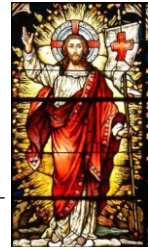


Resurrectionist Spirituality Center

Congregation of the Resurrection of Our Lord Jesus Christ

Via San Sebastianello 11, 00187 Rome

Tel. +39 06 679 59 08. E-mail: cdz.rome@gmail.com



Materials for monthly day of recollection

APRIL A.D. 2010

Sixth Principle of the Resurrectionist Spirituality: **GOD CALLS US TO COMMUNITY**

Table of Contents

Preface.....	1
I. Morning prayer with meditation.....	2
II. Prayer meeting with conference.....	5
III. House meeting.....	15
Auxiliary materials.....	16

Preface

With fraternal greetings I share the next installment of “Materials for the Monthly Day of Recollection”.

For us, the Resurrectionists, Easter is a time of particular joy and reflection on identity of our religious community:

“We desire to be faithful to the grace received by our founders, a grace we now share by our call to the Congregation of the Resurrection” (*Charism Statement*).

The first members of our Community “were inspired to dedicate themselves to the Risen Savior and to call themselves the *Brothers of the Resurrection*. They were now dead to sin and alive with the Risen Christ in a new life dedicated to truth and charity” (*Historical Preface*).

I would like to say ‘thank you’ to all the C.R. Fathers and Brothers for your collaboration and encouraging words. All comments are warmly welcomed. You can write to: cdz.rome@gmail.com. I invite you also to the Resurrectionists’ Internet Library (<http://www.biz.xcr.pl/english.html>).

Let the Risen Lord endow us with his gifts: peace, joy and hope. Alleluia!

Fr. Wojciech Mleczo, C.R.

Director of the Resurrectionist Spirituality Center in Rome

PART I – Morning prayers with half-hour meditation

Outline

1. Morning prayer: Morning prayer with meditation.
2. After Reading – meditation (30 min).
Text for meditation: p. 2 (as well as ready-to-print handout at the end of the materials).
3. At the end: Beatification Prayer.

Preparations needed

1. Books for The Liturgy of the Hours.
2. Meditation handout (a copy for everybody - last page of the materials contains ready-to-print handout).

Text for meditation:

“We believe that God calls us to live together as brothers – sharing the gifts that we have received, supporting one another, praying and working together for his glory. He has called us to be a community, which is a living sign of the gospel values of justice, truth and love.” (CR’s Charism Statement)

From Fr. Semenenko’s letter to A. Bentkowski (31.01.1843):

“Coming to be with us, and accepting us as brothers, know what you should bring with you. The law that should govern us is love. Bring it with you. Our purpose on this earth is to become one heart and one soul in Christ: what He asked of His Father: "ut sint consummati in unum!" ["that all might be one as we are one!"] This is what we require of you, and it seems to me that God has placed the need for this in your heart, and it will be no burden for you. Naturally a further goal is the spread of this same love as far as this is possible. (...)

Trust the Lord Jesus who has united us so sincerely. The love which He inspires is the most disinterested, purest, and furthest removed from all human miseries which even find a place in love.”

Beatification Prayer

O Risen Jesus, you called Bogdan Janski, Peter Semenenko and Jerome Kajsiewicz to proclaim your unconditional love for all people and witness to the Resurrection by dying to self in order to live a new life by the power of your Spirit. Glorify your servants by the way of beatification so that the example of their lives after conversion may bring the hope of Resurrection to all who continue to struggle with sin, error and their own human weakness. Amen

PART II – Prayer meeting with conference

Outline

1. Common prayer, e.g. part of the Liturgy of the Hours (suggested: *Midday Prayer*)
2. Prayer to the Holy Spirit (e.g. song, hymn, etc.)
3. Conference – to be read by the superior or a house member
4. Distribution of meditation handouts (could be used during adoration)
5. Exposition
6. Litany of the Resurrection
7. Adoration in silence (1/2 h, occasion to reflect on the conference)
8. Prayer for vocations for our Congregation
9. Song of Praise
10. Benediction
11. Antiphon to Virgin Mary (e.g. song, hymn)

Duration: app. 1 hour 15 min.

