

25 años

ANNIVERSARY

CATEQUESIS 2

Recollects
Augustinian
Youth



agustinos
recoletos

RAY YOUNGSTERS PROPHETS OF THE KINGDOM

CATEQUESIS 2

Young protagonists of the charity revolution

BEGINING PRAYER

*We thank you for the wishes, efforts and accomplishments
that your Spirit of peace provoked in our day,
to replace hate with love,
mistrust for understanding,
indifference for solidarity.
Open our spirit even more
and our heart for concrete demands
of love to all our brothers, so that we may be,
more and more, architects of peace. Amén*

BIBLICAL ENLIGHTENMENT (James 2, 14-18)

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead.

Indeed someone may say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.

AGUSTINIAN ENLIGHTENMENT (Saint Augustine, Sermon 350B)

The rich and the poor meet on the way. God is the Creator of them all (Prv 22:2). Therefore, brothers, as it is written, the rich and the poor meet on the way. What way are we talking about if not this life? Come on rich man, you can be relieved from your burdens by giving to the poor what you have painstakingly worked for. Give something to those who do not have, because you yourself need something. Do you have eternal life? Give, therefore, what you have to receive what you do not have. Let the beggar knock on your door, as you knock on the door of your Lord. The Lord will treat you, his beggar, the way you treat those who ask from you. Give and it will be given to you, but if you do not want to give, be on your guard. In fact, the poor man shouts at you and says: "I ask you for bread and you do not give me some; you ask for life and you will not have it. Let us see who suffers the most, I who am deprived of a piece of bread or you who are deprived of eternal life? I who am wounded in my belly or you wounded in your soul? Finally, I who am consumed by hunger or you who will be consumed by fire and be thrown into voracious flames? I do not know if the pride of the rich shall be able to give a response to these words of the poor. The Lord says: Give to each one who asks from you (Mt 5:42). If He asks you to

give to each one, how much more to the poor and miserable, whose leanness and ill-state beg for something, though their tongue remains silent; they are just the same squalor and groan that beg for alms. Hear me, O rich man, and heed my advice. Redeem your sins with alms. Do not lie down on your gold; naked you came out of your mother's womb, naked you will return to the earth (Jb 1:21) And if you return naked to the earth, for whom do you amass riches here on earth?

MAGISTERY ENLIGHTENMENT

In this way, the principle we call today of solidarity [...] is demonstrated as one of the basic principles of the Christian conception of social and political organization. Leo XIII states it several times with the name of "friendship," which we already find in Greek philosophy; while Pius XI designated it with the expression of "social charity", and finally Paul VI, extending the concept, in accordance with the current and multiple dimensions of the social issue, spoke of "civilization of love." (*Centesimus Annus 10*)

Postmodern and globalized individualism favors a lifestyle that weakens the development and stability of ties between people, and denatures family ties. Pastoral action must show even better that the relationship with our Father demands and encourages a communion that heals, promotes and strengthens interpersonal bonds. While in the world, especially in some countries, various forms of wars and confrontations reappear, Christians insist on our proposal to recognize the other, to heal wounds, to build bridges, to strengthen ties and to help each other "carry each other's burdens. »(Ga 6.2). On the other hand, today many forms of association arise for the defense of rights and for the attainment of noble objectives. This manifests a thirst for participation of numerous citizens who want to be builders of social and cultural development. (*Evangelii Gaudium 67*)

DEVELOPMENT OF THE TOPIC

More than a feeling

Solidarity is born from charity, which recognizes the other person as a you who shares with me the experience of life that God has given to us. But recognizing and even living the value of solidarity goes beyond the desires or beliefs that we have as believers. As the text of the letter of Santiago reflects, it is not enough to say: I believe in the love that God has poured into our hearts, but it is necessary to express our beliefs with the works of charity, which are born from a willing heart to listen to the Word of God, to get involved in the reality of the other and to help those in need, to grow and walk together towards a better tomorrow.

