**12.**

## **St Eugene calls Oblates**

## **to have one heart and one soul**

**Intention**

To reflect more deeply on the challenges from the last General Chapter on **mission** and **financial** sharing. To determine the community’s needs and determine the community’s objectives and priorities.

**Virtues to pray for**

Kindness, honesty,

transparency and self-control

**Hymn**

**Prayer**

**Scripture (**Acts 4:32-35)

The whole group of believers was united, heart and soul; ***no one claimed for his own use anything that he had, as everything they owned was held in common***. The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all given great respect. None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from them, to present it to the apostles; it was then distributed to any members who might be in need.

**Oblate Texts**

A spirit of simplicity and joyfulness marks our communities. ***In sharing what we are and what we have with one another, we find acceptance and support. Each of us offers his friendship and places his God-given talents at the service of all***. This enriches our spiritual life, our intellectual development and our apostolic activity. In humility and with the strength of charity, we express our responsibility for each other in fraternal correction and forgiveness. (*C* 39)

“I have been sorrowfully afflicted on learning that the two young Fathers do not get along with each other as two good brothers should … Oh, that is insupportable! What matters any difference in character when they should have but one heart and one soul? … Maintain firmly the utmost unity between brothers and let charity reign always amongst you. Would you wish to lose the merit of so many sacrifices made for God?” (*Letter to Fr. Ricard,* February 10, 1849)

“… How these petty quarrels amongst the Brothers distress me! I know that they do their best to quickly heal these wounds to charity, but they should not fall into these faults which inevitably damage a virtue they ought to have in the highest degree. I strongly exhort them to take pains to uproot this kind of petty antipathy that does them injury in their hearts…”. (*Letter to Fr. Mille,* April 21, 1832)

**Commentary**

In light of the “Call to a profound personal and communal conversion” made to us by the Spirit through the General Chapter of 2010, let us hear from the wisdom of the General Chapter of 1992:

6. Like our Founder before us, we seek to gather around the person of Jesus Christ so as to achieve solidarity of compassion, to become a single heart that can be food for the life of the world.

7. Therefore we choose community as a way whereby we are continuously evangelized and can be witnesses of the Good News in this grand moment of today’s world. Recognizing that what we dream alone will remain always just a dream, but what we dream with others can become reality, we acknowledge the limits of the individual and the fruitfulness of community. We can be effective evangelizers only to the extent that our compassion is collective, that we give ourselves to the world not as a coalition of free-lance ministers, but as a united missionary corps. To seek to achieve quality in our community life and in our being, with each other as Oblates, first of all, as well as with all persons of good will: that is the first task of our evangelizing activity.

8. It is not primarily for its own sake, then, that our common life exists: it is flesh for the life of the world. The community we create together around Jesus Christ is the banquet table to which we invite humankind. In a prophetic way it challenges the individualism found in today’s society and the arbitrary use of power that is responsible for the plight of so many poor people. At the same time our community life offers grounds for hope to this world which is struggling to overcome its disintegration and fragmentation. Like Christ’s gentle invitation to his banquet, our community life speaks with the meekness of an authority that invites but never imposes or coerces.

9 We can build such apostolic communities only if we again choose as our center the person of Jesus Christ, “who was chaste and poor and who redeemed mankind by his obedience”(C 12). In this choice we discover the freedom to love all our brothers and sisters and the courage to “bear witness to God’s holiness and justice” (C 9). Thus animated by the Spirit we can issue an invitation to communion, a sign of the new world born of the Resurrection.

10. The community of the Apostles around the person of Jesus is the model for our life together. The person of Christ unites us in charity and obedience; this enables us to live again the communion of life and the common mission in his Spirit that the Twelve Apostles shared with him (C 3). From this perspective, it is clear that the objective of community is much more than merely gathering a group that functions well together; its aim is to establish interdependence and profound communion between its members.”

(*Witnessing as Apostolic Community.* Acts of the 32th General Chapter, p. 21-22)

**Sharing**

– Do we really share what we own?

– How prevalent is negative individual autonomy among us? Listening to Scripture and Oblate texts, do we need conversion here as individuals or are we ok? (“you’re ok, I’m ok, he/she is ok, we all are ok”: so goes the modern consciousness).

– Do we share our pastoral experiences on a regular basis as the last Chapter calls us to do?

**Personal commitment**

**Prayer intentions**

**Final prayer**

Heavenly Father, pour out in our hearts the spirit of intelligence, of truth and peace, so that we may strive to understand what is pleasing to you in order to accomplish it in unity and harmony. Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen.

**Concluding rite**