

LECTIO DIVINA

of the Family of the Rogate

“The Word that flows from the Heart of Christ
warms the heart and opens the eyes of faith.”

*“Were not our hearts
burning within us while
He spoke to us on the way?”
(Lk 24:32)*



Invocation Hymn to the Holy Spirit

Reading: Lk 24:13–35

Welcome the Word in silence

Reread the passage personally

Share a word or phrase that strikes you

Connect this text with other passages of Scripture

Prayerful refrain (chosen freely)

Understanding the Meaning of the Text

LECTIO – WHAT DOES THE TEXT SAY?

Listening to the Word in its literal and salvation-historical sense

GUIDE

In this *Lectio Divina*, the Church leads the Rogate Family along a paschal journey in which redemption through the Blood of Christ and the presence of the Risen One converge in the Word and in the breaking of the Bread. In the light of *1 Pet 1:17–21* and *Lk 24:13–35*, we are presented as pilgrims of hope, redeemed by the Lamb and accompanied by Jesus, who opens the Scriptures, warms the heart, and reveals Himself in the Eucharist. Within the horizon of the Rogate, this Word springs from the Eucharistic Heart of Jesus as a word of mercy, compassion, and mission. Therefore, as we begin this *Lectio*, we place ourselves on the road to Emmaus and before the altar, ready to listen, to recognize the Lord in the Broken Bread, and to respond with our lives: “Stay with us, Lord.”

L1

Beginning with the second reading of this Sunday’s liturgy (*1 Pet 1:17–21*), Peter situates Christian existence under the signs of divine sonship, judgment, and redemption. To invoke God as Father requires a life shaped by holy “fear”—that is, an attitude of reverence and responsibility before the One who judges “without partiality.” Christian faith does not abolish the ethical seriousness of life: those who have been touched by grace must live in a manner consistent with the gift received. The present life is described as a pilgrimage; the Christian dwells in this world as one passing through, without absolutizing the earth as a definitive homeland.

L2

Peter deepens this pilgrim condition in the light of redemption. Humanity has not been ransomed by perishable things such as silver or gold, but by the precious Blood of Christ. The contrast between corruptible goods and the Blood of the Lamb reveals the immense disproportion between worldly values and God’s saving work. Christian redemption is not merely external or symbolic; it is decisive, for it delivers the believer from a “futile way of life”—a manner of living that lacks substance before God. The text reads Christ in a paschal and sacrificial key: He is the Lamb without blemish, whose self-offering accomplishes definitive liberation.

L3

The passage culminates in a clearly Christological and eschatological perspective. Christ is the eternal plan of God, known “before the foundation of the world” and manifested in the fullness of time for our sake. His resurrection and glorification become the foundation of the believer’s faith and hope.

At the center of Christian life stands trust in the One who raised Jesus from the dead and, in Him, opened for humanity the way to glorious life. This reading invites us to contemplate Christian existence as a paschal exodus: redeemed by the Blood of Christ, we walk as pilgrims, sustained by a hope anchored in God.

L4

The Gospel presents the story of the disciples on the road to Emmaus (*Lk 24: 13–35*), one of Luke’s great syntheses of the paschal experience. The starting point is disillusionment: the disciples walk in sadness because the death of Jesus seems to have shattered their messianic hope. Their sorrow arises from an inability to hold together cross and promise, suffering and glory. Thus, although the Risen Jesus walks with them, their eyes remain “prevented” from recognizing Him. Their difficulty is not only visual but spiritual and interpretative. They lack a paschal understanding of Scripture and of the events they have lived.

L5

The Risen One draws near as a companion on the journey and, before revealing Himself fully, He listens, questions, and receives the wounded narrative of the disciples. Then He carries out a true paschal pedagogy: He reproaches their slowness of heart to believe and reinterprets the entire history of salvation in the light of His Pasch. The heart of Jesus’ explanation is this: “It was necessary” that the Christ should suffer to enter into His glory. This “necessity” expresses His fidelity to the saving plan of the Father already inscribed in the Scriptures. The cross, therefore, is not a failure but a passage. The suffering of the Messiah reveals His identity in its fullness.

L6

The Emmaus journey shows that the Risen Lord allows Himself to be recognized in two privileged places: in the interpreted Word and in the breaking of the Bread. First, the heart burns as Christ opens the Scriptures; then the eyes are opened when He breaks the Bread. Luke thus establishes a profound unity between the table of the Word and the table of the Eucharist. The recognition of Jesus occurs through a spiritual and sacramental experience. Christ is recognized when the community receives the Scriptures in their fullness and celebrates the paschal gesture of the shared Bread.

GUIDE

There is also an important ecclesial dynamism in the text. Once enlightened, the disciples immediately return to Jerusalem. Those who have encountered the Risen One do not remain enclosed in their sorrow or isolated in their interior experience: they return to the community to bear witness. Paschal faith is born from listening to the Word, reaches its fullness in sacramental recognition, and blossoms into mission and ecclesial communion.

MEDITATIO – WHAT DOES THE WORD SAY TO US?

