

CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS

# The Rogationist Mission in Parishes and Shrines Guidelines

Rome – 2022

Original title: *La Missione Rogazionista nelle Parrocchie e nei Santuari. Linee Direttive*

Translation: Fr. Jose Maria Ezpeleta RCJ

Authorized for printing:

Fr. Bruno Rampazzo RCJ

Superior General of the Rogationists of the Heart of Jesus

© Rogationists of the Heart of Jesus

Commission on Translations

Rome, January 6, 2022

## PRESENTATION

Father Hannibal's mission, which began in the Church of Messina after having received the Bishop's blessing, was the evangelization of the children and the poor of the Avignone Quarter through the living announcement of the charism of the Rogate.

The growth of this mission has seen the flourishing of institutions aimed at promoting the two souls of the charism: on the one hand, the prayer for vocations and its diffusion; and on the other hand, the works of charity, education, and sanctification of children and youth, especially the poor and abandoned, the evangelization, human promotion and help of the poor.

By the end of the 1960s, a series of coincidences led the Congregation to accept the entrustment of parishes, initially with questions but then, the General Chapter of 1980 gave it legitimacy when in its concluding document it recognized that parishes do not represent a supplementary activity, but a true field for the apostolate of the Congregation. Today, the mission of the Congregation, in varying degrees in the Circumscriptions, is largely carried out in the parish apostolate.

Initial perplexities were justified because by accepting the entrustment of a parish one is obliged to assume the directives and the pastoral program of a local Church. But all this cannot lead to the renunciation of one's own charismatic identity, also because the charism of a Congregation is a gift to the whole Church and to a local Church, which welcomes the presence of a Congregation in its bosom and is aware of receiving the richness of a charism of the Spirit.

At this point, the need arises for discernment on how to reconcile and coordinate the project of the local Church with the charismatic mission of the Congregation.

The present *Guidelines* contribute to this purpose. They do not do so *ex novo*, but rather by taking advantage of the experience that has matured in the Congregation over the course of fifty years of the commitment to this apostolate. The methodological choice of these *Guidelines* has been to address the entire Congregation, now present in various social and cultural contexts, and therefore to provide guidelines, valid everywhere, that await to be concretized in particular contexts.

In transmitting our charism in a local Church, of course, we do so by bringing there our Founder, St. Hannibal Mary Di Francia, who with his canonization has had his charismatic mission recognized by the Holy Church.

May St. Hannibal bless our apostolate in parishes and shrines so that it may be a clear expression of the charism of the Rogate.

Rome, January 6, 2022  
Epiphany of the Lord

Fr. Bruno Rampazzo, RCJ  
Superior General

“The pastor (*parochus*) is the proper pastor (*pastor*) of the parish entrusted to him, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of teaching, sanctifying, and governing, also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful.”<sup>1</sup>

“In parishes, living cells of the Church and centers of missionary outreach, and in shrines, places of evangelization, charity, culture, ecumenical commitment, and pilgrimage, we zealously devote ourselves to the pastoral care of the faithful, according to the directions of the bishop, implementing the Diocesan Pastoral Plan and solicitous of the directives of the Circumscription on Rogationist Parish Ministry.

“In the exercise of parish ministry and in the shrines, we harmonize the pastoral care and the various needs of the local Church with the apostolic charism of the Congregation.

“Our parishes and shrines intend to manifest the Rogationist characteristics particularly through the quality of prayer for vocations and its dissemination, the animation and promotion of vocations, attention to the young, the little ones, and the poor.”<sup>2</sup>

---

<sup>1</sup> *Code of Canon Law*, canon 519.

<sup>2</sup> CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *Norms*, Rome, 2010, no. 110.

## CONTENTS

Presentation

Introduction

Chapter I

Rogationist Parishes and Shrines, newness and consolidation

Chapter II

Prayer for vocations

Chapter III

The spread of Rogationist prayer and the animation of vocations

Chapter IV

Being good laborers

Chapter V

General guidelines

Conclusion

Appendices - By-laws

Union of Prayer for Vocations

Priestly Union of Prayer for Vocations

## INTRODUCTION

1. *When he saw the crowds, he felt compassion for them, because they were tired and weary, like sheep without a shepherd. Then he said to his disciples: The harvest is great, but the laborers are few. Pray, therefore, to the Lord of the harvest that he may send out laborers into his harvest.*<sup>3</sup>

This word of Jesus, the *Rogate*, is the central element of the charism and the source of *Rogationist spirituality*, which offers a specific path of holiness in the Church, God's pilgrim people gathered in parishes and shrines, privileged places of evangelization, animation, and supplication for vocations and charity.

