**1st July 2018**

**Rogate Gift and Gratitude**

**Holy Hour and Adoration**

**Introduction and setting**

We know that from the very beginning of the mission in the Avignone District, Father Hannibal brought with him the inspiration of the Rogate which he had since his adolescence and which he identified as his mission since his youth.

In 1880, he already placed in the heart and on the lips of the little ones and the poor the beautiful prayer which begins with the words "Compassionate Heart of Jesus", which very clearly expresses his theological vision on the charismatic inspiration of the Rogate.

We read that he had the pious habit of visiting daily the Blessed Sacrament exposed for the *Quarantore* [Forty-hour adoration] in the various churches of Messina. One day, finding himself in the Church of St. John of Malta, he “had this predominant thought in mind, that in order to bring about the greater good to the Holy Church, to save many souls, to extend the kingdom of God on earth, there could be no other means more certain than the increase of elect ministers of God (...) Thus, an excellent and fruitful prayer to be preferred would be to immediately ask the Most Sacred Heart of Jesus that he deigns to send holy men and chosen priests on earth (...). This idea seemed very clear and indisputable to him. Later, he was surprised and amazed in reading in the Holy Gospel those divine words: ‘The harvest is great, but the laborers are few. Pray, therefore, the Lord of the harvest to send workers to his harvest.’ This intuition-inspiration is ‘placed at the beginning of his spiritual life’ when the vocation to the priesthood had not yet matured in him.

So we have this sacred heritage to keep and revive!

In the 150th Anniversary of the Inspiration of the Rogate, it is important for us, as a Family of the Rogate, to fulfill three things together: **first**, *to praise and thank the Lord for this great gift bestowed upon us, the Church and the world*; **second**, *to look at the zeal which Father Hannibal lavishly had during his whole life in living and spreading the Rogate*; **third**, *to discern what kind of testimony we should have today as members of the Family of the Rogate*.

(cf. Circular Letter of the Superior Generals, *Rogate Gift and Gratitude*, June 1, 2018)

***Look and Listen***

**Enthronement of the Word**

**Guide**: We have arrived at July 1, 2018, the day when our spiritual family lives the annual evangelical and Eucharistic prayer, in the charismatic echo of the prayer of the the poor united with our Father, St. Hannibal Mary.

July 1st is a forerunner of our community life, it becomes a beacon from which to draw vitality and prophecy.

Recalling the steps that took place in the Church of St. John of Malta and in the Chapel of the Avignone Houses, let us welcome the Word that is now solemnly enthroned.

*o Song of welcome to the Word*

*o Entrance, enthronement and incensation of the Book of the Word*

**Guide**: Let us now proclaim in responsorial form the passage taken from the Gospel of Matthew (9: 35-38) which dazzled the life of our Father, St. Hannibal Mary, and gave the itinerary of holiness to our personal and community life.

After each line, we sing:

**Ref. Send, Lord, holy Apostles in your Church**

* Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom, and healing every illness and every infirmity. **Ref.**
* Seeing the crowds, he felt compassion for them, because they were tired and exhausted, like sheep without a shepherd. **Ref.**
* Then he said to his disciples: 'The harvest is plentiful, but the laborers are few.' **Ref.**.
* 'Pray, therefore, to the Lord of the harvest to send out laborers into his harvest.' **Ref.**

o Pause in silence for personal reflection after listening

**Community Prayer by choir**

Praised be the God and Father\*

Of our Lord Jesus Christ,

Who has bestowed on us in Christ\*

Every spiritual blessing in the heavens.

God chose us in him\*

Before the world began

To be holy\*

And blameless in his sight.

He predestined us\*

To be his adopted sons through Jesus Christ

Such was his will and pleasure, †

That all might praise the glorious favor\*

He has bestowed on us in his beloved.

In him and through his blood, we have been redeemed, \*

And ours sins forgiven,

So immeasurably generous\*

Is God’s favor to us.

God has given us the wisdom\*

To understand fully the mystery,

The plan he was pleased\*

To decree in Christ.

A plan to be carried out\*

In Christ, in the fullness of time,

To bring all things into one in him, \*

In the heavens and on earth.

In him we have also obtained an inheritance, \*

having been predestined

according to the plan of him who accomplishes all things\*

according to his will,

so that we, who were the first to set our hope in Christ\*

may live for the praise of his glory.

In him you too, having heard the word of truth, \*

the gospel of your salvation and have believed in it,

you were marked with the seal of the Holy Spirit that was promised, \*

which is the pledge of our inheritance,

towards complete redemption as God’s own people, \*

to the praise of his glory.

(Eph. 1:3-14

***Adoration and praise***

**Exposition of the Eucharist**

**Guide**: Let us now welcome the Eucharist who lovingly dwells with us and makes himself present for our adoration.

The Eucharistic Jesus, before being exposed on the altar, will pass among us as the Divine Rogationist. Let us rise and bow deeply when he passes us by.