Preparations needed

1. Books for The Liturgy of the Hours
2. Printed text of the conference (pp. 6-10)
3. Everything what is needed for Exposition

Course of the meeting

- 1. Common prayer: Liturgy of the Hours (Midday Prayer).**
- 2. Prayer to the Holy Spirit (e.g. song, hymn). (Proposal:)**

Come Holy Spirit, fill the hearts of your faithful
and kindle in them the fire of your love.
Send forth your Spirit and they shall be created.
And You shall renew the face of the earth.

O, God, who by the light of the Holy Spirit,
did instruct the hearts of the faithful,
grant that by the same Holy Spirit
we may be truly wise and ever enjoy His consolations,
Through Christ Our Lord, Amen.

3. Conference:

Sixth Principle of the Resurrectionist Spirituality:

GOD CALLS US TO COMMUNITY

(Notice to reader: it would be worthy to read this text first in private as well as to pray to the Holy Spirit, that the text which will be proclaimed would find its way to the hearts, minds and will of the listeners.)

Thus, we decided to begin our common life together; we founded a little home in the beginning of 1836... Since as recent converts we wanted to devote ourselves completely to the service of God... this community was for us a center and hearth where we concentrated all our fervor, all of our hopes. It created a bond of spiritual relationship which was to last a lifetime... We established this home with the idea that it would be a shelter, a place for self-improvement and spiritual training for all those experiencing conversion. It would be a kind of symbolic standard for those who, leaving aside completely all plans for their own careers, surrender their whole life, their strength and financial means, for the service of the Lord God, to defend and spread the truth of Christ and its practice in all forms of life.

(B. Janski, *Under the Standard of the Risen Savior*, 2)

The human person is social by nature. Living with others and cooperating with them in both work and leisure is normal, enjoyable and necessary for the development of the various aspects of a person's personality. Thus we find that the typical person is involved with many different social groups or communities: a civic group, a work group, the family, a circle of friends, a church, charitable organizations, etc. In this conference the term community is used to refer to a particular type of community, the religious congregation and specifically the Congregation of the Resurrection.

“The model of every Christian community is the Trinity” (*Constit.*, 134). In the Trinity there is perfect unity and love flowing from the attributes of openness, trust, understanding and acceptance. The Father in openness and

trust reveals himself fully in his Word, personified in the Son. The Son responds to the Father with total acceptance and understanding. This relationship gives rise to the unity and love of the Holy Spirit. One dimension of a person's call to our religious community is authenticated by his willingness to be open and trusting as he gives himself to the Lord and to his brothers, as well as by his acceptance and understanding of others. From the manifestation of these virtues he creates unity and love within the community.

The common life lived in a manner which promotes unity and love with the Lord and among the members is a lofty goal. Its accomplishment demands a conscious and serious effort on the part of each member. Each has an active role. Each is called to surrender certain personal preferences and to adopt a life style that is designed to promote the goals of all in the group. This new life style is intended to help the individual as well as the apostolic goals of the group. Unfortunately, the communal life style is not always perceived, nor experienced, by each individual religious as assisting him personally. Such situations pose real problems and their resolutions demand great wisdom and prudence. In each case it must be decided whether the common life style can and ought to be altered, or whether the individual is being called to undergo a conversion process, to die to part of his self in order for his truest self to come to new life in the Spirit. It is on the level of the common life and the apostolate that the discipleship of Jesus is truly experienced through practical acts of charity. Each member is called to respond generously to these daily challenges, so that community life is characterized by an interdependence of its members who thereby develop in maturity. There is no narcissistic dependence and the community as a whole is not closed in on itself. Again imitating the life of the Trinity, the community moves out of itself to share its richness with others.