Exegetical, pastoral, and Rogationist foundation

GUIDE

In this liturgy, the Church contemplates the mystery of Christ as the **Redeeming Lamb** and the **Risen One who interprets the Scriptures**. Every baptized person is called to live the present time

as a **holy pilgrimage**, not guided by fleeting values but by the redemption received through the Blood of Christ. At the same time, we learn from the disciples of Emmaus that the crisis of faith is not overcome by merely human arguments, but through the presence of the Risen Lord who enlightens the Word and gives Himself in the breaking of the Bread. Thus, the Word leads us from discouragement to the intelligence of faith, from a closed heart to a heart that burns, from sadness to hope, and from personal experience to ecclesial witness.

L1

In the first reading (*Acts 2:14,22–33*), Peter proclaims the core of paschal faith: Jesus, rejected and crucified by human hands, has been raised by the Father and exalted at His right hand, so that death no longer has power over Him. We see, therefore, that the Risen One—victor over death—is the One who gives meaning to the entire human pilgrimage.

L2

This pilgrimage acquires its deepest meaning when the First Letter of Peter reminds us that we have not been ransomed by perishable things, but by the **precious Blood of Christ**, the Lamb without blemish or defect. Here lies the foundation of our meditation: Christian life is born of a **real, costly, paschal redemption** that snatches us from the emptiness of an existence without God and introduces us into new life. The Blood of Christ is the expression of the total gift through which the Lord has freed us and restored us to communion with the Father. For this reason, Easter is **transformation of existence**. Those who have been touched by this mystery can no longer live superficially, but are called to be shaped by this redeeming work which strengthens faith, makes hope firm, and generates availability for the Rogate.

L3

In the Gospel, this same paschal mystery unfolds on the road to Emmaus. The disciples walk immersed in disappointment, unable to understand the events, because they still interpret the cross according to human criteria alone. The Risen Lord, however, draws near, listens, accompanies, and reopens the horizon of faith by interpreting the Scriptures. The spiritual meditation of this page leads us to recognize that **only Christ can illumine our personal, familial, communal, and apostolic nights**, revealing that the cross is not the denial of the promise but the very path through which glory is manifested. When the Word is opened by Him, the heart begins to burn again; life, once darkened, finds meaning; and the disciple perceives that history—though marked by suffering—is under the lordship of God’s saving plan.

L4

The climax of the narrative occurs when the disciples’ eyes are opened in the breaking of the Bread. The One who had set their hearts ablaze through the explanation of the Scriptures now allows Himself to be recognized in the gesture of the table, uniting inseparably **Word and Eucharist**. The plea “Stay with us” becomes the prayer of every paschal disciple: a request for abiding presence, intimacy, and transformation. Redeemed by the Blood of the Lamb and enlightened by the Risen One along the way, we are called to live as men and women whose hearts burn, whose eyes are opened, and whose lives—within the community and in mission—become testimony to the Lord’s presence.

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Redeemed by the Blood of Christ and enlightened by His Word, we walk as **pilgrims of hope** until we recognize Him in the breaking of the Bread. In the Eucharistic Heart of Jesus, the source of the Rogate, our life—in every vocation—finds meaning, ardor, and mission. In the silence of prayer, let us allow the Word to question us and welcome these reflections in truth, so that the light of Christ may illumine and guide our journey.

1. “Conduct yourselves with reverence during the time of your pilgrimage.”

Am I living as a pilgrim of the Rogate, in my state of life, with my heart turned toward God, or am I allowing myself to be imprisoned by passing securities?

2. “You were ransomed with the precious Blood of Christ.”

What does it mean for me, in my state of life, to know that I have been redeemed not by perishable things but by the Blood of the Lamb?

3. “They recognized Him in the breaking of the bread.”

How am I living the relationship between the Word and the Eucharist in my Christian and vocational journey?

4. In the horizon of the Rogate

How is the Eucharistic Heart of Jesus forming in me a more compassionate, prayerful, and available heart for the service of the Rogate? Does this Word awaken in me a deeper zeal for the Church, for vocations, and for the salvation of my brothers and sisters? In what way?

SHARING THE WORD

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In the light of what we have meditated upon, let us share what the Lord has stirred within us, allowing the Word we have heard, the journey to Emmaus, and the mystery of redemption in Christ to illumine our concrete lives.

In the various states of life within the Rogate Family, we are invited to recognize how the Risen One accompanies us, speaks to us in the Scriptures, reveals Himself in the breaking of the Bread, and calls us to live this time of pilgrimage with faith, hope, and paschal coherence.

A moment of free sharing follows.

ORATIO – WHAT DO WE SAY TO GOD?

Responding to the Word that has visited us

GUIDE

Risen Lord Jesus, companion on the journey, we place ourselves before You like the disciples of Emmaus. We too, in our communities, families, and fields of mission, often walk amid doubts, sadness, and weariness, without recognizing Your living presence at our side.

1st CHOIR

Open us to the Scriptures, Lord.
Speak to our hearts with Your Word of mercy.
Dispel the darkness of our understanding,
warm our weakened faith,
and grant us to comprehend, in the light of Easter,
the meaning of our life, our cross, and our vocation.