*o Song of praise*

*o Pause of personal adoration*

**Choral Prayer I:** ***Compassionate Heart of Jesus***

(the first prayer composed by St. Hannibal for the poor of Avignone)

*O most compassionate Heart of Jesus, may our sighs which we raise up to you, reach your presence. A great and immense mercy have we come to ask from you, for the benefit of your Church and for the salvation of souls.*

*You are the Lord of the Harvest, you are the mystical Gardener who have planted the vineyard of souls and have watered it with your most Precious Blood. You have formed your Church as a flowering field,* *an enclosed garden, in which you like to gather the flowers of holy virtues and the fruits of good works, and these fruits are sweet to your palate.*

*You have hunger and thirst for souls, O most sweet Jesus, and your loving Heart consumes itself for love. The number of workers of your vineyard has become scarce! The good workers in your Church have diminished! The light of the world has eclipsed. Hence the people remain in the darkness of ignorance and sin; hence, the poor souls perish;* *hence, Satan devours the prey, children are asking for the bread of life, and there is nobody to break it for them.*

*O Lord God, be moved to compassion for such a miserable state in which many cities and especially many towns of the country, are reduced for lack of Good Workers of the Gospel. Lord of the Harvest, send Holy Workers to your Harvest!*

**Guide:**  In a letter of 1923 addressed to Pope Pius XI, our Father Founder, St. Hannibal Mary, while asking for the blessing on the Pious Work, traces his path in a very concise way, explaining that he started two Institutes just for the Rogate.

**Reader:** “Prostrate at the feet of Your august throne, the undersigned Canon Hannibal Mary Di Francia from Messina states the following: Since my adolescence, I have been concerned about the great importance of the Prayer to obtain from the Divine Mercy Priests according to the Heart of God for the salvation of souls.

“Later, I read in the Holy Gospels that divine Command: *Rogate ergo Dominum Messis ut mittat Operarios in messem suam.* I was surprised. After becoming a priest, I dedicated myself to beneficence and work of charity as much as I was able to, driven to cultivate *ex professo*, that divine Word.”

* *Song – Send O Lord, or another*

**Guide:**  He witnesses to this inspiration in other writings.

**Reader:**  At the beginning of his desire to give himself to God, and when he did not know anything about those words of the Holy Gospel, a young man had this predominant thought in mind, that is, in order to carryout the greatest good in the Holy Church, to save many souls, to extend the Kingdom of God on earth, there could be no means more certain than the increase of elect ministers of God, of holy, apostolic men, according to the Heart of Jesus. Thus, an excellent and fruitful prayer to be preferred would be to immediately ask the Most Sacred Heart of Jesus that he deigns to send holy men and chosen priests on earth.” (*Scritti*, *Vol. V,* *Regolamenti*, p. 703.)

* *Song – Send O Lord, or another*

**Guide:**  A reference to this important experience in his life is found also in the *Introduction to the Precious Adhesions*.

**Reader:** “There was, therefore, a certain man who paid attention to this divine command, even before he had read it in the Gospel; and he began his career of life with this attention. (...)

“It was very beautiful that the *Evangelical Rogation* to obtain good workers of the Church now resounds in the tender voices of the children, of the poor, and from that poor place arose to Heaven, to the throne of Him who looks down upon the heavens and the earth, and hears the desire of the poor.

“We call it Gospel revelation, a divine idea, - nor it would be humility to lessen it - which preceded and accompanied the poor Priest-initiator in the difficult undertaking. We considered and continue to consider this idea as the foundation on which the Pious Work is built, as the key that opened the Treasury of the Divine Mercies, as a secret of the most desired Divine Graces. All this in reference to the Pious Work. Then, in reference to the Holy Catholic Church, the society, and the whole world, this is the great means of all blessings and of all salvation in time and in eternity.” (Introduction to the Precious Adhesions, 1919, p. 7)

* *Song – Send O Lord, or another*
* *Prolonged silence in adoration and praise*

**Choral Prayer I:** ***Compassionate Heart of Jesus***

(the first prayer composed by St. Hannibal for the poor of Avignone)

*It is true, O Lord Jesus, that we do not deserve to be heard; and that you have no need of us creatures to be infinitely glorious and happy; but it is also true that your most loving Heart pines and worries due to the loss of souls, and rejoices and exults when the souls are edified, sanctified and led to eternal life through good Workers. Do it therefore for yourself, that is, for the consolation of your most loving Heart: send holy Workers to your Harvest.*

*We ask it of you with those ardent sighs with which the Prophets and Patriarchs longed for your coming on earth. ‘Let the clouds of heaven rain down the Just,’ they said, ‘and the earth germinate the Savior.’ And we exclaim with ever more ardent sighs: ‘Let your Divine Heart be opened, O Jesus, and from it may the good and the holy Workers come for your Church!’*

*Yes, draw them from the depths of your Sacred Heart, you who are all powerful to draw Abraham’s sons even from the rocks. Draw them from that burning furnace of charity; enrich your Church with this great and priceless treasure: good Workers.*

**Guide:**  From the beginning, Our Father, St. Hannibal Mary, exhorted his spiritual sons and daughters to make the great sacrament of the Eucharist as the center their lives.