In the previous conference it was explained how the identity of a religious is found in his consecration through religious vows. It flows from this that the community dimension of a religious is also determined by these vows. A religious community arises when individuals live together in order to assist each other to respond more generously to their vowed commitment (cf. *Constit.*, 148); Since its primary purpose is the spiritual development of

its members, the religious congregation is a faith community. The motives for its existence, its goals and the means used to attain these goals are rooted in faith. Members further hold that of themselves they cannot attain the group goals and need to rely on the presence and the power of the Lord within them to do so. The faith dimension means that activities whereby members interact with the Lord are essential to the life of the community. Their common life is not merely an occasion for members to interact socially or apostolically, no matter how enjoyable or necessary that may be. A religious community achieves its goal of being a faith community only if the members have an active relationship with the Lord, manifest this relationship in their life together, and assist one another to deeper relationships with God. Thus acts of faith are essential for a religious community and need to be part of the group's communal life as well as members' private lives. The very nature of a religious community suggests that the fruits of personal relationships with the Lord be shared in an explicit manner.

Prayer is an activity that is specifically intended to be an interaction with God, and thus prayer is one of the primary activities of the faith community. This prayer needs to be both communal and individual, liturgical and private, vocal and contemplative. Each type of prayer assists the other types and moves the entire community to a deeper interaction with God. The celebration of the Eucharist has a special place as the prayer of the community. It creates and signifies the greatest union between God and an individual. At the same time it naturally creates and signifies unity among the participants. It is a visible expression of God giving himself to each person and the person reciprocating by giving himself and his activities to the Lord. Christ in the Eucharist is the model for community leaders; he unites the group through his service and the giving of himself.

Our Founders and early members experienced both the joys and the pains of community life. Father Eugene Funcken and Edward Glowacki in their letters from Canada to Rome recalled the joy and graces they shared while living with the community at St. Claude's (CR Rome mss 12845, 12850 in: Wahl, vol. 1). In contrast, a very sad experience was undergone by Peter Semenenko who spent a year or more on the fringe of the Congregation and suffered a breakdown in health because others misunderstood him and did

not accept his explanation of a particular incident. To his credit he did persevere in his community vocation without bitterness. With God's grace he was able to use the occasion to grow spiritually and to deepen his vocation. He thereby enriched the community which had treated him harshly.

Community life is an appropriate environment for personal development and for living the religious vows. This is true not only for novices and young religious, but for all religious throughout their lives. The goals and basic principles remain the same for all; it will be the practices employed to attain these goals that will change with the age and with the experience of the members. Older members will use different forms of common prayer to manifest their faith; they will be called to manifest openness and acceptance in new ways. Their community life will manifest itself differently, but will deepen and not lessen with age.

Community signifies common activity and shared responsibilities. There are countless opportunities: physical tasks such as upkeep of the house and grounds; communal and liturgical prayer; celebrations, entertainment and parties; sharing of personal gifts and talents such as in the area of music, sport, writing, house repairs, cooking.

It must be remembered that community extends beyond those with whom we live, even beyond those in the province or region of which we are members. The Congregation is an international community of faith. This can be taught in a variety of practical ways. It is made evident when provinces or regions have combined formation programs. Other means include the study of the history of other parts of the Congregation; serious consideration of international newsletters and events; prayers for members of other countries through use of the community prayer calendar; the exchange of Easter and Christmas greetings between religious houses; the study of the language and cultures of countries in which Resurrectionists live; preparation for possible assignment in other parts of the Congregation; a willingness to go beyond one's own culture and approach to apostolic work.

The original concept of community members was that they were called to renew Polish society. Father Kajsiewicz, as superior general, moved the Congregation beyond this limited view and challenged the members to think in terms of renewing society wherever the Lord invites us. Such a challenge continues to have validity today and it is expressed clearly in both our charism statement and in our mission statement.

Text taken from:
International Formation Commission,
Formation in Resurrectionist Spirituality,
Rome 1993, pp. 67-77.

4. Distribution of pages with points to reflect on

(Notice: After the conference reflection points should be distributed. They can be printed in needed amounts using the ready-to-print handouts, located at the end of the materials).