2. The imperative *Rogate* summarizes the content of the pericopes of the Gospels of Matthew and Luke and manifests the synthesis of the charism and spirituality of St. Hannibal Mary Di Francia (Messina, Italy, 1851-1927) and of the two religious Congregations he founded. In obedience to this *divine command* pronounced by Jesus, the spiritual legacy of the entire “charismatic family of the Rogate”, spiritual sons and daughters of the holy Founder, has developed.<sup>4</sup> *In the Charismatic Family*, the charism and the mission are shared with the Church in missionary outreach and the bonds and communion are strengthened in zeal for the Rogate and in charity for the abandoned and poor little ones.<sup>5</sup>

3. The *charism and spirituality of the Rogate* animate, direct, and encourage the *being* and the *doing* of the Family of the Rogate.<sup>6</sup> In fact, it lives the two fundamental attitudes of *compassion* and *action*. Jesus, sent by the Father, saw in Palestine the tired and exhausted crowds, felt compassion, and commanded the *Rogate*. In St. Hannibal Mary Di Francia, the same experiential dynamic was repeated in the Avignone Quarter of Messina; he saw the abandoned and hopeless crowds, felt compassion and became a distinguished apostle of prayer for vocations and the father of orphans and the poor. Today, every spiritual son and daughter of St. Hannibal is called to look at the multitude of the poor and forgotten by society, to feel compassion and, with intelligence and zeal, to pray the *Rogate* and become a good laborer in the Lord's harvest.

4. Parishes and shrines are “providential places” for evangelization, the spread of the charism, and the veneration of the Founder presented as a model of holiness and service to the poor through social ministry. They are also “fertile grounds” for the Rogationist Youth Ministry called to

---

<sup>3</sup> Mt 9:35-38; Lk 10:2.

<sup>4</sup> To the *Family of the Rogate* belong the *Daughters of Divine Zeal*; the *Rogationists of the Heart of Jesus*; the *Rogationist Missionaries*; the *Union of Prayer for Vocations*; the *Priestly Union of Prayer for Vocations*; the *Alumni*; the *Rog Families*; the *LAVR (Lay Rogationist Vocation Animators)*; the *ERA (European Rogationist Association)*; international volunteerism; the *PADIF (Padre Annibale Maria Di Francia)* association and all the other groups, movements and lay associations present in the various communities that share the charismatic spirituality of the Rogate and the Rogationist apostolate: educators and students, pastoral agents, catechists and collaborators in general.

<sup>5</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, Rome, 2013, no. 20.

<sup>6</sup> Cf. CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *Constitutions*, Rome, 2010, art. 8.

welcome, announce and witness to the “Gospel of vocation”.<sup>7</sup> They are excellent fields, where the two icons of the charism of the Congregation flourish: the icon of the inspiration of the Rogate and the icon of the encounter with Zancone.<sup>8</sup>

5. Finally, the XI General Chapter of the Rogationists affirms: “The General Government, in collaboration with the Superiors of Circumscription, should take up and approve the *Rogationist Pastoral Plan for Parishes, Sanctuaries and Oratories*. This project, while respecting the various cultures and sensibilities, should express our specific apostolate of prayer for vocations, of spreading a vocational culture, and of service to the young and the poor, so that it may become an integral part of the pastoral ministry of the local Church.”<sup>9</sup> The XII General Chapter, recognizing the centrality of parishes and shrines in the mission of the Church, affirms that they are providential places and means for the spread of the charism and it underlines the importance of the elaboration of a Rogationist Pastoral Project at the level of Circumscriptions.<sup>10</sup>

6. The objective of this document, drawn up with the participation of the Circumscriptions, is to establish common guidelines for action in the area of the apostolate carried out in parishes and shrines in the territory in which the Congregation is present. Through this mission, we Rogationists manifest, *in* and *for* the Church, the gift of God, the *Rogate*. In this service of evangelization, the importance of the prophetic witness of the evangelical counsels and the fraternal life of the religious is highlighted. The local community of Rogationists, in following the Christ of the Rogate, is called to collaborate with the religious parish priests and rectors nominated by the Superiors.

7. In the carrying out of the mission, with the support of their own religious community, parish priests and rectors build quality interpersonal relationships with the people, with the laity, the youth, the elderly, and families, in continuous communion with the local and universal Church, attentive to the directives of the Congregation and of their own Circumscription.

