a stronger position vis-à-vis the Union. Until then the SAC was bound to the Union, but now it stood equally entitled next to it. The SAC was entitled to call the Union to life, to motivate and lead it. It is even granted the rights of the first-born. It was given credit for founding the UAC and the UAC was expected to support it.

Session Lesson IV: The Union of Catholic Apostolate, The Beginnings (continued)

Pallotti's motivation to do this was simple. He thought that the foundation of a community of priests and brothers would serve like a protector for the work he had founded.

Core Community: The Community of Sisters

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

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

The Union of the Catholic Apostolate after the Death of Vincent Pallotti

- Even though the last years of Pallotti's life were spent strengthening the core communities, he did this in order to give continuity and future life to the UAC. He never lost sight of the UAC as the first and primary foundation to which he had been called by God.
- The UAC did not disappear with the death of Vincent Pallotti. It lived on in a diminished form in the many men and women who collaborated with the core communities. There were still efforts to inform people of the UAC, to give it more life and clearer structure. New members and groups continued to be added to the UAC, but now they nearly always were founded or formed by one of the core communities and usually directly attached to them. Between 1901 and 1979 new communities and institutes were formed all over the world.

Session Lesson IV: The Union of Catholic Apostolate, The Beginnings (continued)

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

Discussion Questions:

1. Reflect on Salvation History and how God “plants seeds” for future growth. Relate responses to Pallotti’s vision for the Union, and how Pallotti “planted seeds” toward the role of the laity before the Second Vatican Council.
2. Focus discussion on God’s desire for priests, religious, and lay to cooperate in His plan for salvation.

Closing Prayer

God, You our Eternal Father. You sent Your Divine Son Jesus into the world to redeem us. He died for us on the cross. He Himself leads us to beg You, Lord of the harvest, that at all times You send laborers, true messengers of the Gospel.

“Enkindle in our hearts the glowing flame of Your love, that urges all to work constantly and, in every way, possible for the salvation of all people. Let us employ all means to spread Your reign throughout the world, that soon there may be one fold and one shepherd. Lord, we trust Your infinite love and mercy!
Amen.^{lxxiv}

Focal Point for Next Session

Read *Gaudium et Spes* (GS) 15-17 and focus on the role of the Holy Spirit in developing one’s conscience.

SESSION 5: FAITH FOUNDATION



“My soul, being a living image of God, is also a living image of the Holy Spirit, who is the infinite, immense, incomprehensible love of the Father and the Son. This means that my soul has a natural tendency which aspires to infinite love as opposed to earthly love.

Therefore, helped by grace, I am obliged to profit by the gift of free will to become perfect inasmuch as I am the living image of the infinite love of the Father and the Son.”

(God, the Infinite Love, Med. XIII)^{lxxv}

Session Overview

- This session reviews the elements that are critical to living the Catholic faith and the way that the Pallottine spirituality helps members live these elements more fully.

Opening Prayer

Have participants pray “Becoming Light Bearers” (See Resource 4).

Session Lesson I: Foundations of Faith

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

Pallottine Way of Living Sacramentally

- Pallotti held the lifelong conviction that apostolate means journeying together and serving together. He felt himself impelled to respond to God’s love. In the spirit of Pallotti, we too respond to the sacramental needs of others.^{lxxvi} We are co-responsible for the life of the Church, and sacramentally is the life of the Church. We believe that we are animated by one spirit and that St. Vincent Pallotti guides us through his spirituality to reveal the God that He so loved.
- We profess that God is love; the Father, the Son, and the Holy Spirit live in a constant exchange of love. The Church has been called to life through the mission of the Son and the Holy Spirit so that all persons be configured to Jesus.^{lxxvii}

Session Lesson I: Foundations of Faith (continued)

- The UAC has a common apostolic mission which is to spread faith and reenkindle charity. Faith is our trust in God, and we strive to reveal God in others' lives, so they can come to trust that He is always with them. Our structure ensures that we remain true to this calling through collaboration.
- For Pallotti, the universal mandate to the apostolate is founded upon the understanding that the person is created in the image and likeness of God and on the commandment of love. Love essentially calls each member of the faithful to the apostolate. This call to the apostolate contains an ethical obligation for those who recognize specific apostolic initiatives as both necessary and as being realizable with the strengths and the means at their disposal.^{lxxviii}

We all have the mission and responsibility of acknowledging the personal dignity of every human being and of defending the right to life. All men and women are called to relish the vibrant life God has fashioned for them. Being fully alive means being able to relish love, relationship, and appreciation. According to Section 2 of "The Spiritual Profile of the Union of Catholic Apostolate", Pallotti reminds us that "God's love forms and envelops us, invites and obliges us to reciprocate it. We fulfill this call when we care also for the salvation of our brothers and sisters. Our response to God's love is measured by our efforts to become holy."

Pallottine Way of Living Affirmation and Celebration of Life

- We are called to unity for the sake of one another and the cause of evangelization which is achieved by revealing the salvation of Jesus which we find in each person. We live an apostolic vocation by being co-responsible for the life of the Church and her mission which is to seek out the beauty in everyone and transform him or her. As Pallottines, we have a common apostolic mission to respond to this experience of God. We form a real body with a structure that assists us in offering this message to the world.

The Catholic faith must permeate all aspects of our lives. Faith is encounter with God, an experience of his love and response in trust. We must see God in the ordinary and witness this to the world. We need to increase our power to find the trustworthiness of God in the daily life.

As Pope Saint John Paul II specifies in *Veritatis Splendor*, "the awareness of having received the gift, of possessing in Jesus Christ the love of God, generates and sustains *the free response* of a full love for God and the brethren [...]. This

Session Lesson I: Foundations of Faith (continued)

inseparable connection between the Lord's grace and human freedom, between gift and task (1 John 4:7-8, 11, 19).^{lxxix}

Pallottine Way of Living Faith that Refuses to be Divorced from Life

- We are united for the sake of one another and for the cause of evangelization. Our coming together in community helps us to see this encounter with God and to witness it to society. We live an apostolic vocation and are co-responsible for the life of the Church and her mission by making the message real in peoples' lives animated by the spirit of Pallotti, who worked with people in many situations and witnessed to the love of God. Our common goal of spreading the faith and reenkindling love is our group response to the experience of God and our structure assists us in this by being in community to support each other in living our faith.
- As Martin Manus, SAC states in "The Social Charitable Apostolate of the Pallottines in a Changing World", "We know well that our fruitfulness is our being faithful to Jesus: to contemplate him, to worship him, to embrace him, in our daily encounter with him in the Eucharist, in our life of prayer, in our moments of adoration; it means to recognize him present and to embrace him in those most in need."^{lxxx}

God, Himself, is revealed through Sacred Scripture and Sacred Tradition; thus, we must have an ongoing commitment to them. As servants of the Word, we are aware that this service is rooted in a personal responsibility to God and that this responsibility is permanent and all important even in the face of the loss of esteem and popularity it brings at times.

Pallottine Way of Living with Sacred Scripture and Sacred Tradition

- As Pallottines, our understanding of Sacred Scripture and Sacred Tradition becomes much richer when we study it in community and share how the Word is working in each of our lives. In living an apostolic vocation, we need to be grounded in the Sacred Scripture and Sacred Tradition.
- Vincent Pallotti was dedicated to the study and meditation of Sacred Scripture, and we follow his inspiration. To spread faith and reenkindle charity, we need a deep knowledge of this faith and that knowledge comes from these sources. We want our efforts to be a response to the God of Infinite love and mercy, and we come to an understanding of the depths of this love by knowing our history.

Discussion Questions:

1. Have participants read one or more of the following "callings":
 - Genesis 11:27-12:9 (The Call of Abraham)
 - Exodus 3 (The Call of Moses)
 - 1 Kings 19 (The Call of Elijah)

Link the Scripture reading to Pope Saint John Paul II's *Dives in Misericordia* (Divine Mercy) and the theme of "Be not afraid."

2. Discuss the term, co-responsibility. How has the Catholic faith motivated participants to become co-responsible in their apostolates?

Session Lesson II: Spirituality and Worship – The Four Hungers

Pope Francis states in *Evangelii Gaudium*, "In our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields. We can only praise the steps being taken to improve people's welfare in areas such as health care, education, and communications. At the same time, we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries."^{lxxxix} In spirituality, our love becomes concrete. All our actions, even the very ordinary, are concrete sign of our love. We all have four great hungers in us that call us to spiritual living.

1. The First Hunger – Loneliness

We all become alienated from the world at one time or another through such things as: sudden loss of employment, a descent into illness, the breaking of cherished relationships.

In Christian spirituality, we meet the hunger with a deep love relationship with Jesus Christ. By participating in the sacraments, we find the person of Christ. In the heart of the Liturgy and worship, we experience the warm embrace of God in Christ.

2. The Second Hunger – Incompleteness

We see it in sin, brokenness, and woundedness. We yearn for reconciliation. God satisfies this yearning by always forgiving. This is experienced in the Church through the celebration of Reconciliation,

Session Lesson II: Spirituality and Worship – The Four Hungers (continued)

in the Eucharist that makes us one, and in the work of justice that seeks to be faithful to the demands of all our relationships.

3. The Third Hunger – Ordinariness

The third hunger comes from our experience of the grinding ordinariness of life. Everyday life can be mundane and boring. Life appears to be dull, trite, and commonplace. Complacency sets in as nothing excites us or motivates us any longer. We yearn for new life. The Holy Spirit invigorates us with gifts of peace, patience, faithfulness, and kindness which strain to burst forth into a vibrant, exciting service of God's people. Christ renews our lives through new ways of relating, loving, and reaching out.

4. The Fourth Hunger – Individualism

We strive for independence only to find ourselves alone. We all want to be ruggedly independent, making our own choices, choosing our own way, being our own person. We yearn for community. The solution is in the Church and in the mystery of the Church. It demands great discipline as we learn from one another, complement each other, dialogue, and work toward harmony.

Discussion Questions:

1. Have participants consider which of these “hungers” they may struggle with in their lives. Discuss the importance of inviting the Holy Spirit to assist in their response to these hungers.
2. Read Matthew 19:16-30 (The Rich Young Man). Discuss how this encounter examines these “hungers.” What is Jesus’ reaction?

Session Lesson III: Pallottine Way of Living with Spirituality and Worship as the Cornerstones of Faith

Pallotti dedicated every waking moment working to satisfy the hungers he found in people. He knew a God of Infinite Love and Mercy, and he burned to have others know this love. He knew the healing power of reconciliation and made this available when many others wouldn't by spending endless hours hearing confessions.

Through the foundation of the Union he wished to fire us all with a new life to respond to God's Infinite Love and Mercy in service to others. His model of Church was the Cenacle of Jerusalem – disciples gathered together for discernment, empowerment, and sending forth. The common

Session Lesson III: Pallottine Way of Living with Spirituality and Worship as the Cornerstones of Faith (continued)

apostolic mission of spreading faith and rekindling charity is done by satisfying the spiritual hungers of people.