Christ, foundation of our solidarity

As Christians and Young Augustinian Recollects, solidarity stems from the encounter with the Inner Master, Christ, who awakens in us the desire to respond with charity to the needs of those who make up our community. It is the challenge of leaving us, of delivering our wealth for the common good and for a more supportive society. But it is only in the constant relationship with Christ, Inner Master, through a life of prayer and celebration of our faith, that helps us to grow in charity and be able to respond to the demands that the life of faith presents to us. It is the works of love and service that verify whether

the faith we profess is authentic or not, in the same way that Jesus Christ highlighted it when he says: *It will not be enough to tell me: Lord! Lord! To enter the Kingdom from the heaven; rather, he who does the will of my Father from Heaven will enter (Mt 7, 21)*

Before a culture against solidarity

Postmodern and globalized individualism favors a lifestyle that weakens the development and stability of ties between people, and denatures family ties. (EG 67) The statement that Pope Francis makes regarding our society is still a warning to be attentive to the subtle maneuvers of those who live as if God did not exist, influence us to think that the Christian life is obsolete and that it has nothing to contribute to today's society. As Young Augustinian Recollects, we are called to be seekers of truth as our father St. Augustine was, who leads us to God. Not to be fooled by the voices of the current Manicheans who shout at us: "truth, truth!" And want to convince us that "happy life" only occurs in the satisfaction of momentary desires, in obtaining material wealth, in the relativization of our faith; in the temptation to *"believe that (the Church) is young because it yields to all that the world offers, to believe that it is renewed because it hides its message and merges with others (Christus Vivit 35)* and not in a life dedicated to service and selfless delivery by others. Life that involves many sacrifices that do not seem to be liked by many in our time.

Called to be supportive

As young Augustinian Recollects, we are called to build bridges that make us "creators of communion" through solidarity; solidarity that cannot be reduced to giving bread to the hungry, but to work to eradicate poverty so that there is no hungry person. *"Indeed, we must not wish that there be miserable to be able to exercise the works of mercy. You give bread to the hungry, but it would be better if no one felt hungry and you had no one to give. You dress naked, but it would be better if everyone were dressed and there was no need to dress anyone!" (St. Augustine, Homilies on the first letter of St. John, 5)*

QUESTIONS FOR GROUP WORK

1. Does faith that is not expressed in facts or actions have any value?
2. Can we say that in our communities solidarity with people in need is practiced? In what ways do we notice? What are the consequences of putting it into practice?
3. Have our solidarity actions been reduced to charities (feeding the hungry, dressing the naked, etc.)? Where do we manifest our actions?
4. How do we live our call to solidarity within our community?

SOCIAL COMMITMENT

Create bridges that generate a culture of solidarity within our community with programs that help eradicate the needs (poverty, lack of training, ecology, etc.) more urgent of our neighbor.

FINAL PRAYER

*Lord, teach us not to love ourselves only,
not to love only our friends,
not to love only those who love us.
Teach us to think of others and to love,
above all, to those whom nobody loves.
Grant us the grace to understand
that, while we live a good life,
there are millions of human beings,
which are also your children and our brothers,
who starve without having deserved to starve;
who die of cold, without having deserved to die of cold ...
Lord, have mercy on all the poor in the world.
And do not allow, Lord, for us to live happily alone.
Make us feel the anguish of universal misery,
and deliver us from our selfishness.
Amen.*



TESTIMONY OF A RAY YOUNGSTER

My name is Sherry Sibaja, I am 20 years old, and 2 years of belonging to the Augustinian Recollects Youngsters (RAY) in Pozos de Santa Ana, Costa Rica.

From a very young age in my family I was taught to believe in God from the Catholic religion, however, it was always like doing things by tradition only (baptism, first communion ...) When I turned 15 I gave my life a huge turn and radical, I started doing what I wanted, I left my house without permission after school to do improper things (drinking alcohol, smoking, etc ...), but it wasn't all the time, that's how it was a few years until I turned 18 and left school. When I started working I continued with the same rhythm of life, because my work schedule was from 6 am to 2pm and once outside, I arrived at my house slept a few hours and at 5 in the afternoon I got ready and went with friends to take and "enjoy" until 4:30 a.m., when I arrived, I took a shower and went back to work and it was like that every day. I could not spend a day without drinking even if it was a drop of alcohol, I always had to drink something even if I did not leave my house. My grandmother and sister, who live with me, called me every day crying in the early morning to return home, but I didn't care because, according to me, I did something that made me happy.

