**6**

**Jesus consults his disciples to learn from them**

**SETTING**

The animator of the encounter arranges the ambience so that all may be comfortably seated in a circle to facilitate prayer and discussion. A candle, the Bible, an Oblate Cross may be placed in the center of the community.

**MOTIVATION**

In this encounter we gather to share about how we look on ourselves and how Jesus looks on us.

**SONG**:

Sois la semilla / You are the seed *or*

Pescador de Hombres /Tú has venido a la orilla

**PRAYER**

**THE WORD OF GOD: GOSPEL OF MARK 8: 27-30**

Jesus and his disciples left Galilee and went up to the villages near Caesarea Philippi. As they were walking along, he asked them, "Who do people say I am?" - "Well," they replied, "some say John the Baptist, some say Elijah, and others say you are one of the other prophets." - Then he asked them, "But who do you say I am?" Peter replied, "You are the Messiah." - But Jesus warned them not to tell anyone about him. Then Jesus began to tell them that the Son of Man must suffer many terrible things and be rejected by the elders, the leading priests, and the teachers of religious law. He would be killed, but three days later he would rise from the dead.

**TIME FOR SILENT REFLECTION**

**RESPONSE TO GOD’S WORD: Psalm**

**OBLATE TEXT:**

**Constitution 4**

The cross of Jesus Christ is central to our mission. Like the apostle Paul, we “preach Christ and him crucified” (1 Cor 2:2). If we bear in our body the death of Jesus, it is with the hope that the life of Jesus, too, may be seen in our body (cf. 2 Cor 4:10). Through the eyes of our crucified Saviour we see the world which he redeemed with his blood, desiring that those in whom he continues to suffer will know also the power of his resurrection (cf. Phil 3:10). (C 4)

**2010 General Chapter Calls**: Community #4: That Oblate Superiors and the community seek out ways and means of reconciling what is in need of healing within the community.

**GOING DEEPER INTO THE THEME** *–* SELF-UNDERSTANDING AND SELF-DISCIPLINE

In order to be fully at the service of God and of others, Eugene was convinced of the need of self-discipline. This was one of his ongoing concerns throughout his life. In accordance with the Church’s traditions, he expressed this through fasting during Lent and on a regular basis throughout the year (particularly on Fridays). Similarly, he often speaks about mortifying his body – in other words, doing physical penances to ensure that it was he who controlled his body and not vice versa. We find this theme recurring in all his retreat notes. In the 1818 retreat that we are examining at present we find:

*I felt the need of leading a still more mortified life and I ardently desired to do it.*

As we have seen above, however, those around him thought that he took the matter to extremes and they tried to moderate his zeal. One of these was Henri Tempier who was Eugene’s spiritual director. While Eugene could brush off his mother and his uncle Fortuné’s fussing, he was unable to do so in the case of Father Tempier because of the vow of mutual obedience that they had made on Holy Thursday 1816.

*One thing alone distressed me and that is the fear that it will meet with opposition and my Director will take advantage of the vow of obedience I have made to him to put obstacles to what seems to me evidently God’s will. I cast about seriously for the means to escape the too pressing attentions that charity suggests to some who are overly-afraid I will fall ill once again. I was indignant to have such a fuss made over me while I know full well that I am good for nothing, and that the little good I have done, I have done because God in his goodness was pushing me by the shoulders.*

We have many examples of Henri Tempier’s insisting on this vow of obedience – almost always in connection with Eugene’s health and welfare.

*Only, since I remark that my health is better since Holy Week, that my chest is not hurting any longer, etc., I will plead with my Director to let me follow the attraction that pulls me strongly to lead a penitential life. I believe it would be to go against the spirit of God to try to resist this any longer, on the pretext that my health needs attention.*

Eugene: Retreat notes, May 1818, O.W. XV, n. 145

**SHARING OUR FAITH:**

The animator invites each Oblate present to share what has inspired him in the reflection and around the questions:

* How do I grow in my self-knowledge?
* How would I like that people see me? See us as Oblates?
* Do I have a person in whom I trust to tell me the truth? To correct me?
* Am I able to hear what others say to me? How do I react when people criticize me?
* In my community: do I feel free to speak and behave as I feel at heart?

**COMMITMENT:**

The animator reminds everyone that we are preparing for the Triennium by seeing how we can grow, change, be transformed. We are asked to consider a concrete gesture in the life of our community as a sign of conversion. Let us ask God to inspire us, help us be bold and courageous so that during these weeks and months of preparation we will commit ourselves to some real sign of new life among us.

**A TIME FOR PRAYER AND THANKSGIVING / INTENTIONS**

**FINAL PRAYER:**

Give thanks for the gift of self-awareness. Make a prayer about the courage needed to see one’s self more clearly.

**BLESSING AND SONG**:

The animator asks an Oblate present to pray a blessing over the group and then a final song may be sung.