Justice flows from our experience of faith. We are first of all, open to Christ and justice flows. You cannot profess to love and follow God without taking care of those He loves. We do not just live moral and ethical lives; these morals and ethics come from Christ. Power, reputation and wealth should exist to serve the Gospel purpose. Our motto is not "Be good to the ones you love." It is "Be good to the ones God loves," and God love everyone. Therefore, we must be vigilant against three constrictions of the Christian heart that narrow the room for justice:

1. **Narrowing of Vision:** Material things should not blind us to the needs of the poor. We need to see beyond things to see people.
2. **Narrowing of Concern:** Wealth and power need to be checked by compassion and Gospel fidelity. If we lose sight of the poor, our concern for them will be diminished. We must have a constant will and follow through to make our money and power serve Christ.
3. **Narrowing of Response:** We need to open our hearts to answer the cry of the poor and our eyes to see whom the poor are. Material wealth is not the only possession people want or need. We must see Christ in the poor, the jeopardized, the obscure. We must go to the places where society and culture will not go.

Discussion Questions:

1. Have participants reflect on their apostolates. Have they experienced any of these constrictions? If so, what was their response? How did they work towards a charitable broadening of the narrowness?
2. Read Mark 10:46-52 (Blind Bartimaeus) or John 4 (The Samaritan Woman). How do Jesus' actions demonstrate justice? How does He express concern?

Session Lesson IV: Church and Catholicity: Forming a Heart for Christ

We must work to make the faith relevant to the modern world. Our role is to make the Gospel experience of the Catholic family relevant to the world that surrounds us. There are four areas in which our faith is open and relevant to the world.

1. The first is inclusivity. We hear the human cry to belong. Everyone wants and deserves to belong somewhere and to someone. We do not just acknowledge the marginalized; we include them in our world of grace and presence.
2. The second area in which our faith is open and relevant to the world is our collaboration. We, in flesh and blood, live the message of *Gaudium et Spes* (Vatican II's Pastoral Constitution on the Church in the Modern World). This document proclaims the Church's willingness to collaborate with all men and women of good will to attain the legitimate aspirations which dwell in the hearts of all humans.
3. The third area is a non-polarizing love for the Church. Even though we ourselves may experience anger at what is happening in the Church at times, we cannot become part of the polarization by becoming lobby groups. In fact, we have to go even further and promote non-polarization; to work to bring all groups together.
4. The fourth is the fundamental option for the lost. The materially poor, the spiritually poor, and the intellectually poor are all lost to God and need to be called home. We need to spread faith and reenkindle love. In evangelization, we need to seek out the lost, not just reach the ranks of the already faithful. The worst scenario in the world is not to be lost but the worst scenario is to be lost and to realize that no one is coming to look for you.

Pallottine Way of Forming Our Hearts for Christ

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

Closing Prayer

Queen of Apostles Hail Mother Mary, Queen and Teacher of Apostles. Look upon our Society that has consecrated itself to the work of the Catholic Apostolate and has chosen you as its patroness. Help us to love God and our neighbor. Implore your Son to bless our work so that soon all will know and love and adore the one true God, Father, Son and Holy Spirit. L Queen of Apostles, pray the Lord of the harvest, alleluia. R to send laborers into his vineyard, alleluia. Almighty God, you bestowed the Holy Spirit on the apostles while they persevered in prayer together with Mary, the Mother of Jesus. Grant us the grace to serve you faithfully and to spread abroad your glory by word and example. We ask this through Christ our Lord. Amen.^{lxxxii} From page 178 from the Pallottine Community Prayers

Focal Point for Next Session

Read *Lumen Gentium* 39-42, The Universal Call to Holiness in the Church, or *Christifideles Laici* (CL) 12-15.

SESSION 6: MODERN DAY SOCIETY OF THE CATHOLIC APOSTOLATE

“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.” (OCC III, 145f)^{lxxxiii}

Session Overview

- This session presents an important overview of events in the Union and specifically discusses the development of the Union in the United States of America.

Opening Prayer

Have participants pray the Prayer for the Society (See Resource 5).

Session Lesson I: History of the Union of Catholic Apostolate in Modern Age

The writings of the Founder are compiled and published in a series of volumes. This massive undertaking creates the rich resources that gave later generations the material that helped them to return to the thought of the founder from the origins. The original understanding and vision of the UAC was essentially retrieved from the writings of the Founder.

Beatification – On January 22, 1950, Pope Pius XII beatified Vincent Pallotti. At this point, he is presented as the founder of the Union of Catholic Apostolate, which is spread throughout the Church and works fruitfully.

Canonization – January 22, 1963: This event also helped remind the core communities of Pallotti’s original intentions and wishes.

The Second Vatican Council – The Council called upon the religious communities of the Church to undergo a time of renewal. This would entail a return to their origins and an examination of whether the present form and state of their life and

Session Lesson I: History of the Union of Catholic Apostolate in Modern Age (continued)

community a faithful reflection of their Founder's vision. This forced the core communities to return to the sources of the Founder's experience and thought in his own writings, and thereby to rediscover in fullness the original charism of the UAC. It is especially this moment that led to the renewal of the UAC in 1985.

It is important to note that "the UAC, as an association encompassing laity, religious and clergy, did not have a continuous history from 1835 onward. In fact, prior to Vatican II, most of the development, while excellent and necessary, was at the same time separated and fragmented."^{lxxxiv}

Following the Second Vatican Council, the congregation of priests and brothers and those of sisters reviewed their way of life in keeping with the call of the Council in *Perfectae Caritatis*. The response to this call by the priests and brothers was an Extraordinary General Chapter which met for six months during 1968 and 1969.

In his opening remarks of the Chapter, the Rector General of the congregation of priests and brothers, Father Wilhelm Moehler, who led the community through the problems with Schönstatt, addressed the need for continued development of the entire vision of Pallotti. He and the Fathers of the Chapter used the term *Opus externum* or external work to refer to this work that was larger than the Society. The name Society of the Catholic Apostolate, first referred to what Pallotti called the "Pious Union of Catholic Apostolate." After 1947, the name Society of the Catholic Apostolate was only applied to the congregation of Priests and Brothers (from 1854 to 1947 the congregation was called Pious Society of the Missions) rather than to the whole (or external) work (*Opus externum*) of Pallotti. By the 1970's the *Opus exturnum* came to be called Union of Catholic Apostolate.^{lxxxv}

The 150th Anniversary of the Foundation of the Union of Catholic Apostolate. From April 9-13, more than 2,000 people from 14 different countries attended the First Pallottine International Youth Pilgrimage in Rome, Italy. The Adult Pilgrimage took place in Rome from October 31 – November 5, where 2,200 people from 13 countries lived a community experience of the faith and of the Pallottine message. This year turns out to be a pivotal moment in the life of the UAC. A new and invigorated interest in the UAC is awakened.

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

Session Lesson I: History of the Union of Catholic Apostolate in Modern Age (continued)

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

In 1988, Pallottine Community Prayers booklet is compiled and edited by the Generalate staff in Rome. The following year, "Called By Name" Manual of Formation is completed in Rome. It is decided to commission the preparation of an eventual Statute for the Union of Catholic Apostolate.

By 1993, Memory and Prophecy is published by the International Council in Rome in preparation for the Bicentennial of the Birth of the Founder. Its purpose is to assist in the renewal of the life of the followers of Vincent Pallotti. Its aim is to provoke new initiatives capable of updating the Union of Catholic Apostolate, assist in being more effective in discerning the needs of the present while remaining relevant for the future.

1995: Bicentennial Celebration – 200 years later, the Pallottine world celebrates Vincent Pallotti's birth. The First International Congress of the Union, "Together to Evangelize" is held in Rome from October 7-14.

1997: "Called by Name," Manual of Formation – the Camaldoli community in Edmonton, Alberta, Canada completes the North American Version. Since then, it has been used in India, Australia, United States, Belize South Africa, Ireland, Tanzania, and Canada. The International Council in Rome prepares the first draft of the General Statutes of the Union of Catholic Apostolate.

1998: The General Statues are introduced "ad experimentum." The International Council becomes the General Coordination Council as indicated in the General Statutes.

General Coordination Council prepares for the first General Congress in September 2005. The theme is "Now is the time for new 'creativity' in Charity." The document Guidelines for Formation prepared by the General Coordination Council is sent to the National Coordination Council (CNCC). Union groups are asked to reflect on this "ad experimentum" text and to compare it with their own formation programs, and to see how they are reflected in our actual lived experience of formation.

Session Lesson I: History of the Union of Catholic Apostolate in Modern Age (continued)

2003: November 14 – The Union is officially established and recognized as an International Public Association of the Faithful of Pontifical Right. At the same time, the General Statutes are approved and put into effect for an “ad experimentum” period of five years.

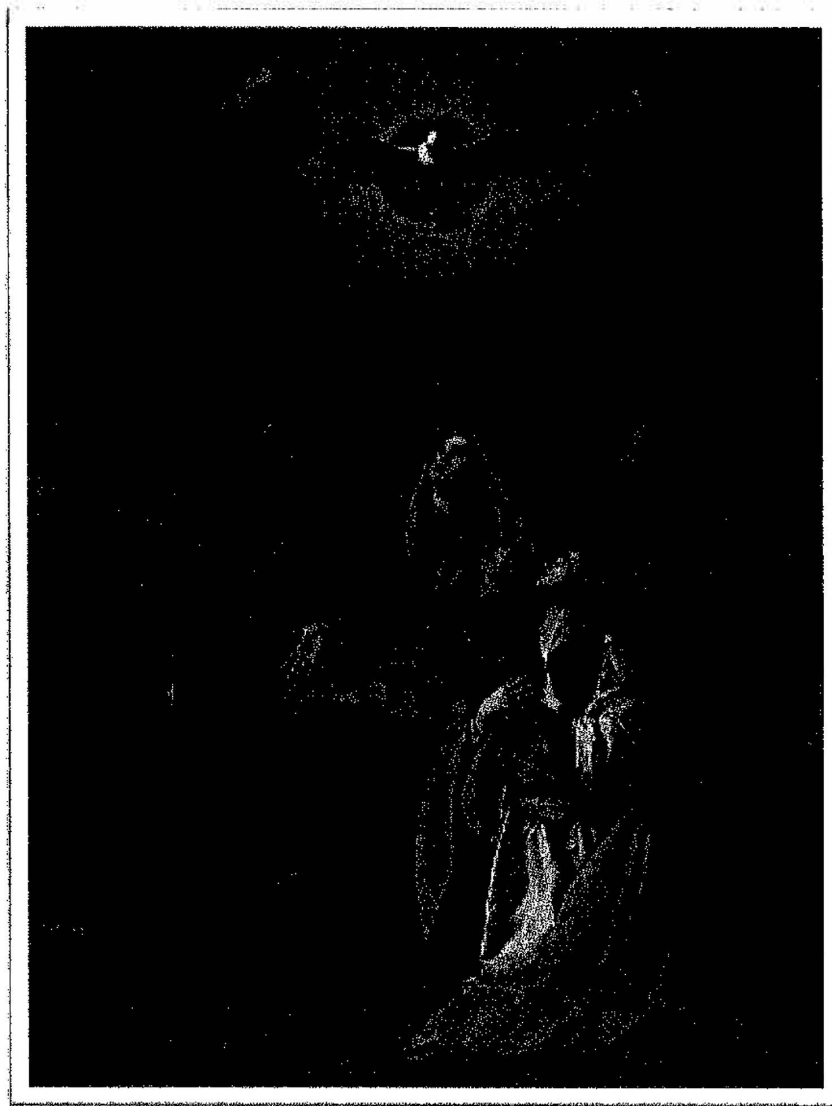
2005: August 22-27 – the First General Congress at the Pallottine Retreat Center, Konstancin, Poland.

2008: Definitive approval of the revised General Statutes.