I went through many things in those days, I did things that I regret a lot and I'm not proud of.

During that period, I identified myself as a non-believing person, if someone talked to me about God I just laughed and said I didn't believe in that I was dumb and ignored what they said or retired. In my house my grandmother is a super believer, she and my sister always gave me the blessing or something, I ignored them and told them they were crazy.

One day my cousin invited my sister to a church group (RAY) that he attended and my sister asks me to accompany her, but I didn't give it any importance and I went back to my friends. She attended alone about 4 times and talked only about the group, what they talked about and the people who attended.

One day I was going to go out with some friends but they canceled me at the last minute and since I was ready, my sister asked me to accompany her to that group, that I would not regret it and so I went with her. From the moment I passed through the door everyone was very friendly, and they behaved with me as if they had known me for a lifetime, I felt a very pleasant atmosphere, we made a prayer and then we started doing some activities in a group and we introduced ourselves. One of the boys began to distribute some bibles and then another gave us an quote and asked us to make ourselves in pairs and read them, after reading them he asked us to discuss them first with our partner and then with everyone else. Then they began to comment among all and that day they talked about vocations.

I was really fascinated, everything caught my attention, at the end of the meeting I had "that something" inside me that told me that I had to continue attending. And from that day I began to wonder, if God really exists, what does he want from me?

Since then I really began to change my life, I started to go to Mass, to train myself, to read the bible, and I signed up as a confirmation catechist. I really felt full, I felt alive, as happy as ever before, and I began to leave everything that was wrong for me and that placed me away from God, I lost many friendships including my boyfriend at that time, whom said that I was crazy for believe in something that only existed in my head.

My life changed as I never imagined, I began to study again, in my house they cried no more for me. I had the opportunity to go to JMJ (International Meeting RAY) Panama 2019 and I felt God's call to serve him, and I said yes, I did not know how he wanted me to serv, but I was going to find out, returning from the trip I asked the RAY coordinators let me help them with what they will need from the group, and they said yes. I am currently part of the coordination of the Augustinian Recollects Ypungsters (RAY) of Pozos de Santa Ana, Costa Rica, and thanks to this journey I can say that the RAY saved me, that there in the community God was present in my life and I am very happy to help others accept God in their lives and, to love Him and to let themselves be loved.

THE HISTORICAL TOUR OF THE RAY¹

A charism at the service of the young (Second part)

In the General Chapter of the Augustinian Recollects Order of 1998 the RAY is appointed for the first time in an official document. That provincial experience was shared with other provinces, and in that way, the idea of RAY began to be transmitted in several countries of the Recollect eography, supported by the general government.

They started to work on the Statutes of the Augustinian Recollects Youngsters and in 2008 the General Prior approved his final writing with contributions from all the provinces of the Order. It was an extremely significant step the RAY were beginning to be part of the Augustinian Recollect Family.

The General Chapter of 2010 asked to prepare a Training Itinerary for RAY. For this, the general Prior formed a drafting commission that had its first meeting in Bogotá (Colombia) in September 2012. In 2013 that commission meets again in Rome and presents the Manual of Tagaste to Hippo to the General Prior. RAY Training Itinerary, which was officially approved.

In July 2011, the International Meeting of the RAY was held in Madrid, on the occasion of the World Youth Day; it had its second edition in Rio de Janeiro in 2013, also in the days before the general ecclesiastical International Meeting of Youngsters. Both meetings were the starting point for the birth or consolidation of many groups around the world.

The third RAY world meeting was held in Pavia, Italy, in the days before the International Meeting of Youngsters in Krakow and the last one was in January 2019, at the San Agustin College of Panama.



¹ Taken from the “Canta y Camina” (Sing and Walk) newsletter no. 126, 2014. Augustinian Recollects, Saint Nicholas of Tolentino Province.