Points to reflect on after listening to the conference (to use e.g. during adoration)

*We lift up to You our most humble and earnest prayers,
asking that you would disperse us and destroy all of our undertakings immediately
if at any time we were to allow ourselves to be seduced by any worldly interests,
and, changing the purpose for which we came together. Grant this, the fullness of Your mercy,
O Lord! Confirm us on our way. Cleanse us, and accept us among Your faithful servants!*
(Bogdan Jański, August 1, 1839)

1. “Thus, we decided to begin our common life together; we founded a little home in the beginning of 1836... Since as recent converts we wanted to devote ourselves completely to the service of God... this community was for us a center and hearth where we concentrated all our fervor, all of our hopes. It created a bond of spiritual relationship which was to last a lifetime... We established this home with the idea that it would be a shelter, a place for self-improvement and spiritual training for all those experiencing conversion. It would be a kind of symbolic standard for those who, leaving aside completely all plans for their own careers, surrender their whole life, their strength and financial means, for the service of the Lord God, to defend and spread the truth of Christ and its practice in all forms of life.”

(B. Janski, *Under the Standard of the Risen Savior*, 2)

5. Exposition. Eucharistic Hymn.

6. Litany of the Resurrection.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of heaven: Have mercy on us.

God the Son, Redeemer of the world: Have mercy on us.

God the Holy Spirit: Have mercy on us.

Holy Trinity, one God: Have mercy on us.

*Response to the following invocations: **Alleluja!***

1. Risen Lord, handed over to death for our sins, and raised up for our justification (Rom 14:9). – Alleluja!
2. Risen Lord, who died and came to life again that you might be Lord of both the living and the dead (Rom 14:9). – Alleluja!
3. Risen Lord, established as Son of God in power by the Resurrection from the dead (Rom 1:4). – Alleluja!
4. Risen Lord, fulfillment of prophecy and foundation of our faith (Acts 3:11f; 1 Cor 15). – Alleluja!
5. Risen Lord, stone rejected by the builders which has become the cornerstone (Acts 4:11). – Alleluja!

6. Risen Lord, in whom all things are made new and we become a new creation (Rev 21:5; 2 Cor 5:17). – Alleluja!

7. Risen Lord, first fruits of the dead and promise of our resurrection (1 Cor 15:21). – Alleluja!

8. Risen Lord, in whom it pleased God to make all fullness reside (Col 1:19). – Alleluja!

*The response to the following invocations is: **Grant us your peace!***

9. Risen Lord, who entered heaven to appear now before the Father on our behalf (Heb 9:24; Rom 8:34). – Grant us your peace!

10. Risen Lord, in whom God has reconciled us to himself, granting us repentance, and the forgiveness of our sins (2 Cor 5:18ff). – Grant us your peace!

11. Risen Lord, through whom we have access to the Father in one Spirit (Eph 2:18). – Grant us your peace!

12. Risen Lord, receiving from the Father the promise of the Holy Spirit (Acts 2:33). – Grant us your peace!

13. Risen Lord, who will come again in power to judge the living and the dead (Acts 10:42). – Grant us your peace!

14. Risen Lord, cause and exemplar of our resurrection (1 Cor 15). – Grant us your peace!

15. Risen Lord, with power to raise to eternal life all who believe in you (Jn 11:25). – Grant us your peace!

16. Risen Lord, the Way, the Truth, and the Life for all who believe in you (Jn 14:6). – Grant us your peace!

*The response to the following invocations is: **Raise us to new life!***

17. Risen Lord, who in your love for the penitent sinners appeared first to Mary Magdalene (Jn 20:11ff). – Raise us to new life!

18. Risen Lord, who in your love for all men and women sent the apostles to preach the Gospel to the whole world (Mt 28:18f). – Raise us to new life!

19. Risen Lord, in whom we become true children of God and heirs of heaven (Rom 8:14f). – Raise us to new life!

20. Risen Lord, present and active among us in your body the Church (Eph 4). – Raise us to new life!

21. Risen Lord, calling us by your resurrection to rise from the death to sin (1 Pt 1:3f; Rom 5:6f). – Raise us to new life!