2010: April 6-13, Second General Congress in Rome.

Discussion Questions:

1. Read Acts 15 (The Council of Jerusalem). Have participants discuss how the Apostles dealt with challenges as they discerned forming the Church.
2. Read Acts 2 (The Pentecost). Discuss the importance of the Holy Spirit during that event as well as over the course of time with the UAC's development. Stress how Pallotti valued the role of the Holy Spirit.
3. Discuss the image of the Pentecost by Juan Bautista Mayno. How does this image reflect the design of the UAC according to Pallotti's vision?



Juan Bautista Mayno, Spanish, *Pentecost*, c. 1615-1620

Session Lesson II: The History of the Union in the United States of America

1970s and Earlier Decades

Due to the ongoing efforts of a few members of the four core Pallottine communities, most notably of Fr. Flavian Bonafaci, a number of Pallottines began to meet and discuss how they might collaborate and work together to further the Founder's vision for the Union of Catholic Apostolate. It is helpful to remember that for the prior century, the Church had deemphasized Pallotti's vision for the Union, for clergy, religious, and laity working together. The Vatican, for example, had required the Pallottine Fathers and Brothers, to change their name from the Society of Catholic Apostolate to "The Pious Society of the Missions." Once that restriction was lifted, the men could reclaim their original name and more fully embrace their Founder's understanding of what it meant to be Pallottine.

1980s

The Provincials of the core communities began to hold annual meetings to discuss how they might best live out Pallotti's vision for being Church. This decade saw several important developments.

On the East coast, the Pallottine Fathers, Brothers, and Sisters began to work together to hold regular retreats in the Pocono Mountains in Pennsylvania. These promoted the spiritual formation of the attendees who were members of the core communities, but the majority of participants were laity. At this stage in the development of the UAC, some believed that all who attended these retreats or other large Pallottine gatherings thereby became members of the UAC. These events made very important contributions to the participants' spiritual formation, but formation in the UAC was more informal rather than systematic.

In the mid-west as well as in the east, small UAC groups, often named "cenacles," sprang up at the local levels. Those directing such programs used formation materials drawn from diverse sources and there was no one universally agreed upon method or accepted formation manual.

Core communities incorporated a greater understanding of the Founder's vision into the religious formation of their novices and members.

Toward the end of this decade, members of the core communities met for week-long retreats, named Horizons, to share their Pallottine heritage. The themes were specific to the needs of vowed religious, such as the significance of the evangelical counsels: poverty, chastity, and obedience.

Session Lesson II: The History of the Union in the United States of America (continued)

The provincials established PAUNA, the Pallottine Apostolic Union of North America, which then began meeting regularly to discuss leadership issues, coordinate Horizon events and direct a lay volunteer program initially supported by the four core communities.

The publication in Rome of the Union's formation manual "Called By Name" (1989), provided broad guidelines for nurturing the UAC members' Pallottine spiritual formation.

1990s

The Horizons gatherings decreased in length by becoming weekend events and drew large numbers of lay participants. The themes began to shift away from traditional religious content, such as the vows or promises and expanded to include broader concerns such as ministry and apostolic activities in the broader Church. Youths also attended and contributed significantly to the Horizons liturgical celebrations.

In 1995, the 200th anniversary of Vincent Pallotti's birth in Baltimore, Maryland, drew participants from across the four core communities, including a large lay representation.

Throughout the US, small UAC groups continued to meet for prayer, study and charitable endeavors. Their numbers expanded, and they began to gain a sharper focus on themes pertaining to Vincent Pallotti's spirituality.

For some core communities, the meaning of UAC expanded beyond the recognition that the core religious communities were itself a Union group and began to embrace the recognition that core communities could foster UAC groups among the lay associates with whom the core communities worked.

2000s:

This decade began with the launching of the Third Millennium of Christ's Church and the largest Horizon celebration to date. UAC groups from around the world contributed to the construction of the Pallottine Mission Quilt which was unveiled over a Horizon weekend retreat. This event emphasized the relationships between the UAC communities in the US with UAC communities from around the world.

Session Lesson II: The History of the Union in the United States of America (continued)

Several important developments helped to shift the way the UAC served in the United States. In particular, the UAC Secretariat in Rome recognized the value of structuring UAC groups in a manner which parallels the way bishops meet their respective meetings. Specifically, bishops typically met as national bodies and made recommendations to meet the pastoral needs of the people within their care.

Accordingly, the UAC in the US moved away from PAUNA model for coordinating UAC activities which had been coordinating the efforts in both the US and Canada. To be consistent with and responsive to the bishops' model, the administrative structure of the UAC in the USA needed to change. So, the US provincials asked that a separate coordinating council direct the efforts to promote the UAC and the formation of its members. That group became the United States National Coordinating Council (USNCC) and PAUNA, as such, ceased to exist.

Another development was due to the expansion of the laity's participation in the UAC and the lay organization of the Horizons events. The PAUNA meetings had been focusing on lay issues. But the provincials and members of the core communities saw a need to continue to meet together among themselves in order to address the specific needs of their respective communities. So, the provincials began regular meetings to address their own needs, apart from those of the laity.

Session Lesson III: A Brief History of the St. Vincent Pallotti Center

Vincent Pallotti's vision for the Church urged that the laity play a greater role in the pastoral efforts of the Church. Accordingly, in order to promote greater lay participation in the Church's pastoral efforts, the Immaculate Conception Province of Fathers and Brothers in 1984 developed six centers across the country. Their purpose was to promote full time and part-time volunteer and lay missionary service.

Although not formally a Union group as such, its staff worked to promote the UAC in the United States and helped coordinate Horizons gatherings and other Union endeavors. Over the decades of the 1980s, 1990s, and into the 21st century, the Pallotti Centers formed partnerships with local dioceses, spoke on campuses and in parishes and recruited thousands of laity, nurtured their religious development and helped form networks to keep their apostolic enthusiasm burning. From their beginning, the Centers encouraged clergy, religious and laity to work together to meet the needs of the Church and local communities.

Session Lesson III: A Brief History of the St. Vincent Pallotti Center (continued)

After completing their year or two of full-time service, many lay volunteers and missionaries, in the spirit of Vincent Pallotti, committed to life-long pastoral service in the Church and community, thereby extending the efforts of the UAC in the United States and beyond.

Discussion Questions:

1. Ask participants to think about the parish or congregation in which they grew up. What memories come to mind? Have them describe how their parish worked, for example, for sacramental preparation, Eucharistic celebrations or religious education. To what extent did they see one person in charge of events, or did they see a team of people working together?
2. Now, ask participants to think about their more recent parish experiences as an adult. How would they answer those same questions?
3. If Vincent Pallotti were in their parish today, in what types of activities and leadership do they think he might encourage them and their fellow parishioners to engage?
4. Reflect on how their interactions with other people. Is their style more solo or like someone who prefers to coordinate activities with other people? How has this approach or style worked so far?

Closing Prayer

Have participants pray the Prayer for the Growth of Our Society (See Resource 6).

Focal Point for Next Session

Read *Evangelii Gaudium* Chapter 5, paragraphs 259-283.

SESSION 7: GENERAL STATUTES OF THE UNION



“The Catholic Apostolate, that is, universal since it is common to all classes of persons, consists in doing all that one must and can do for the greater glory of God and for one’s own salvation and that of one’s neighbor.” (OCCC III, 143)^{lxxxvi}

Session Overview

- This session focuses on the specific responsibilities of Pallottine communities, the general organizational structure, and a general overview of the General Statutes.

Opening Prayer

“My God, You are infinitely good and merciful. You will not abandon me. In this I have full confidence. You are with me, to accompany me and lead me. I know You from Sacred Scripture, especially the Gospels, and the teachings of the Fathers. You reveal Yourself through the doctrine of faith in the one, holy, catholic, and apostolic Church, through Mary, the Mother of God. You also reveal Yourself in the holy sacraments and by listening to the Word of God, in prayer and meditation. Indeed, my God, what kindness You bestow on me day after day!”^{lxxxvii} Amen.

Session Lesson I: Pallottine Communities and Responsibilities

The Decree of the Pontifical Council for the Laity (PCL) on October 28, 2003 recognized that the UAC, as a “communitarian” entity, realizes the founding charism given to St. Vincent Pallotti, in the present time. The PCL declared the Union’s service to be highly significant and helpful for the Church.^{lxxxviii}

Vincent Pallotti’s original and binding vision was the Union – with three communities not founded as separate and fully independent entities, but rather linked to each other as integral parts: the Society of the Catholic Apostolate, the Congregation of the Sisters of the Catholic Apostolate, and the Congregation of the Missionary Sisters of the Catholic Apostolate:

The members of the entire foundation are, despite their variety, not hierarchically subordinate or superior to one another, but are immediately oriented toward the aim of the Union as its equally entitled bearers. The ordained and the non-ordained, individual members and those incorporated into communities have the same fundamental responsibility in regards to the mission of the Union. (GSt 6)

Session Lesson I: Pallottine Communities and Responsibilities (continued)

With this decree, the PCL confirmed the insights and convictions which grew in the Pallottine community following the Second Vatican Council “under the inspiration of the Holy Spirit”:^{lxxxix}

- The Union is a multifaceted association of the faithful of every state of life, vocation and form of life, united to each other by the bonds of the love of Christ.^{xc}
- All the members of the Union as persons created in the image and likeness of God, bound by the commandment of love, and incorporated into the People of God, enjoy the same fundamental rights and obligations, and all have a responsibility like that of the Founder for the life and activity of the entire foundation.^{xc1}
- This fundamental dignity and the autonomy of the member communities in the Union require that its members listen to one another, take decisions together, and collaborate from the beginning in the planning of their undertakings for the entire work.^{xcii}

Members of the communities founded by Vincent Pallotti do justice to their specific responsibility for the Union, by among other things:

- Spiritually accompanying the other members of the Union and its collaborators and supporting them in their apostolate;
- Working together in a spirit of equality with the other members and the collaborators and participating in the permanent working communities;
- Helping the other members and the collaborators to be united with one another within the Union.^{xciii}

The members of the Union consist of houses and communities that are challenged to live out in exemplary fashion the essential characteristics of the Union according to the model of the Cenacle, and to strive to become “houses and schools of communion.”^{xciv}

The Pallottine houses and local communities form part of the parish or parishes in whose territory the members have their dwellings. These places are the first fields of activity for the initiatives of the Union.^{xcv} The houses and local communities can seek to fulfil their specific responsibility for the Union by, for example:

- Offering Union members/collaborators opportunities for a temporary experience of community life;
- Remaining open to suggestions from the other realities of the Union in order to implement the common Pallottine mission for today;
- Willing to accompany those attracted by Pallotti’s charism;

Session Lesson I: Pallottine Communities and Responsibilities (continued)

- Committing themselves in their area of activity so that the Local Coordination Councils may represent all the expressions of Pallottine life and link them to one another.^{xvii}

Discussion Questions:

1. Ask participants about the word “responsibility”. What does this word mean in their lives? Focus on its origins, a response. Link to Pallottine spirituality – a response urged on in charity.
2. Discuss with the group how Pallotti responded to the signs of his times and asked others such as Blessed Elisabetta Sanna to help. Extend this discussion to include your local communities’ needs and concerns. How might participants respond? (Consider referencing the Catholic Apostolate Center’s Apostles on Mission program here.)

