

Columbia Region
MISSIONARY SERVANTS OF THE MOST HOLY TRINITY

RE: Contribution to the pre-chapter and the General Chapter

Columbia Region:

OUR LADY OF MOUNT CARMEL CENACLE, GUAMAL, MAGDALENA

Local meeting: October 14, 2014

Participants: Orlando Bonilla, Luis Fernando Díaz, César Atilio Muñoz

SAN JOSÉ MISSIONARY CENACLE, LA ESTRELLA, ANTIOQUIA

Local meeting: November 4, 2014

Participants: Gilberto Rodríguez, Diovany F. Ramos, Raúl Mejía, Henry Guerra, Elicer López, Raúl Vásquez, José de Jesús Martínez, Alexander Díaz, Andréthène Alexandre, Guitau A. Charles, John A. Franco, Juan C. Cabrera.

1. DIRECT IMPLICATIONS FOR US AS RELIGIOUS IN PREPARATION FOR THE GENERAL CENACLE AFTER READING "*EVANGELII GAUDIUM*"

■ Preparing as a congregation for a new General Cenacle, is being open to mark a new path in our history, where we recognize the necessity of praising and giving thanks to God for the gift of consecrated life, maybe with a great commitment to continue giving witness and promoting the knowledge and love the people of God have for Him, inviting all who have totally dedicated their lives to the cause of the Gospel, to celebrate the marvels that the Lord works in our lives.

■ The joy of those in consecrated life is born of God who is the source of true joy. Joy in consecrated life is a product of faith which in turn proceeds from the word of God. "The proclamation of the Word creates union and is a source of joy. A profound joy which emanates from the heart itself of the Trinitarian life, and is communicated to us in the Son (...) According to scripture, joy is a fruit of the Holy Spirit (cf. Galatians 5, 22), which allows us to enter into the Divine word and make the Divine word enter into us bearing the fruit of eternal life (Benedict XVI, *Verbum Domini*, 123).

■ Consecrated life is a gift of God to the Church in the example of the pioneer communities. We have tried to construct our being together, but, when we don't respect or put up with one another, it is well to ask ourselves, what does the gospel demand from us? Could it be that we identify each other as clergy and not as religious?

■ In light of the exhortation *Joy of the Gospel*, and looking to our reality as STs, the following questions arise: How are we being formed to be apostles? Is there continuity after we get to a mission, enriching what we find or the other way around, are we ready

to put an end to what someone else sewed? In this same respect, many times we enter into an intimate friendship with those who collaborate in the pastoral mission, but when there are changes, we can ask ourselves, are we simply seeking their friendship just to be friends, or do we seek their commitment to the mission?

- The pope wants a Church in search of the people, our charisma is not only being faithful to that desire of the pope, but it is also, in the evangelical spirit of Jesus, a church with open doors as well as poor Church. Trinity missionaries are profoundly connected to this reality, because our missions are in a place, somewhere in the periphery, in a mission identified by the scent of people.

- There is an ardent desire to serve, but we are afraid to tackle mission as a congregational unit. It is not about just having one frame of mind, but rather, that in each given reality, a congregational reality is made possible, that, wherever we are, our missionary behavior is in tune with the rest of the confreres and, that any confrere can know where we are in the process of mission.

- Being always in tune with the fact that living the joy of the gospel is a never ending Easter. This joy is made manifest in our daily commitment. There are two temptations against this joy: isolation and comfort and, as Missionary Servants, we are called to fight both of them, since we are community oriented.

2. WHAT CAN WE SAY ABOUT OUR CHARISMA AND HOW TO LIVE IT OUT?

- It is the cross, always the cross of Christ, which guarantees the fertility of our mission. By the cross, the supreme act of mercy and love, we are reborn as "new creatures" (Gal. 6, 15). The cross is a sign that leads us to love. How ready are we to love one another?

- When looking at our Founder, we don't only recognize the greatness of his words, but also the greatness of his actions, what he accomplished. It is his apostolic zeal that still draws people to our charisma. The challenge is to see how convinced we are of his vision and mission.

- We talk about charisma and recognize that the difference lies in dealing with people. But, how are we forming apostles? How are we preparing ourselves to be apostle trainers? No one can give what he does not have. We need to be apostles, men willing to spend some time with Jesus. And if the apostle is the fruit of prayer, he will find the light there, as well as the strength for his action. In fact, our mission loses its fertility, it turns off at the very moment its connection with the source, Jesus, is interrupted.

- On the formation of lay people, no confusion should exist between social ability and the ability to form lay people. In the formation of lay people we are obliged to do it

from the perspective of the community of lay people. We need an instrument from the congregation to clarify us on how to be effective in our charisma of forming lay people.

- Since our charisma is to work with lay people, we think it is important that when a new mission is opened, there should be another mission near it, because the apostolate should be carried out in a Trinitarian fashion. In diocesan parishes we are often just helpers to the pastor.

- We are called to mission as a family, which begs the question: How is our relationship with the other branches of the Cenacle family? What contact do we have with them since the days of our formation? And once on a mission, do we coordinate our work with them, or at least give them the opportunity to develop and take part in our missions?

- To be more effective with our charisma, Missionary Servants should be perfectly clear on how to form lay people. There could be continuity in our missions if we had a directory for action. We need to train ourselves in our charisma in a practical way, in the action proper to the Missionary Servants. What does that consist of? Form as to be able to form others.

- Our charisma has to be actualized. We must ask ourselves, what are the urgent problems in the way so that our charisma is no longer a thing of the past but, that it is a thing of the present. We need a plan from the congregation.

- Are we afraid to deal with our charisma? It is not just a matter of establishing good relationships with lay people, or to satisfy ourselves. We need to form lay people within their own reality. Mission is part of the Church, it makes no difference where the mission is. The Council could hold missions accountable on the basis of a directory.

3. CONSIDERATIONS FOR THE DELEGATES TO THE PRE-CHAPTER AND THE GENERAL CENACLE

- Each day brings its own troubles, so, are we analyzing and studying our real situations? It would be necessary to look into how committed we are with our being recognized as a family.

- The post novitiate does not have a Trinitarian mission nearby to do apostolic work in on week-ends.

- A common manual for the community should be written, containing a basic method for the formation of lay people.

- How are we forming candidates who will then form apostles? The fact of being missionaries requires us to be in constant formation in theological matters, as well as pastoral and social issues.
- We need more continuity in the formation stages. We need to recognize the professed in temporary vows as young men in formation. We need to respect that time and help in their formation.
- We think it is necessary to have formation workshops for lay people as well as for the confreres so that they can be more effective in their missionary work of being faithful to our charisma.
- We needed to find suitable personnel to manage missions. We also need to study and evaluate the internal and external experience and the implications of changes in missions or houses of formation.
- Pope Francis mentioned that that "evangelization is effected on one's knees". Thursdays are dedicated to the Eucharist and that is our sun and our center. Therefore, why in Latin America, the Trinitarian custom is not to kneel at the moment of consecration, and where does that unhealthy custom come from?
- A call in the year of consecrated life for a more fully living of the vows.
- The necessity of pointing out the importance of the regions.
- A Mission Committee with representatives from all the regions would improve the continental mission of the Missionary Servants.
- An analysis of the state of the congregation done by experts.