**Reader:**

Keep your thoughts on the supreme goodness and consider yourselves fortunate to have such a treasure so near! “Wherever the body is, there will the eagles gather,” said our Lord Jesus Christ. May God deign you be like eagles or doves, who flying over the earthly things, gather with your hearts and affection around the most sacred Body of the Lord, given as food for us!

He, the Supreme Pontiff, will teach you how to fulfill with his help the great mission of obtaining good Workers for the Holy Church. This is the sacred task that Our Lord Jesus Christ in his great Mercy, was pleased to entrust to you, humble and poor little creatures. Oh, a truly sublime task! Oh, a truly divine mission! The point is that a poor miserable little poor creature becomes a fruitful mother of innumerable souls; and another even greater glory of spiritually begetting priests to the Holy Church! (The Father’s Preaching on the Lord, July 2, 1888).

* *Song - Ubi caritas et amor o another*

**Guide:**  Our Father, St. Hannibal Mary, entrusts to us the virtue of zeal as a component of our vocation and of our charism, linked to the interests of the Eucharistic Heart of Jesus.

**Reader:** You must “pray” to obtain the good workers for the holy Church, and at the same time “work” for the same purpose. When we ask God for a grace, in order to obtain with certainty what we asked for, there is even the need that we work for it. Wanting to obtain good workers for the Holy Church, we will not be satisfied by prayer alone, but we will add “work” to “prayer”; we will combine prayer with an active life, always aiming at winning good workers far the holy Church.

My dear daughters, the most beautiful field of per­fect, charitable works is open before you. If the good Jesus does not look at my sins, but blesses you, your vocation is formed and the fourth vow is ready: “the zeal”; the zeal for the honor of the Sanctuary, as what our Lord Jesus Christ said, “The zeal for your house consumes me.” To have the zeal for the interests of the Sacred Heart of Jesus, and among these is his supreme interest of obtaining good workers for the Holy Church. (The Father’s Preaching on the Lord, July 2, 1888).

* *Song - Ubi caritas et amor o another*

**Guide:**  The divine mission to which we Sons and Daughters are called, is to enter into the Divine Will with the lighted lamp of Eucharistic love, in order to start a new life.

**Reader:** Oh Mission, truly divine. Oh great revelation that the Most Sacred Heart of Jesus has given in his Mercy and Charity.

Now, I have nothing else to say but exhort you always to pray so that we may encounter the Divine Will. And I exhort you to draw yourselves closer to our beloved Jesus Christ, our supreme goodness, to grow in his love, to desire to love him, to share his Divine Heart's pains, and to console him through your fervent practice of all holy virtues.

Renew your resolutions; renew your spirit; starting a new life of humility, mortification, obedience, and prayer.

Light the lamps of the wise virgins because the groom is not far away from coming. (The Father’s Preaching on the Lord, July 2, 1888).

* *Song - Ubi caritas et amor o another*
* *Prolonged silence in adoration and praise*

***Thanksgiving and discernment***

**Benediction and reposition of the Eucharist**

* *Eucharistic song*

**Thanksgiving and kissing of the Word**

**Guide**: We conclude our prayer moment by thanking the Lord for the gift of his presence in us, in our communities, in our missions.

Reinforced by this experience of prayer, we are now ready to live "in memory of him" (cf. 1 Corinthians 11:25). Now, we must go to celebrate the Feast of July 1st at the crossroads (Mt 22.9), among the poor brothers and sisters of today's Avignone, breaking the bread with them and distributing it to everyone, to make the feast of the blessed Harvest, in the way our Father, St. Hannibal Mary did.

We seal this commitment reciting with one voice the Prayer for the Year of the Celebration, and with the kissing of the Book of the Word.

O God our Father,

we thank you for having inspired Saint Hannibal Mary

with the command of the Rogate

as a secret to the salvation of all souls.

We pray in the Name of your Son Jesus

to give us the courage and humility

to know how to put our ideas aside,

to abandon our self-referential projects,

and let us be guided by your Holy Spirit,

to listen and be faithful to him

who makes all things new. Amen

**Guide**: Lord Jesus, present among us with the Word and the Eucharist, remain always as the guide of our steps, and lead us, through your way, in the districts and suburbs where you live in the most forgotten sisters and brothers. Help us to discern the means you have chosen to help them, abandoning all human security and accepting the gift of hope given to us by your Resurrection.

**All**: Amen.

o Song while in procession towards the kissing of Book of the Word