Session Lesson II: Organization of the Union of Catholic Apostolate

The Union of the Catholic Apostolate “promote the co-responsibility of all the baptized to revive the faith and rekindle charity in the Church and in the world, and to bring all to unity in Christ” (GSt 1).^{xviii}

The members of the following communities were founded by Vincent Pallotti in the Union and for the Union:

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^{xix}

The members of these communities are responsible for ensuring the unity and apostolic effectiveness of the entire Union. They also dedicate themselves either totally to the fulfillment of the tasks of the Union or as their state of life and circumstances permits.^{xx}

Communities may be admitted to the Union through Coordination Councils. The Union’s Coordination Councils are privileged places for “journeying and serving together”.^c The entities at the service of the Union are the Local Coordination Councils (c.f. GSt 60-64), the National Coordination Councils (c.f. GSt 65-76), the General Coordination Council with its General Secretariat (c.f. GSt 77-90, 97-99), and the General Assembly (c.f. GSt 91-96) and the General Congress (c.f. GSt 100).^{ci}

Session Lesson II: Organization of the Union of Catholic Apostolate (continued)

The following brief descriptions present a general overview of these councils. Participants should review the Formation (GSt Part 4, Organization of the Union) for more specific details on each of these councils.

- Local Coordination Councils are formed by representatives of the communities of the Union and of the individual members, in accordance with the criteria established by the National Coordination Council.^{cii}
- National Coordination Councils have jurisdiction for the territory of the respective Episcopal Conference. These councils are formed by representatives of the communities of the Union and of representatives of the Local Coordination Councils. They are either elected or nominated.^{ciii}
- General Coordination Council establishes the fundamental common principles of formation for the entire Union, establishes guidelines for it and defines its objectives.^{civ}

All members are “so interrelated that each helps the other to be solicitous for continuous growth and to offer [his or her] own specific service.”^{cv} As noted within *UAC: A Lived Ecclesiology*, “The leadership structure of the Union includes a series of coordination councils at the General, National, and Local levels. Any member of the Union can be elected to these councils and the President of any council can be a cleric, religious, or lay person.”^{cvi}

Discussion Questions:

1. Present the names of those members of the Local Coordination Council, National Coordination Council, and General Coordination Council for participants to know them.
2. Read John 15:1-8 (Vine and Branches) and/or 1 Corinthians 12:12-27 (One Body, Many Parts in Christ) and connect to charism of the Union.
3. Define term *communio* and present its significance to participants. Be sure to note that the lived expression of *communio* is collaboration, “The concept of collaboration within the Union of Catholic Apostolate grew from the understanding of St. Vincent Pallotti on what he termed ‘holy cooperation.’”^{cvi}

Consider using webinar materials on Collaboration from the Catholic Apostolate Center.

Session Lesson III: General Statutes Overview

The Universal Church's erection of the Union as a public international association of the faithful of pontifical right is based on the foundation of the General Statutes.

The General Statutes (GSt) are divided into five main sections: 1) Nature, Mission and Spirituality; 2) Members; 3) Collaborators of the Union, 4) Organization of the Union, and 5) Revision of the Statutes.

Each section specifies the unique charism of the Union, develops an understanding of specific roles within the Union, discusses the general organization, and allows for the future development of the document with the guidance of the Holy Spirit:

To accomplish this mission, the Union as a spiritual and apostolic association, open to all the members of the People of God, to lay faithful, clerics and consecrated persons, sets itself to bring to light and revive the charisms of each one. The Union wishes to live the mystery of the Church as an apostolic communion of all the faithful in their innate dignity.^{cvi}

As noted within these General Statutes, "Admission to the Union requires an adequate formation in accordance with the provisions of these Statutes."^{cix} Likewise, "Each member, in order to live fully their vocation in the Union and to better serve the Church and all of humanity, is responsible for personal formation (c.f. art. 48a) and is obligated to avail of all the opportunities offered for this objective within or outside of the Union."^{cx}

Discussion Question:

1. Have participants review the General Statutes document and allow them to ask questions about content.

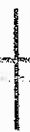
Closing Prayer

"Eternal Father, I am unworthy of Your graces; nevertheless grant them to me through the infinite merits of Jesus and Mary. I offer You the most precious Blood of Jesus Christ in thanksgiving, as if You had already granted all the graces I have requested for me and for all, now and always."^{cx} Amen.

Focal Point for Next Session

Focus work here on the importance of prayer. Consider the section within the 2016 publication *The Social -Charitable Apostolate*.

SESSION 8: UNION PRAYER LIFE



“All the members of our Society live in a spirit which is ever renewed by the love which Jesus brought to the earth. As the Apostle of the Eternal Father, he makes known to the world that God is Infinite Love. He calls men and women, first created in God’s own image, and later restored to grace through Christ’s death, to give themselves entirely to God and to the service of humanity, and to work for the salvation of the world.” (SAC Law 10) ^{cxii}

Session Overview

- This session presents the importance of prayer in the life of the Union.

Opening Prayer

Have participants pray the Prayer for Pentecost (See Resource 7).

Session Lesson I: Prayer Defined

Prayer is a relationship. First and foremost, it is relationship to and with God. It is being in the presence of, and being present to, the God of infinite love and mercy. We pray to God to foster our desire, to still our yearning for our final goal and destination, which is eternal life with God. An important aspect of prayer is to listen to God’s voice within oneself and also in our neighbor, in Scripture, current events and everywhere. We understand so little, but we want to understand more about our God and this life that He promises us.

Secondly, prayer is relationship to others. Life starts here in prayer. Jesus brought us all together, united us, in one body, which is the Church. That body gives us a foretaste of the eternal life we are to share with God. We come together as one family to pray – to communally be present to God as we will be in eternal life. We take our example for life in God (life with God/prayer) from Jesus, the Word of God made flesh and who dwelt among us. And we take example from Mary, our Mother and Queen of the Apostles, who life showed and modeled for us what it means to be in right relationship with God, what it means to pray.

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

Discussion Questions:

1. Review with participants the forms of prayer (e.g. thanksgiving, blessing, petition, praise, and intercession).
2. Ask participants to reflect on their prayer lives. What are some of the fruits? What are some of the challenges?

Session Lesson II: People of Prayer

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

That means, we must:

1. Be a people who take time to pray, to be in God's presence and to be present to Him, to be in a place where we remind ourselves of what we yearn for. We need to realize that distractions can slacken our desire for the eternal and so, keep them at bay. We can always and easily find something else to do than spend time in prayer with God.
2. Become aware of our deepest needs. St. Paul writes to the Philippians, "Present your needs to God in every form of prayer and in petitions of gratitude" (4:6). Jesus tells his disciples, "Your Father knows what you need before you ask him" (Matthew 6:8). St. Augustine puts these two ideas in perspective for us, "Let your petitions be made known to God." This does not mean God gets to know them only now, but that they become known to us in God's presence. This is what makes them holy and worthwhile. Vincent Pallotti says, "When we desire something useful, it is God who instills this wish, and when we pray for it, it is truly God who asks through us." And, we must remember that the Spirit of God intercedes for us to ask for those things which we truly need, because we often don't really know what it is we need. Ask for, and trust in, God's guidance to do our best to respond to God's infinite love and care for us. Pallotti notes, "We can always be sure that the grace for which we ask, has already been granted before we open our mouths to ask for it." When we ask, we must also trust that God will provide us with the strength to accomplish that which he asks us. Work towards meeting those needs. We have a role to play too. We must do or respond to and from our prayer. Our prayer leads us to action. Pallotti says, "Pray and let everyone pray, that all people of the world prepare themselves for the divine call, for God's graces, favors and gifts and for the granting of mercy by the heavenly Father, and that all may use them to their advantage, as God will it."

Session Lesson III: Vincent Pallotti – A Man of Prayer

Vincent Pallotti was a man of deep, intense, and constant prayer. He experienced God most intensely and fully as Infinite Love and Mercy. Jesus is the supreme revelation of the burning Love of God for us, God becoming human, God among us, who came to liberate us. Pallotti put Jesus at the center of his life. He was the focal point toward which all else must lead. Pallotti said to his confreres, "Our only rule, our only guide, our only model is Jesus Christ.

We too are asked to make Christ our center and let His love urge us to bring Christ to others. St. Paul wrote that the "love of Christ urges us on" (*Caritas Christi Urget Nos*). Pallotti made this into the motto for his entire life and ministry, and for all Pallottines. Pallotti realized we are small and narrow, we don't understand, and we don't see clearly what God is offering us. But, he was also able to recognize the great gift God had prepared for us, and could not but stand in awe of this immensity and infinity of God. He prayed, "Not the intellect, but God! Not the will, but God! Not the heart, but God! Not the sight, but God! Not the hearing, but God! Not smell, but God! Not taste and tongue, but God! Not breath, but God! Not touch, but God! Not air, but God! Not food and drink, but God! Not clothing, but God! Not tranquility, but God! Not worldly goods, but God! Not riches, but God! Not honour, but God! Not worldly recognition, but God! Not dignities, but God! Not promotions, but God! God in all and forever. Yes, my God, I desire you, because that is your wish. I should not even have the courage to invoke you. Because – oh, in so many ways- I have rebelled, betrayed, and crucified you."

The Need to Pray Unceasingly

Pallotti, like Augustine, knew we must pray unceasingly, to yearn constantly for this gift God prepares for us. His life was one of whole-hearted yet silent prayer of surrender, intercession, and adoration. He was the "praying one," the God-bound person. Pallotti leaves us advice for our lives, "Seek God and you will find Him. Seek God in all things, and you will find Him everywhere. Seek God at all times, and you will always find Him. We must inhale and exhale God. Then we will radiate God's presence.

Pallotti knew the importance of constant prayer in his life. He turned to God often throughout the day because that is where he longed to be. He was totally committed to a life with God because God was the one who made him strong and blessed his endeavors with success. Little things would incite him to prayer, such as: his passion clock, on which every hour of the day was marked with pictures depicting the passion of Christ. These were calls to meditation; the icon-like portrayal of Our Lady, which he carried around with him.

Session Lesson III: Vincent Pallotti – A Man of Prayer (continued)

Time Away and Alone with God

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

Today, we often use St. Irenaeus of Lyon's words when we say, "The glory of God is a man fully alive." God is glorified in our loving actions and good deeds for others. To be Christ present for others we must be strong. We gain our strength from God. We do this by means of constant, unceasing prayer, union, and life, though, with and in life must become prayer. Every moment of every day we put into God's hands so that he will bless our work to lead us to evangelization through our actions and to make him part of our work and actions.

This will have implications for our daily life:

1. At the start of our activities (e.g., meetings, study day, retreat, meals together), we ask for God's guidance and help. We invite him into our presence and put ourselves in his presence.
2. At the end of our sessions, we thank God for the gifts He has given to us – talents of others, love and devotion of sharing, caring and working together to bring about express God's love to all those around us in the world. Our prayer is not just for ourselves and our little groups, but for all people, even if we don't express it specifically in our words. It includes all people with our concerns, our joys, our happiness, and our needs. Community is a oneness with God which demands a response in love. It unites us to others in the Church. Because of this union/family, we are concerned for/responsible for our brothers and sisters, and bring their petitions and needs before God too. Our prayer connects us to everyone, to the world. Therefore, just as we gather to work for the benefit of all others and the Union, so our prayer benefits all.