---

<sup>7</sup> Cf. CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *Seeing the crowds, he felt compassion for them and said: Rogate. Our Charismatic Identity in Today's Challenges*, Document of the XII General Chapter, Rome, 2016, no. 20. Henceforth it will be cited: *Seeing the crowds*.

<sup>8</sup> Cf. *Ibid*, no. 45.

<sup>9</sup> CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *The Rogationist Rule of Life*. Document of the XI General Chapter, Rome, 2010, no. 41. From now on it will be cited: *Rule of Life*.

<sup>10</sup> Cf. *Seeing the Crowds*, no. 101.

## CHAPTER ONE

### ROGATIONIST PARISHES AND SHRINES: NEWNESS AND CONSOLIDATION

8. At the beginning of their journey, Christians gathered in small communities, in houses, which St. Paul called *domestic churches*. As the evangelizing mission progressed, the Church spread and multiplied. The increase in the number of Christians made the assemblies more anonymous, without the warmth of the families who celebrated the “breaking of bread” in their own homes. The process that culminated in the creation of parishes and dioceses was consolidated in the fourth century. At the origin of parishes, we have the missionary impulse and the concern to serve urban and rural communities.

9. The current parish model was designed in the Council of Trent (XVI century) to respond to the challenges of that period, emphasizing the role of the pastor in the leadership of the community under the guidance of the bishop.<sup>11</sup> In primitive communities, communion in the faith was celebrated at homes in family gatherings (*koinonia*), in hearing and preaching the word (*didaskalia*), and in witnessing to life in light of the gospel (*martyria*). From the Middle Ages onward, especially from the Council of Trent onward, the parish would be primarily a place of worship (*leitourgia*), losing its prophetic power and missionary outreach.

10. The Second Vatican Council, which did not elaborate a specific document on parishes, recognizes the Church of Christ in the particular Church and in the local communities gathered around the Bishop, as a flock around its own Pastor.<sup>12</sup> The parish, in a network of parishes, is a place of worship and a place of mission. The parish, which, in network with the others, forms the diocese, a portion of the People of God, is understood as a “community of communities”; rich in ministries, gifts, and charisms, it is the historical expression of the Church, the missionary assembly of the baptized gathered in the Eucharist.<sup>13</sup> The parish is not the Church of the particular Church, but is the missionary assembly of the People of God. The parish is not the particular Church but an integral part of the diocese. Thus, the Church continues the mission of Jesus in the midst of the world as a sign and instrument of communion that refers back to the Holy Trinity. “The Church is the people of God gathered in the unity of the Father, the Son, and the Holy Spirit.”<sup>14</sup>

11. In the course of history, the Church, which in the beginning celebrated the “breaking of bread” with families in nascent communities, has created dioceses and territorial parishes until it came to the network understanding of ministerial communities. Now parishes are considered privileged places for an encounter with Christ and ecclesial communion.<sup>15</sup> They are “home and

---

<sup>11</sup> *The Code of Canon Law* of 1917 defines the parish as the smallest local, pastoral and administrative district (Cf. Can. 215ff). *The New Code* of 1983 understands the parish as a stable community of the faithful, entrusted to the pastoral work of the parish priest and covering a given territory (Cf. Can. 515).

<sup>12</sup> Cf. *Lumen Gentium*, no. 26.

<sup>13</sup> Cf. CONSELHO EPISCOPAL LATINO-AMERICANO. *Documento de Aparecida, Texto conclusivo da V Conferência Geral do Episcopado Latino-Americano e do Caribe*, São Paulo, 2007. no. 5.2.2. Henceforth cited: *Aparecida*.

<sup>14</sup> Cf. *Lumen Gentium*, no. 4.

<sup>15</sup> Cf. *Aparecida*, no. 170.

school” of the word, bread, and charity. They are places of inclusion, evangelization, and assistance to the poor.<sup>16</sup>

12. With their openness to the mission *ad gentes* and attentive to the calls of evangelization, Rogationists gradually began to include parishes and shrines in the mission of the Congregation. Of course, most of the bishops who welcomed missionaries relied on the help of religious in caring for parishes.<sup>17</sup> The development of the Congregation in new geographical areas corresponds to a significant increase in the number of parishes and shrines entrusted to Rogationists, who are called to collaborate in the new evangelization with the specificity of the charism in the icons of the Rogate and charity.<sup>18</sup> In this missionary, evangelizing, and vocational process, we face the challenge of inculturation that affects all religious, especially those who are on the front lines in parish communities and shrines entrusted to the Congregation. Nor should the economic aspect be overlooked, since parishes and sanctuaries, in addition to their pastoral and charismatic dimension, are a valid alternative for the economic support of formation houses and missionary service.