22. Risen Lord, in whom we are established in liberty as children of God (Gal 5:13). – Raise us to new life!

23. Risen Lord, in whom we become a dwelling place for God in the Spirit (Eph 2:22). – Raise us to new life!

24. Risen Lord, in whom we experience genuine community with all who are members of one body (Rom 12:5). – Raise us to new life!

*The response to the following invocations is: **Send us your Spirit!***

25. Risen Lord, opening our minds to understand all the words spoken about you in the Scripture (Lk 24:25). – Send us your Spirit!

26. Risen Lord, revealing yourself to your disciples in the breaking of the bread, and to us in Holy Eucharist (Lk 24:30f). – Send us your Spirit!

27. Risen Lord, you invite us to relive your Paschal Mystery each time we celebrate the Eucharist (1 Cor 11). – Send us your Spirit!

28. Risen Lord, in whom we are transformed, to share the life and the glory of heaven (2 Cor 3:18). – Send us your Spirit!

29. Risen Lord, in and with you we experience victory over the death of fear and anxiety that is involved in each new growth experience of our lives (2 Cor 2:14). – Send us your Spirit!

30. Risen Lord, whose victory over death offers encouragement to all who suffer for justice's sake (1 Pt 3). – Send us your Spirit!

31. Risen Lord, in whom we find the surest means for the resurrection of society (1 Cor 15:16f). – Send us your Spirit!

32. Risen Lord, in whom we are already raised up to live now no longer for ourselves but for God (Gal 2:20). – Send us your Spirit!

Lamb of God, you take away the sins of the world! Spare us, o Lord!

Lamb of God, you take away the sins of the world! Graciously hear us, o Lord!

Lamb of God, you take away the sins of the world! Have mercy on us!

V. Lord, by your cross and resurrection you have set us free.

R. You are the Savior of the world!

Let us pray: Heavenly Father, in raising up your Son Jesus Christ from the grave, you have raised up the hopes of this fallen world. In spite of the many problems in our world today, in spite of our own serious problems, your power will finally triumph. We rejoice in the grace of

Christ's Resurrection, and thank you for this wonderful gift. May it transform our lives, and bring us to eternal life. Amen.

Text by Fr. Francis Grzechowiak, C. R.

7. Half-hour adoration in silence.

8. Prayer for vocations to our Congregation:

Lord we are deeply aware of your words to your disciples:

“The harvest is plentiful, but the laborers are few,
therefore ask the Lord of the harvest
to send laborers into his harvest” (Mt. 9:37).

We ask you at this time when we, your laborers,
are fewer and the harvest is more plentiful,
to inspire through your Holy Spirit
the men to whom you are calling to join
us in the Congregation of the Resurrection.

Also Lord inspire us, your present laborers,
to live out our charism and mission with the enthusiasm and joy
which will attract new laborers.

We make this prayer in your name
our Risen Lord and Saviour.

Amen.

9. Song of Praise.

10. Benediction and Reposition.

11. Antiphon to Virgin Mary.

PART III – House meeting

Outline

1. Prayer.
2. Discuss and establish date for monthly day of recollection in May.
3. Current issues.
4. “Resurrection Prayer”.
5. At the end superior will bless the community.

Preparations Needed:

1. Coffee, tea, cookies, fruit, etc.
2. List of discussion points / agenda.

Monthly Day of Recollection – APRIL A.D. 2010

Our monthly day of recollection
will take place on April 2010.