Session Lesson III: Vincent Pallotti – A Man of Prayer (continued)

Need for an Individual Prayer Life

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

1. To come to a deep/intimate knowledge, union, and relationship with the God of infinite love and mercy. "Holy silence prepares us for prayer. Prayer and silence lead us to intimate union with God. Whoever does not live silence and prayer will indeed not have an intimate union with God."
2. To develop a constant yearning to have God in all aspects of our life, every day.
3. To life continually devout hearts to God, to be always in his presence. As part of your life's plan, Pallotti recommends, "Direct your first thoughts in the morning to God with Short and fervent prayers. Before you go to sleep, do not forget this one thing – examine your conscience."
4. To widen our capacity to be more and more able to receive the great gifts and greatest gift God has to give.
5. To stand in awe of the One who loves us to distraction and self-sacrifice.
6. To experience the love of Christ and to let that live urge us on to bring it to all others, to help in the salvation of all we meet. "True holiness consists of the practice of the following three things: prayer for God's grace, be attentive to the grace which he grants us, prove yourself true to the race which we receive." "we will earn the merit of the apostolate by using all our talents, our connections, our profession, our words, our worldly possessions, and in case we are lacking in any other means, at least by our prayers, if we do as much as we can for the spreading of faith in Jesus Christ throughout the world."
7. To stir the life often our desire for eternal life with God. "A half hour, which we spend in complete quiet, to examine again the ledger of our souls, is sufficient to rescue our souls from the hands of the devil and place them into the hands of God."
8. To be open to the will of God – "My God, my God! May everything be done to me and to everyone and always, according to your most holy will."

Session Lesson III: Vincent Pallotti – A Man of Prayer (continued)

Need for Communal Prayer

“Our Lord Jesus Christ predicted a time when the whole world would be united into one fold with one shepherd. The Divine Wisdom decreed that, by the prayers of all the righteous, and especially those of the Queen of the righteous, Our Blessed Lady, the advent of the Redeemer of the human race, our Lord Jesus Christ, be hastened, and this in spite of the fact that the world was so full of error and sin. Who can possibly doubt that the infinite clemency of the Father of mercies has already decreed that the moment desired by all the multitudes in heaven will arrive soon in which there will be but one flock and one shepherd.” (OCCC III 146)^{cxiii}

1. To help others come to this close relationship with God.
2. To widen the circle of love to embrace all. “Prayer, on the one hand, is powerful enough to secure the success of apostolic activity; on the other hand, it is easy and usually possible, since divine mercy does not exclude anyone, but rather call upon all to pray.”
3. To stand before God as family, as body of Christ to gain strength for the work and growth of that body that all may come to one union in Christ, the one true shepherd. “With the help of grace, it is my duty to direct as much as possible, all thoughts emotions, words, and deeds of my entire life, that I may attain the imitation of God in all things according to God’s plan.” “A good Catholic, who strives for the merits of the apostolate, will inspire all brothers and sisters in Jesus Christ, to pray for the spread of the holy faith, so that soon there will be one-fold and one shepherd.”
4. To lead all to salvation. “The commandment of love bids all to glorify and love God above all, and to love our neighbor as ourselves. Therefore, we are obliged in every possible way, to be concerned not only for our own salvation, but also for the eternal salvation of our neighbor.”
5. To obtain laborers for the vineyard – “Whoever is not personally involved in any ecclesiastical ministry, nor is able to contribute something materially, can still give something through the evangelical means of prayer. Based on the teaching of the holy Gospels, it is through prayer that the laborers for the Lord’s vineyard are obtained.” “In order to engage qualified laborers for the Lord’s vineyard, Jesus Christ himself recommends two qualities to us according to the Gospel: fervent prayer and free will offerings. Indeed, the command: “Pray the Lord of harvest, to send laborers into His harvest”, gives no reason to doubt the effectiveness of prayer for an increase in true evangelical laborers.”

Session Lesson III: Vincent Pallotti – A Man of Prayer (continued)

6. To give us the strength to forgive those who have offended us. “The love for our Lord Jesus Christ, obliges us to focus the inclination of our hearts so much so, that we are always ready to pray for our enemies and to forgive those who have offended us, either seriously or slightly.”
7. To carry the weak when they cannot pray. Pallotti recommends prayer in front of the Blessed Sacrament, “All accepted members should [...] be encouraged to make an hour of adoration before the Blessed Sacrament twice or at least once a month, at that time, pray for the spreading of the faith and for all activities of the Catholic Apostolate.” He also tells us to pray with the Scriptures, “Mu Jesus, you let me experience that when the holy Gospel is read in church, or when someone reads it piously and devoutly, then you, my Jesus, want always, more and at every moment, to renew in us your guideposts for eternal life. And you do it, too.”

As a Christian who belongs to Jesus Christ since Baptism, I must ask myself: Do I know Sacred Scripture well enough? Do I regularly read and learn from it? Do I live according to the instruction it gives? For “Anyone who does not know the Scriptures, does not know Christ,” says St. Jerome. Not every passage will be immediately understood. Still, in every situation, the Bible will shed its power on those who take time to read it regularly and put their trust in it. The novena prayer in honor of Pallotti is a public or a private devotion repeated 9 successive days (often prior to a specific feast), special weekdays (9 Mondays), or specific days of the month (9 first Fridays). Novenas may be for special intentions (we often pray them for our deceased or ill members) and may be repeated without limit.

Another beautiful meditation of St. Vincent's was the Sign of the Cross. “A person who aspires to attain the highest perfection should learn to use the Sign of the Cross in the way of St. Francis de Sales. Leading the hand to the forehead pray: Of myself, I can do nothing. Leading the hand to the chest, pray: With God, I can do everything. Leading the hand from the left to the right shoulder, pray: Out of the love of God, I will do everything. And with hands joined, pray: God be praised!”

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

Session Lesson III: Vincent Pallotti – A Man of Prayer (continued)

Make a Commitment to Prayer

1. Pallotti's best reason for this commitment, "By myself I can do nothing. With God I can do everything. Out of love for God I will do all. Give honor to God."
2. Do not be stingy with God, be generous.
3. The reason for human and especially spiritual distress, is that we do not pray.
4. Models of Community Prayer
 - a. Weekly cycle
 - b. Apostolic prayer cycle for special needs and occasions
 - c. Prayers for General Use
 - d. Liturgy of the Hours
 - e. Scriptural meditation suggestions for each chapter topic
 - f. Sacred Scripture reading
 - g. Recitation of the Holy Rosary
 - h. Prayer of the Heart – known as the Jesus prayer or Pilgrim's prayer
 - i. Taize prayer – short phrases of song often in Latin which are repeated in a meditative way.
 - j. Praying with Icons
 - k. Praying with the missionary Pallotti: readings, songs, prayers
 - l. Iona Community Prayer
 - m. The Desert Prayer – 99 Praises of God
 - n. Novena
 - o. Daily Examination of Conscience

Discussion Question

1. Have participants reflect on Pallotti's view on the importance of prayer presented in this session. Ask them to consider how they may improve their communication with God throughout their daily lives?

Closing Prayer

Have participants pray the Prayer to St. Vincent Pallotti (See Resource 8).

Focal Point for Next Session

Have participants consider what it means to make an Act of Commitment.

SESSION 9: PREPARATION FOR ACT OF COMMITMENT

“Some priests and lay people of Rome made the resolution to unite themselves in complete love. They wanted to increase the spiritual and temporal means conducive to the spreading of faith and to rekindling charity. In the company of all good people they longed for the promised moment when there would be one-fold and one shepherd.”

(OCCC IV 2)^{cxiv}

Session Overview

- This session assists participants in their understanding of unity and what it means to make an Act of Commitment to the Union.

Opening Prayer

Have participants pray the Prayer of St. Vincent Pallotti to Mary, Queen of Apostles (See Resource 9).

Session Lesson I: Scared Scriptures on Unity

Discuss all or a selection of the following Bible passages.

Luke 24: 13-35
1 Corinthians 10:24-33
John 15:9-17
Galatians 5:22-25
Romans 12:9-21
Ephesians 1:3-14
1 Corinthians 6:19-20
Philippians 2:9-18

Connect reading to the Pallottine spirituality and desire to collaborate in order to “revive faith and rekindle charity in the Church and in the world”.^{cxv}

Session Lesson II: Pallotti’s Images of *Communio*

Three images provided by Pallotti that offer members of the Union an optic through which they may better understand and live *communio*, co-responsibility, and collaboration.

1. The Trinity
2. The Holy Family of Nazareth
3. The Cenacle

Discussion Questions:

1. Have participants reflect on these images. Discuss how each image provides an example of Unity.
2. Ask participants about their understanding of co-responsibility. Be sure to distinguish how members of the Union are all called to be active participants and not under the guidance of core members.

Session Lesson III: Principles of Membership

With admission to the Union, participants express a desire to collaborate in the universal apostolate of the Church. Formal admission to the Union is based on a free decision that is verifiable. Those who have discerned this decision must, therefore, make a written request which will be forwarded to the National Coordination Council.^{cxvi}

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

1. To live out one's Baptism as a spiritual and apostolic vocation in conformity with the principles of the Catholic faith;^{cxvii}
2. To commit oneself untiringly to fostering faith, charity, a spirit of communion and of collaboration in the service of the Local Church according to one's life situation;
3. To be acquainted with the person and the work of St. Vincent Pallotti and to be guided by his spirituality;
4. To correspond to the spirit that animates the Union;
5. To participate in the life and the apostolate of the Union according to one's state in life and one's possibilities;
6. To be eighteen years of age;
7. To be formally admitted (to the Union) and therefore to have received a mandate to fulfil the charism of the Union which the Church has made her own.^{cxviii}

Stress to participants that due to the apostolate of the Union, everyone is required to continue their formation, because they participate in the mission of Jesus in the Church and in the world.^{cxix}

Session Lesson IV: The Act of Commitment

The General Coordination Council has determined the essential elements to be included within the Act of Commitment (C.f. Article 3.1 of *The Act of Apostolic Commitment in the Union of Catholic Apostolate*).

National Coordination Councils may use the General Coordination Council's formula of admission in accordance with the cultural and social circumstances of the country.

Session Lesson IV: The Act of Commitment (continued)

The formal declaration made by new members in the Act of Commitment is made in the presence of the President or his/her delegate from the National Coordination Council.^{cxx} The Act of Commitment is addressed to God, the Church, and the Union.

In making the Act of Commitment, the new member should recall his/her vocation conferred to them in Christian initiation. In addition, the Act of Commitment is not an official, public act as an act of profession in an Institute of Consecrated Life. It is an act of admission in a relationship akin to a contract.^{cxxi}

Discussion Question:

1. Ask participants to reflect on why the Act of Commitment is distinct from formal, religious vows.

Closing Prayer

Pray the *Te Deum* together (See Resource 10).