2nd CHOIR

Stay with us, Lord.
Remain in Your Church
and reveal Yourself to us in the breaking of the Bread.
From Your Eucharistic Heart,
let compassion, hope,
and the grace of holy vocations
flow into our communities, families, and mission fields.
May Your harvest never lack laborers—
ardent witnesses of Your love.

ALL

**Lord Jesus, spotless Lamb,
redeemed by Your precious Blood,
we desire to live our pilgrimage in this world in You.
Make our hearts burn in the listening of the Word,
open our eyes in the breaking of the Bread,
and make us disciples of hope,
of mercy,
and of the Rogate.
Amen.**

CONTEMPLATIO – WHAT DOES THE WORD DO WITHIN US?

Adoring silence; welcoming the mystery

GUIDE

After listening to, meditating on, and responding to the Word, we are now invited to remain in silence before the Risen Lord, who walks with us, opens the Scriptures, and reveals Himself in the breaking of the Bread.

Contemplatio is the moment in which we allow this paschal presence to descend from the mind to the heart, from listening to adoration, from the Word to the Mystery. Like the disciples of Emmaus, we place ourselves before Jesus so that He may warm our hearts, open our eyes, and draw us more deeply into communion with Him.

In this silence inhabited by the presence of the Risen One, we welcome the grace of being strengthened in faith and hope, so that from the Eucharistic Heart of Jesus compassion, intercession, and availability for the Rogate may spring forth within us.

Let us place ourselves before the Risen Jesus, who walks silently at our side. His gaze rests upon our sadness and confusion—not to condemn us, but to lead us into truth. Let us remain interiorly within the ardor of His Word, allowing Him to interpret our lives in the light of Easter. Let us allow the Lord to open our eyes in the breaking of the Bread and teach us to recognize Him in the Eucharist. To contemplate Christ is to welcome, in silence, the grace of being redeemed by His precious Blood and guided by His mercy.

Remaining in the Eucharistic Heart of Jesus, let us embrace the call to live as pilgrims of hope and intercessors for vocations in the Church, in families, and throughout society.

ACTIO – HOW DOES THE WORD SEND US INTO LIFE?

The Word becomes action; the Gospel becomes choice

GUIDE

The unity between the First Letter of Peter and the Gospel of Luke can be expressed in this way: the Christian is a redeemed pilgrim, called to cross history with hope, for he has been ransomed by the precious Blood of Christ and guided by the Risen One, who opens the meaning of the Scriptures and reveals Himself in the breaking of the Bread. In Peter, the Church lives in the world as a people on pilgrimage, sustained by faith and hope in God. In Luke, the disciples walk in darkness until Christ transforms their sadness into interior ardor and their distancing into a return to communion. In both texts, salvation is a lived paschal mystery in which the Lord redeems, enlightens, and sends us forth.

Within the horizon of the Rogate, this Word flows from the Eucharistic Heart of Jesus as a word of mercy, forming religious, priests, laypersons, families, and missionaries into one praying, compassionate, and available heart for the harvest.

Each person personally acknowledges the fruits of the Lectio.

CONCLUSION OF THE LECTIO DIVINA

GUIDE

The liturgy of the Third Sunday of Easter shows that we are pilgrims redeemed by the Blood of Christ and guided by the Risen One, who speaks to us in the Scriptures and reveals Himself in the breaking of the Bread. In the spirit of the Rogate, this Word—springing from the Eucharistic Heart of Jesus—calls the entire Rogate Family to live in hope, intercession, and fidelity to the mission. With Mary, Mother of Vocations, we pray:

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O Father of mercy, we bless You because in Your Son Jesus Christ, the spotless Lamb and Risen Lord, You have redeemed us with His precious Blood and brought us to new birth in a living hope. You do not leave us alone along the way: in Your love, the Risen One draws near to our sadness, opens the Scriptures for us, and reveals Himself in the breaking of the Bread.

1st CHOIR

We thank You for Mary, Woman of listening and fidelity, who treasured Your Word in her heart and remained steadfast in the night of faith, sustained by hope. In her we contemplate the perfect disciple, who welcomes the mystery, remains united to the sacrifice of the Son, and becomes for the Church a maternal sign of trust, perseverance, and self-gift.

2nd CHOIR

O Virgin of the Rogate, Mother of hope and of the shared Bread, teach us to remain with Jesus along the way, to listen with docility to the Word that inflames the heart, and to recognize Him in the Eucharist. Accompany the pilgrim Church, our communities, families, and mission fields, and sustain—through your intercession—the vocations that spring from the Eucharistic Heart of your Son, so that the Lord’s harvest may never lack holy laborers.

ALL

Mother of the Risen One and Mother of vocations, intercede for us, that—redeemed by the Blood of Christ, enlightened by His Word, and strengthened in the breaking of the Bread—we may live as pilgrims of hope and witnesses of mercy.

Make of our Rogationist Family a praying, Eucharistic, and missionary people. With Saint Hannibal Mary Di Francia, we raise to the Father the supplication that flows from the Eucharistic Heart of Jesus:

“Send, O Lord, holy laborers into Your Church!”

Through Christ our Lord, in the unity of the Holy Spirit. Amen.

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