***Topic: Sixth Principle of Resurrectionist Spirituality –
God calls us to community.***

I. Morning prayer with meditation:

time: place:

II. Prayer meeting with conference:

time: place:

III. House meeting:

time: place:

OUR DUTIES,

who is responsible for:

Morning prayer with meditation	
Leading the Liturgy of the Hours	
Conference will be read by	
Exposition of Eucharist + prayers during exposition	
Preparation of place for house meeting	

Points for morning meditation

Monthly day of recollection: April 2010

God calls us to community

“We believe that God calls us to live together as brothers – sharing the gifts that we have received, supporting one another, praying and working together for his glory. He has called us to be a community, which is a living sign of the gospel values of justice, truth and love.”
(CR’s Charism Statement)

From Fr. Semenenko’s letter
to A. Bentkowski (31.01.1843):

“Coming to be with us, and accepting us as brothers, know what you should bring with you. The law that should govern us is love. Bring it with you. Our purpose on this earth is to become one heart and one soul in Christ: what He asked of His Father: “ut sint consummati in unum!” [“that all might be one as we are one!”] This is what we require of you, and it seems to me that God has placed the need for this in your heart, and it will be no burden for you. Naturally a further goal is the spread of this same love as far as this is possible. (...)

Trust the Lord Jesus who has united us so sincerely. The love which He inspires is the most disinterested, purest, and furthest removed from all human miseries which even find a place in love.”

Points for morning meditation

Monthly day of recollection: April 2010

God calls us to community

“We believe that God calls us to live together as brothers – sharing the gifts that we have received, supporting one another, praying and working together for his glory. He has called us to be a community, which is a living sign of the gospel values of justice, truth and love.”
(CR’s Charism Statement)

From Fr. Semenenko’s letter
to A. Bentkowski (31.01.1843):

“Coming to be with us, and accepting us as brothers, know what you should bring with you. The law that should govern us is love. Bring it with you. Our purpose on this earth is to become one heart and one soul in Christ: what He asked of His Father: “ut sint consummati in unum!” [“that all might be one as we are one!”] This is what we require of you, and it seems to me that God has placed the need for this in your heart, and it will be no burden for you. Naturally a further goal is the spread of this same love as far as this is possible. (...)

Trust the Lord Jesus who has united us so sincerely. The love which He inspires is the most disinterested, purest, and furthest removed from all human miseries which even find a place in love.”

Points to reflect on after listening to the conference

April 2010

We lift up to You our most humble and earnest prayers, asking that you would disperse us and destroy all of our undertakings immediately if at any time we were to allow ourselves to be seduced by any worldly interests, and, changing the purpose for which we came together. Grant this, the fullness of Your mercy, O Lord! Confirm us on our way. Cleanse us, and accept us among Your faithful servants!

(Bogdan Jański, August 1, 1839)

1. "Thus, we decided to begin our common life together; we founded a little home in the beginning of 1836... Since as recent converts we wanted to devote ourselves completely to the service of God... this community was for us a center and hearth where we concentrated all our fervor, all of our hopes. It created a bond of spiritual relationship which was to last a lifetime... We established this home with the idea that it would be a shelter, a place for self-improvement and spiritual training for all those experiencing conversion. It would be a kind of symbolic standard for those who, leaving aside completely all plans for their own careers, surrender their whole life, their strength and financial means, for the service of the Lord God, to defend and spread the truth of Christ and its practice in all forms of life."

(B. Janski, *Under the Standard of the Risen Savior*, 2)

Points to reflect on after listening to the conference

April 2010

We lift up to You our most humble and earnest prayers, asking that you would disperse us and destroy all of our undertakings immediately if at any time we were to allow ourselves to be seduced by any worldly interests, and, changing the purpose for which we came together. Grant this, the fullness of Your mercy, O Lord! Confirm us on our way. Cleanse us, and accept us among Your faithful servants!

(Bogdan Jański, August 1, 1839)

1. "Thus, we decided to begin our common life together; we founded a little home in the beginning of 1836... Since as recent converts we wanted to devote ourselves completely to the service of God... this community was for us a center and hearth where we concentrated all our fervor, all of our hopes. It created a bond of spiritual relationship which was to last a lifetime... We established this home with the idea that it would be a shelter, a place for self-improvement and spiritual training for all those experiencing conversion. It would be a kind of symbolic standard for those who, leaving aside completely all plans for their own careers, surrender their whole life, their strength and financial means, for the service of the Lord God, to defend and spread the truth of Christ and its practice in all forms of life."

(B. Janski, *Under the Standard of the Risen Savior*, 2)