RESOURCES



Resource 1: Timeline – Vincent Pallotti's Life and Legacy

- 1795
 - Born April 21st in Rome at 130 Via del Pellegrino to Pietro Paolo (father) and Maria Maddelena de Rossi (mother)
 - Baptized April 22nd in the Church of San Lorenzo in Damaso and given the name Vincenzo Alois Andrea

- 1801
 - Receives the Sacrament of Confirmation on July 10th
 - Begins his formal schooling at a neighborhood school at Via Capellari
 - Attends Catechism classes on Sundays and holidays in the Church of Santo Stefano in Piscinula

- 1804
 - Enters the school conducted by Piarist Fathers in St. Panteleo

- 1805
 - Makes his First Holy Communion
 - Begins to study the Catechism at Santa Maria del Pianto

- 1807
 - Chooses Bernardino Fazzini as his permanent confessor and spiritual director

- 1808
 - Attends the Collegio Romano for secondary education (Classical Studies) until completion of the first year of Philosophy

- 1811
 - Receives tonsure on Easter Monday following a time of retreat and spiritual preparation from April 15th to May 26th at the "mission house" of the Lazarists at Monte Citorio
 - Receives Minor Orders at the Church of the Most Holy Trinity at Monte Citorio

- 1814
 - Transfers to the Sapienza University to complete his university studies
 - Assists a layman Paul Campa, who operates an agrarian institute, encouraging him to use modern means for farming

- 1815
 - Volunteers at the Hospice of Santa Galla and is admitted to the Pious Union of Santa Galla on December 4th
 - Gives first sermon at Frascati for All Soul's Octave

- 1816
 - Makes private vows of poverty, chastity, and obedience with the permission of his spiritual director, Fr. Fazzini
 - Begins to write his spiritual journey, reflecting on spiritual insights (*Lumi*), intentions, and proposals

- Receives his teacher's diploma (magisterium) in Philosophy and in the Arts on July 23rd.
 - Is ordained on September 21st to the Sub-Diaconate
- 1817
- Is ordained on September 20th to the Diaconate
- 1818
- Is ordained on May 16th on the vigil of Trinity Sunday at Basilica of St. John Lateran
 - Celebrates his first Mass on May 17th on Trinity Sunday at the Church of Gesu in Frascati
 - Defends his doctoral thesis in Philosophy and Theology on July 15th at the Sapienza with honors
 - Becomes the director of the student congregation at Santa Maria del Pianto under the supervision of Msgr. Santelli, but he becomes the guiding force
- 1819 –
1829
- Named as Associate Professor at the Sapienza on March 4th and put in charge of the students' discussion and debates in Theology
 - Preaches first sermon on the streets of Rome
 - Assists at retreat exercises at Ponterotto
 - Co-founds Night School of San Nicola degli Incoronati between these years
- 1820
- Goes to monastery in Camaldoli near Frascati in September and returns to Rome in October; he returns there in 1822 and 1823
 - Is named Vice Rector of the Sodality of Mary's Assumption
 - Gives retreats to boys preparing for Holy Communion
 - Begins work at Ponterotto giving retreats to artisans and poor boys
- 1821
- Gives First Communion to the boys at Ponterotto which was at that time a ministry usually reserved for bishops
 - Is granted the privilege on November 20th of having the Stations of the Cross erected in his paternal home
- 1822
- Gives the spiritual exercises at Retreat House of Santa Maria dei Devoti on the Janiculum Hill which serviced the nobility
- 1827
- Assists his mother on her deathbed on July 19th
 - Begins to be a spiritual guide for Sisters in their convents
- 1829
- Withdraws from the Sapienza in July to devote himself entirely to the apostolate
 - Is appointed as Spiritual Director for the Roman Seminary and remains there until 1840
- 1830
- Growing reputation for miraculous aspects of his priestly ministry
- 1831
- Predicts the election of Pope Gregory XVI on February 2nd

- 1832
 - Meets Elisabetta Sanna in August, the first female, religious member of the Union of Catholic Apostolate
 - Receives the grace of a "spiritual union with Mary" on December 31st
 - Has a collection of Marian prayers, the *Daily Tribute*, translated into Italian and has 6000 copies printed

- 1833
 - Publishes booklets on the Month of May for Religious, Ecclesiastics and Laity in which he speaks through the voice of Mary

- 1834
 - Cures the daughter of Giacomo Salvati, who quickly becomes the first lay member of the Pious Society of the Catholic Apostolate and benefactor for orphaned girls
 - Is appointed Rector of Santo Spirito dei Napolitani Church, later the birthplace of the Congregation of the Priests and Brothers of the Union of Catholic Apostolate
 - Gathers at his father's house several friends and a de facto Association for Charity begins following the collection of funds for the printing in Arabic of Liguori's *External Maxims*
 - Begins to gather abandoned girls on the streets and places them with members of his growing group of followers
 - Granted approbation of "Pious Society of the Catholic Apostolate" on April 4th by Vicar Odescalchi
 - Granted approbation of the Vice-Regent Piatti on May 29th
 - Gives his "Appeal to the People" in May from the Church of the Association in Rome and later has printed copies made
 - Receives the blessing of Pope Gregory XVI on July 11th

- 1835
 - Calls for the first meeting of the members of the Pious Society of the Catholic Apostolate on July 14th in Santa Maria in Carinis
 - Is nominated officially as regular father confessor to the Urban College of Propaganda Fide on September 23rd, a help for Pallotti to develop closer contacts with the missions
 - Begins the practice of sending to missions in Asia, Africa, America, and Oceania rosaries, scapulars, crucifixes, vestments, chalices, pyxes, books, money, etc.
 - Begins his work with the condemned

- 1836
 - Celebrates Octave of Epiphany at Santo Spirito on January 6th with a *small group* of followers
 - Presents the idea of the Union of Catholic Apostolate to the Cardinals, superiors of the Orders, the theologians, and pastors of the city of Rome; receives broad support
 - Prints the membership certificates for the Pious Society of the Catholic Apostolate
 - Provides housing and care for abandoned orphan girls
 - Receives contributions for his charities and missionary work

- 1837
 - Holds the Epiphany Octave on January 6th in San Carlo al Corso

- Is named Councilor of the Central Council of the Society for the Propagation of Faith on July 30th
- Gathers as many priests as possible in the Church of Santo Spirito, who process barefoot to the Basilica of St. Mary Major to pray before the miraculous Virgin in the Borghese Chapel for the safety of the city in view of the coming cholera epidemic (in Rome from July to October)
- Organizes aid for the cholera victims, including food stamps and soup kitchens
- Leads his priestly followers in the selfless service to the sick
- Grieves at the death of his father, Pietro Paulo Pallotti on September 15th
- Leaves his paternal home, and together with the first clerical members of the new Society, takes up residence at the Rectory of the Spirito Santo dei Napolitani
- Receives approval for the establishment of the Foreign Missions Seminary at Santo Spirito on October 2nd
- Receives first approval for priests' congregation
- Notified of the death of Fr. Fazzini, his spiritual director, who passes on December 24th

1838

- Holds Epiphany Octave in San Carlo al Corso on January 6th
- Transfers the orphan girls from the house of James Salvati to the building named the Pia Casa di Carita in Sant'Agata dei Goti
- Leads the procession into the new house on June 6th with a group of ladies known as *Pie Donne* (later known as Sisters of the Catholic Apostolate), who are to care for the girls
- Receives from the Secretary of the Propaganda Fide, Msgr. Cadolini on July 30th, the news of the imminent dissolution of the Pious Society of the Catholic Apostolate; successfully convinces Pope Gregory XVI to preserve his foundation

1839

- Initiates May devotions for Roman clergy at the Church of Santo Spirito
- Hemorrhages and retreats to Camaldoli in July
- Writes the "Great Rule" in September
- Completes the rules for the Pia Casa, the orphanage in Rome on August 21st
- Begins drafting the plan for the Society of the Catholic Apostolate and its procurae on August 22nd
- Returns to Rome from Camaldoli with the Rule for the Union of Catholic Apostolate and the Pia Casa in October
- Receives approval of the General Statues and the annual renewal of apostolic commitment
- Opens a second orphanage dedicated to the Sacred Heart (later known as the Conservatorio Torlonia) near the Church of St. Onofrio on the Janiculum Hill on December 17th

1840

- Holds Epiphany Octave in Spirito Santo on January 6th
- Is stripped of his office at the Roman Seminary

- Gives up his office as Spiritual Director at Propaganda Fide College and begins to concentrate more on the needs of the Pious Society of Catholic Apostolate
- 1841
- Holds the Epiphany Octave in Sant'Andrea della Valle (where it is held in all the following years as well)
- 1842
- Appointed extraordinary promoter of the night schools of religion on February 9th
 - Is protected by Cardinal Lambruschini, who prevents his removal as the rector of Spirito Santo on September 24th
- 1843
- Studies and experiments with the Rule for the Society, the "Great Rule" of 1839 with Frs. Vaccari, Auconi, and Mogliazzi for two weeks at San Pancrazio in February
 - Returns his attentions to the Pia Casa, which had been forced to have other communities in charge of its administration, and returned its work to his own Sisters with the admission of Benadett Gabrielli on March 30th
 - Gives Spiritual Exercises to the soldiers recovering at the Military Hospital at Cento Preti during Easter
 - Accepts the charge to care for the spiritual welfare of the military hospital of Palazzo Centro Preti in December
- 1844
- Is granted the Church of San Salvatore in Onda for his Society on August 14th
 - Receives the first letter from his companion, Fr. Raphael Melia, from London, England where he was sent to do missionary work on October 17th
 - Charged by Pope Gregory XVI to provide for the spiritual needs of those in the Military Hospital then transferred from Cento Preti to Santo Spirito in Sassia on November 12th
- 1845
- Is given keys and takes possession of San Salvatore in Onda on February 27th
 - Notes the entrance of new members to the core community of the Pallottine Fathers and Brothers: De Geslin, Ghirelli, Bandiera, Faa di Bruno, and Gagliardi
 - Is ceded a *good portion* of the building at Centro Preti, which he intends to use it as an extension of the Pia Casa for the poor young girls and for a novitiate for the Pious Women (later Sisters) but within days of the cession, fires destroy it
- 1846
- Sees the community take up residence at San Salvatore in Onda then resigns the rectorship of Santo Spirito to join the community in San Salvatore on January 14th
 - Makes his profession of the six promises before Vaccari to the Society of Priests and receives those of Vaccari on October 4th
 - Is forced to close the College for Foreign Missions in October
 - Sends Fr. Faa di Bruno to London to work with Fr. Melia in the building of a Church for the Italian immigrants there on December 8th

- 1847
 - Is honored on January 13th by the presence of Pope Pius IX at the closing of the Octave of the Epiphany at St. Andrea Della Valle
 - Organizes spiritual exercises in February for all residents in Pia Casa; Superior Gabrielli resisted the start of this retreat as epidemic was spreading in the house, but Vincent called for faith; the retreat began, and all were recovered
 - Received from Pope Pius IX on July 1st the privilege to extend to the members of the Society the spiritual benefits of all the religious orders, congregations, and pious unions in existence at the time
 - Writes his last will and testament on July 24th
- 1848
 - Resigns as Rector General of the Society, but his resignation is not
 - Receives from Pope Pius IX the authorization for the erection, possession, and administration of St. Peter's Church in London, England on June 18th
- 1849
 - Is driven out of the military hospital by the revolutionaries alongside his companions; these revolutionaries declare a Roman Republic on February 9th
 - Takes refuge from the revolutionaries and hides in the Irish College from February 26th to July 14th; writes the book *God the Infinite Love* while in hiding
 - Receives permission from Cardinal Macchi, Bishop of Velletri, to open another orphanage on September 22nd
- 1850
 - Announces to his confreres at the closing of the Octave of the Epiphany "next year" on January 13th
 - Celebrates Holy Mass at the Convent of Trinita' dei Monti at the altar of Mother Most Admirable on July 14th
 - Celebrates Holy Mass at the Convent of the Divine Love on Esquiline Hill on January 16th; visits the Pia Casa of Sant'Agata and later the house of James Salvati where he is stricken with fever and taken home by carriage
 - Departs this life at 9:45 P.M. on January 22nd in the evening surrounded by his Pallottine Fathers; Appears in glory to Venerable Elisabetta Sanna
- 1932
 - Is declared Venerable by Pope Pius XI who promulgates the Decree certifying that Vincent Pallotti during his lifetime possessed and practices the Christian virtues to a heroic degree
- 1950
 - Is declared Blessed by Pope Pius XII on January 22nd
- 1963
 - Is declared a Saint by Pope Saint John XXIII on January 20th
 - Is given the title *Patron of the Missionary Union of Clergy* by Pope Saint John XXIII on April 6th

Resource 2: The Prayer to the Holy Trinity

L Most Holy Trinity, Father, Son and Holy Spirit.

R We kneel before you, the all-holy, and thank you for all the graces you have bestowed on us.

L We praise and glorify you, heavenly Father.

R You created the world out of nothing by your loving, infinite power. You have endowed us with understanding and predestined us to become the image of your Son. Through him we recognize and love you as our Father. With him, we see you in eternal splendor.

L We praise and glorify you, only begotten Son, Jesus Christ.

R You became one of us out of love for us. You redeemed us from sin and eternal punishment. You reconciled us with your heavenly Father.

L We praise and glorify you, Holy Spirit.

R In Baptism you gave us a share in your divine life and made us heirs to God's kingdom. In confirmation you sealed us with your life and gave us a share in the work of your Church.

L Most Holy Trinity, infinite goodness and mercy, give us union with Christ, that one day all peoples and nations will join in the praise of your glory.

R Amen. ^{cxii}

Resource 3: Lord Jesus Christ, Apostle

Lord Jesus Christ, Apostle of the Eternal Father

Our hearts ache for your Infinite love.
In our confusion and doubt,
you are the Truth!
Enlighten us with the powerful presence of your Holy Spirit,
so that we may never doubt or forsake
the most tender love that appeared to us
when you came among us.
Strengthen our wavering hearts,
that we might risk the truth of our lives
on this Infinite love.

When we are lost and adrift,
You are the Way!
In our willingness to follow you,
We place our confidence in your guidance as you lead us along the paths of our lives,

Help us to grow in the marvelous awareness
that you never ask us to take a path
you are unwilling to break for us.
In your infinitely loving companionship,
we know that we never walk alone
as we journey to the house of the Father.

When hope is dim and death seems to be king,
You are the Life!
You shattered the bonds of all that is death to us
by the glorious power of your resurrection.

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

Give us the grace to live for you
so that, through the strength
of the Holy Comforter,
we may one day glory in your life,

which has no sunset.

Amen.

Resource 4: Becoming Light Bearers

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

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

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

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

Amen.

Resource 5: Prayer for the Society

L Most loving Virgin Mary, Queen of Apostles, our support and our hope,

R look with mercy on our little Society which you have cherished from its beginning.

L Guard it now and in the future and bless it with plentiful vocations.

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

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

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

Resource 6: Prayer for the Growth of Our Society

Let your mercy fall upon us abundantly, O Lord our God, and through the merits and intercession of the immaculate Virgin Mary, of St. Joseph and of our holy Father Vincent, preserve our community and help its growth. Grant that it may grow in spirit and in number and thus may be able to glorify your Name on earth as it already is glorified in heaven. Amen.^{cxxiv}

Resource 7: Prayer for Pentecost

Holy Spirit, you live and reign in your Church. Fill us more and more with your power. Give us the spirit of wisdom and understanding, of counsel and strength, of knowledge and piety and fear of the Lord. Make us one in you and grant that your Church may live united in your love.

L Send forth your Spirit and they will be created, alleluia.

R And you will renew the face of the earth, alleluia. Father of light, from whom every good gift comes, send your Spirit into our lives with the power of a mighty wind, and by

the flame of your wisdom open the horizons of our minds. Loosen our tongues to sing your praise in words beyond the power of speech, for without your Spirit we could never raise our voices in words of peace or announce the truth that Jesus is Lord, who lives and reigns forever and ever. Amen.^{cxxv}

Resource 8: Prayer to St. Vincent Pallotti

St. Vincent Pallotti, from your place in glory look upon us, your sons and daughters. We behold you, the tireless apostle, and thank the most Holy Trinity for calling you to be the founder of the Union of Catholic Apostolate. You gave us the life of our Lord Jesus Christ as our Fundamental Rule. Intercede for us with God, that we, like Mary, Queen of Apostles, will be filled with love and zeal, that we will be true apostles who spread faith and love throughout the world, so that soon all nations will be united in the one Church under the one shepherd, Jesus Christ.

L Pray for us, St. Vincent Pallotti.

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

God, our Father, you called St. Vincent Pallotti to be a priest in your Church, He dedicated his life to the revival of the faith of your Christian people and worked unceasingly to make their love strong. As we follow his example, help us to make your Truth shine brightly in people's lives and to embrace them all with true love as our brothers and sisters. Grant this through Christ our Lord.

R Amen.^{cxxvi}

Resource 9: Prayer of St. Vincent Pallotti to Mary, Queen of Apostles

L Immaculate Mother of God, Queen of Apostles,

R 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.

L Realizing our weakness, we entrust the renewal of our personal lives and our apostolate to your intercession.

R 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.

L 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.

R 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 should come 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.

R In this way, we hope to enjoy the fruits of the apostolate of Jesus Christ for all eternity. Amen.^{cxxvii}

Resource 10: *Te Deum*

You are God; we praise you; You are the Lord; we acclaim you; You are the eternal Father; All creation worships you.

To you all angels, all the powers of heaven, Cherubim and Seraphim, sing in endless praise; Holy, holy, holy Lord, God of Hosts, Heaven and earth are full of your glory.

The glorious company of apostles praise you, The noble fellowship of prophets praise you, The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you; Father, of majesty unbounded, Your true and only Son, worthy of all worship, And the Holy Spirit, advocate and guide.

You, Christ, are the King of glory, The eternal Son of the Father.

When you became man to set us free, You did not spurn the Virgin's womb. You overcame the sting of death, And opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory. We believe that you will come, and be our judge.

Come then, Lord, and help your people Bought with the price of your own blood, And bring us with your saints To glory everlasting. Amen.^{cxxviii}

END NOTES



Preface

ⁱ Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14)*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. Preface by Jacob Nampudakam, SAC, 7.

ⁱⁱ Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14)*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. Preface by Jacob Nampudakam, SAC, 8.

Session One: Vincent Pallotti – Faithful Witness and Founder

ⁱⁱⁱ Pallottine Community Prayers, pdf. 79. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

^{iv} Iddio, L'Amore Infinito; Roma: San Salvatore in Onda, Edit. by G. Hettenkofer, 1930. Quoted in Bonifazi, Flavian. *Pallottine Spiritual Itinerary: Themes for Meditation; from the Scriptures, Documents of Vatican II, and the Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. Page 8.

^v Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 1-2.

^{vi} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 2. Qutd. Letter 1767.

^{vii} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 2. Qutd. Letter 161. Cf. Burton, Katherine. "Chapter One." *In Heaven We Shall Rest; the Life of Vincenzo Pallotti, Founder of the Congregation of the Catholic Apostolate*, Benziger Bros., 1955; Todisco, Francesco. "'A Roman of Rome'." *St Vincent Pallotti: Prophet of a Spirituality of Communion*, Gracewing, 2015.

^{viii} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 2.

^{ix} Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 11. Cf. Todisco, Francesco. "Innumerable tasks and acute suffering." *St Vincent Pallotti: Prophet of a Spirituality of Communion*, Gracewing, 2015.

-
- ^x Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 3.
- ^{xi} "Pope Francis On The Importance Of Family Life | For Your Marriage." *For your marriage.org*. N. p., 2014. Web. Dec. 2017.
- ^{xii} Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 8.
- ^{xiii} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 8.
- ^{xiv} Ibid. 8-10.
- ^{xv} "St. Vincent Pallotti And The Union Of Catholic Apostolate." *YouTube*. N. p., 2017. Web. Dec. 2017.
- ^{xvi} The Union of Catholic Apostolate. General Statutes. Rome, 2008. 22. Cf. *Gaudium et Spes* 12, 29; *Lumen Gentium* 10.
- ^{xvii} Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 4.
- ^{xviii} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 16.
- ^{xix} Burton, Katherine. "Chapter Three." *In Heaven We Shall Rest; the Life of Vincenzo Pallotti, Founder of the Congregation of the Catholic Apostolate*. Benziger Bros., 1955.
- ^{xx} Burton, Katherine. *In Heaven We Shall Rest; the Life of Vincenzo Pallotti, Founder of the Congregation of the Catholic Apostolate*. Benziger Bros., 1955. 41.
- ^{xxi} Ibid. 50-51.
- ^{xxii} Ibid. 69-70.
- ^{xxiii} Ibid. 123-124.
- ^{xxiv} Ibid. 69-70.
- ^{xxv} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 92.
- ^{xxvi} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 20-21.

xxvii Cross reference Preamble a-b, f. General Statutes page 26.

xxviii "St. Vincent Pallotti And The Union Of Catholic Apostolate." *YouTube*. N. p., 2018. Web. Jan. 2018.

xxix Pallottine Community Prayers, pdf. 87. *Unionofcatholicapostolate.org*. N.p. 2017. Web. Dec. 2017.

Session Two: Pallottine Spirituality

xxx Pallottine Community Prayers, pdf. 60. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

xxxi General Statutes page 26.

xxxii OCCC I, 106 quid, in General Statutes number 17.

xxxiii Quoted in Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 14.

xxxiv Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 24.

xxxv *Ibid.* page 25.

xxxvi Todisco, Francesco. *St Vincent Pallotti: Prophet of a Spirituality of Communion*. Gracewing, 2015. Page 25.

xxxvii Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 5.

xxxviii Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 40.

xxxix Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14)*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. 65. Cf. OCCC XI, pp. 66-67: "to be vigilant to use every industry to do good to all, because I must prompt myself to imitate God who, as infinite goodness, is self-diffusing."

xl *Ibid.* 41

xli *Ibid.*

xlii *Ibid.*

xliii Historical Premise in General Statutes number 2, page 18.

^{xliv} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 14.

^{xlv} Ibid. 39.

^{xlvi} Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14)*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. 66; Cf. OCCC IV, pp. 128-129.

^{xlvii} Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 48.

^{xlviii} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 62.

^{xlix} C.f. page 72-78 of Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015.

^l Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 61.

^{li} Hart, Corinne R. *Vincent Pallotti: Apostle and Lover*. Pallottines of the Immaculate Conception Province, 1985. 45.

^{lii} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 8.

^{liii} Pallottine Community Prayers, pdf. 23-24. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

Session Three: Image of the Human Person

^{liv} Pallottine Community Prayers, pdf. 4. *Unionofcatholicapostolate.org*. N. p., 2017. Web. Dec. 2017.

^{lv} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 50.

^{lvi} Ibid. 119.

^{lvii} Beamesderfer, Brother James W., and Georgette Gray, editors. Pallottines Immaculate Conception Providence, *St. Vincent Pallotti's Vision; Spiritual and Apostolic Principles of the Union of Catholic Apostolate*. 2015. 46.; c.f. GS 13.

^{lviii} Ibid. 47.

^{lix} Bonifazi, Flavian. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 7.

^{lx} Ibid. 9.

^{lxi} Ibid. 87.

^{lxii} Ibid. 103.

^{lxiii} Ibid. 135.

^{lxiv} Danko, SAC Joseph. *Novena in the Spirit of St. Vincent Pallotti. Novena in the Spirit of St. Vincent Pallotti*. The Pallottines, Mother of God Province, 2001. Print. 103.

Session Four: Early Stages of the Pious Union of the Catholic Apostolate

^{lxv} Pallottine Community Prayers, pdf. 86. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

^{lxvi} (Quote from cross reference of Pallotti, Manoscritti giuridici – Appellie Statuti, OC IV, Rome 1967, 45f; cf. also: Pallotti, I lumi, OC X/2, Rome 1977. 693-698) Danko, SAC Joseph. *Novena in the Spirit of St. Vincent Pallotti. Novena in the Spirit of St. Vincent Pallotti*. The Pallottines, Mother of God Province, 2001. Print. 31-32.

^{lxvii} General Statutes, 20.

^{lxviii} “The Specific Responsibility of the Communities founded by Saint Vincent Pallotti in the Union of Catholic Apostolate” (Footnotes 58-63) Cf. Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 284; O. Holisz, Maria Regina degli Apostoli negli scritti di S. Vincenzo Pallotti, Rome 1996, 58-63; Jackson 58-65, 83-95; Dekret des XV. Generalkapitels der Missionsschwestern par. 5, Freeman In a Constant Search 37; Cross Reference Dekret des XV. Generalkapitels der Missionsschwestern par. 4; Missionpallotinerinnen und die UAC: Theologische Überlegungen n. 1; International Formation Manual p. 3; Jackson 51-57, 115-136.

^{lxix} Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14). "For a Formation towards Charity"*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. 89.

^{lxx} Danko, SAC Joseph. *Novena in the Spirit of St. Vincent Pallotti. Novena in the Spirit of St. Vincent Pallotti*. The Pallottines, Mother of God Province, 2001. Print. 23-24.

^{lxxi} Ibid, 26.

^{lxxii} General Statutes, number 17.

^{lxxiii} “Together and For One Another: The Characteristics and the Way of the Union” article 15.

^{lxxxiv} (Quoted from Pallotti, Scritti spirituali, OC XI, Rome 1980, page 18 f.) in Danko, SAC Joseph. *Novena in the Spirit of St. Vincent Pallotti. Novena in the Spirit of St. Vincent Pallotti.* The Pallottines, Mother of God Province, 2001. Print. 28.

Session Five: Faith Foundation

^{lxxxv} Pallottine Community Prayers, pdf. 67. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

^{lxxxvi} Point 12 from "Together and For One Another: the Characteristics and the Way of the Union."

^{lxxxvii} Section One from "The Spiritual Profile of the Union of Catholic Apostolate"

^{lxxxviii} Section Seven-One-B within "The Act of Apostolic Commitment in the Union of Catholic Apostolate"

^{lxxxix} "Veritatis Splendor (6 Août 1993) | John Paul II." *W2.vatican.va*. N. p., 2018. Web. Jan. 2018. Cross reference *Evangelii Gaudium* 48.

^{lxxx} Donio, Frank, et al. *The Social-Charitable Apostolate of the Pallottines in a Changing World: "Caritas Christi Urget Nos" (2 Cor 5:14). "For a Formation towards Charity"*. Society of the Catholic Apostolate. General Secretariat for the Apostolate, 2016. 48-49.

^{lxxxii} *Evangelii Gaudium* 48. Cross reference *The Social Charitable Apostolate of the Pallottines in a Changing World* 47-48.

^{lxxxiii} Pallottine Community Prayers, pdf. 178. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

Session Six: Modern Day Society of the Catholic Apostolate

^{lxxxiii} Pallottine Community Prayer, pdf. 53. *Unionofcatholicapostolate.org*. N. p., 2017. Web. Dec. 2017.

^{lxxxiv} Excerpt from the document "UAC: A Lived Ecclesiology" page 1.

^{lxxxv} "UAC Living in Ecclesial Community pages 3-4.

Session Seven: General Statutes of the Union

^{lxxxvi} Quoted in Union of Catholic Apostolate General Statutes. Rome, 2008. 19.

^{lxxxvii} Danko, SAC Joseph. *Novena in the Spirit of St. Vincent Pallotti. Novena in the Spirit of St. Vincent Pallotti.* The Pallottines, Mother of God Province, 2001. Print. 13.

^{lxxxviii} The Specific Responsibility of the Communities founded by Saint Vincent Pallotti in the Union of Catholic Apostolate, paragraph 1 of this document.

^{lxxxix} *Ibid.* Number 3 parts a-e; Cf. 150 Years of the Union n. 4, 9-11; Juritsch, Was bedeutet p. 11; *Apostolate of the Society Today* 25-28, 30, 32.

^{xc} Ibid. Cf. OCCC III, 134-138; General Statutes 6-8, 14-16, 19; Preamble g; Law 8; Lebensform 11; Apostolate of the Society Today 35; International Formation Manual (Missionary Sisters of the Catholic Apostolate, Rome 2004) p. 3; Missionpallottineerinnen und die UAC: Theologische Überlegungen n. 2

^{xcI} Ibid. Cf. OCCC III, 29; General Statutes 7, 13, 18-19, 46 para. 2; Preamble h; Apostolate of the Society Today 8; Dekret des XV Generalkapitels der Missionsschwestern par. 3; International Formation Manual p. 3; Pope Francis, Apostolic Exhortation *Evangelii Gaudium* numbers 119-121.

^{xcII} Ibid. Cf. General Statutes 7, 10, 13, 22, 23-25, 40, 46; Preamble h; In the Union to Evangelize p. 5-6; Faithful to the Future n. 7.2: The Union of Catholic Apostolate; Documento finale del XXIII Capitolo Generale delle Suore dell'Apostolato Cattolico p. 3; Documenti del XXIV Capitolo Generale delle Suore dell'Apostolato Cattolico p. 9; Dekret des XV. Generalkapitels der Missionsschwestern par. 3; 150 Years of the Union n. 8-10; Memory and Prophecy 31; International Formation Manual 5-6; Ratio 107-108, 308; Apostolate of the Society Today 30-31, 35, 42, 48; S. Freeman, The Culture of Collaboration for the Time of St. Vincent Pallotti: Apostolato Universale 4 (n. 8/2002) 69; idem, Letter of 22.3.2004, p. 2-3; St. Stawicki, La cooperation. Passion d'une vie, Kigali 2004, 494-497, 502-505.

^{xcIII} The Specific Responsibility of the Communities founded by Saint Vincent Pallotti in the Union of Catholic Apostolate; Cf. General Statutes 33, 37; "Doppelte Mitgliedschaft verursacht einen inneren Zwiespalt einer psychologischen Entfremdung vom eigenen Institut mit sich" (Freeman, Letter of 17.3.1998, p. 437)

^{xcIV} Ibid. Reference Kretz, Letter of 27.3.2005, p. 6; cf. Ratio 277; International Formation Manual p. 4-5: F-G.

^{xcV} Ibid. c. 103; can. 913; Cf. Law 84.

^{xcVI} Ibid., Cf. Documento finale del XXIII Capitolo Generale delle Suore dell'Apostolato Cattolico p. 3; Law 213; Juridical Commentary nn. 114, 1037; Juritsch, Pallottinische Gemeinschaft 130-139; Apostolate of the Society Today 50.

^{xcVII} General Statutes footnote for article 1; The word communion (the Latin translation of the Greek *koinonia*) is used to denote the Church, whose faithful through their participation in the Holy Spirit (Jn. 14, 17), in the Gospel (Phil. 1,5) and in the Body and Blood of Christ (1 Corinthians 10, 16-17) are united with God and among themselves (Galatians 3, 28; 1 John 1, 3-7).

^{xcVIII} General Statutes of the Union of the Catholic Apostolate Chapter 3, numbers 34-35.

^{xcIX} Ibid. 35-36; Cf. Preamble i-g.

^c Ibid. Cf. The Society of the Catholic Apostolate, Together We Journey, Together We Serve. Final document of the XVI General Assembly 1989, Rome 1990. OCCC I, 12-391; General Statutes 59; Documento finale del XXIII Capitolo Generale delle Suore dell'Apostolato Cattolico, p. 3; Missionpallottinerinnen und die UAC: Verantwortung der Schwestern in der Union n. 4; Memory and Prophecy 31, 43-44; Freeman, In Constant Search 28, 33.

^{cI} General Statutes of the Union, Part IV Organization of the Union, Section Notes.

^{cII} General Statutes of the Union, article 62; Cf OCCC, I, 4, 388; IV, 160-164, 444-445; V, 47-48, 260-261.

^{cIII} General Statutes of the Union, articles 65-67

civ General Statutes of the Union, article 44; C.f. AA 30-32; Preamble h.

cv The Specific Responsibility of the Communities founded by Saint Vincent Pallotti in the Union of Catholic Apostolate, n. 18; GSt 7; C.f. OCCC III 156-157; S. Freeman, Letter of 28.12.2003. in Union of Catholic Apostolate, General Statutes "Ad experimentum", Rome 2003, p. 9-11.

cvi C.f. General Statutes, n. 58-90.

cvi UAC: A Lived Ecclesiology document, p. 15; C.f. Catholic Apostolate Center's webinars from Apostles on Mission program entitled Collaboration.

cvi General Statutes, article 13. Cf. OCCC IV, 124; Preamble g; LG 12-13; PO 6, 8-9; Gaudium et Spes 29-32, 40; Christeles Fideles Laici 8.

cix General Statutes, article 28 in Part II Members.

cx General Statutes, article 42 in Part II Members, Chapter 4 Formation.

cx Bonifazi, Flaviano. *Pallottine Spiritual itinerary: Themes for Meditation; from Scriptures, Documents of Vatican II, and Writings of St. Vincent Pallotti*. Pallottine Fathers and Bros., 1981. 165.

cxii Pallottine Community Prayers, pdf. 29. *Unionofcatholicapostolate.org*. N. p., 2017. Web. Dec. 2017.

Session Eight: Union Prayer Life

cxiii Pallottine Community Prayers, pdf. 112. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

Session Nine: Preparation for Act of Commitment

cxiv Pallottine Community Prayers, pdf. 105. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

cxv General Statutes, article 1.

cxvi The Act of Apostolic Commitment in the Union of Catholic Apostolate, preface and articles 1, 3.

cxvii General Statutes, Part II Members, article 26; C.f. CIC, c.316.

cxviii General Statutes, Part II Members, Chapter I Principles of Membership

cxix General Statutes, Part II Members, Chapter 4 Formation, article 41.

cxx The Act of Apostolic Commitment in the Union of Catholic Apostolate, article 4.

cxxi The Act of Apostolic Commitment in the Union of Catholic Apostolate, article 6.

cxxii Excerpt from page 12 of *Pallottine Community Prayers*. 2015 Revised Version. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

cxxiii Pallottine Community Prayers. 2015 Revised Version, page 189. Pdf. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

^{cxxiv} Pallottine Community Prayers. 2015 Revised Version, page 189. Pdf. *Unionofcatholicapostolate.org*. N.p., 2017. Web. Dec. 2017.

^{cxxv} Ibid. page 179.

^{cxxvi} Ibid. pages 175-176.

^{cxxvii} Ibid. pages 161-162.

^{cxxviii} Ibid., page 150.