13. The growing number of parishes entrusted to the Congregation signals the missionary nature of the Charism and calls for the witness of Rogationists as prophets faithful to the Gospel and ready to respond to the calls of the Church through apostolic works and pastoral service.<sup>19</sup> The number of parishes entrusted to the Congregation has been increasing. In our service to parish communities, we respond to the challenges of the evangelizing mission not in a general way, but from our charismatic identity inserted in the ecclesial and social universe starting from the platform of the particular Church in which the Rogationist religious community is located.

14. Inserted in the context of the local Churches, the charism of our Congregation is incarnated in the different cultures and rites. Our pastoral service is expressed not only in the dioceses of the Latin rite but also in the Eastern Churches, especially in the Syro-Malabar (India) and Syro-Antiochian (Iraq) rite. Our young religious and priests, in addition to the Sunday service, according to the indications of the Eastern Churches, spend extended periods of one or two years in parishes where they have the opportunity to gain pastoral experience in the early years of priesthood and where they have the opportunity to present and share the charism of the Rogate and the spirituality of St. Hannibal Mary Di Francia. It is a form of collaboration and life experience among Diocesan Priests and Religious who are present in the Syro-Malabar Rite Church in India, in particular. This

---

<sup>16</sup> On the value of the parish in the present day, cf. CONGREGATION FOR THE CLERUS, *The Pastoral Conversion of the Parish Community at the Service of the Evangelizing Mission of the Church. Instruction*. Rome, 2020, nos. 11-15. From now on it will be referred to as *Instruction*.

<sup>17</sup> In the first *Constitutions*, parishes were not considered to be the field of the Rogationists' apostolate. It was forbidden for the Congregation to accept the entrustment of parishes - "In order to attend to these particular purposes of the Work, Rogationist priests cannot accept the care of souls". Cf. CURIA GENERALIZIA DEI ROGAZIONISTI, *Scritti*, Vol. VI, *Regolamenti (1914-1927)*, Rome, 2010, p. 728, no. 5. This conception has progressively changed and the General Chapter celebrated in 1980 recognized that parishes are not a supplementary activity, but a true field for the apostolate of the Congregation. Cf. CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *Documents of the VI General Chapter*, 1980, nos. 95-117.

<sup>18</sup> Cf. See *Seeing the Crowds*, no. 49.

<sup>19</sup> In 2010, the Congregation already had 37 parishes and 6 sanctuaries. Six years later, the number has almost doubled to 61 parishes and 8 sanctuaries, involving about 30% of the religious in the care of parish communities scattered throughout the various Circumscriptions of the Congregation. Cf. CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS, *Report of the General Government to the XII General Chapter, Personal and Disciplinary Status of the Congregation*, Morlupo, 2016, pp. 121-129.

is also true for the Latin Rite Dioceses in India. At present in the Eastern Churches, given the number of vocations, parishes are not directly entrusted to the Religious.

15. Our *Constitutions* define parishes and shrines as settings in which we Rogationists, consecrated to the Lord of the harvest and in the radicalness of the Gospel, proclaim the Rogate.<sup>20</sup> The *Norms* specify the manner in which we carry out this pastoral service in those parishes and shrines and how we are called, as consecrated persons, to respond to the calls of the Church.<sup>21</sup>

Specifically, the *Norms* state that the pastor or rector of the shrine:

“1. promotes prayer and adoration for vocations, the *Union of Prayer for Vocations* and, in the diocese, the *Priestly Union of Prayer for Vocations*;

2. accompanies with particular attention lay groups linked to Rogationist spirituality and takes care of their formation;

3. promotes and accompanies eventual vocations to the Congregation;

4. promotes, encourages, and assists, at the parish level, lay volunteers in the activities of the Congregation;

5. contributes, including financially, to the works of formation and missionary activities;

6. promotes and develops among the faithful a special sensitivity and attention to the little ones and the poor with appropriate initiatives of welcome, support, and sustenance;

7. promotes in the parish, in the shrine and in the diocese, the veneration and devotion to the holy Founder, spreading knowledge of his life, his charismatic action and spirituality.”<sup>22</sup>

16. The contribution that Rogationists bring to the parish communities and shrines entrusted to the Congregation derives primarily from their identity as consecrated persons, that is, from the radical nature of their following of Christ of the Rogate and their fraternal life in community.<sup>23</sup> In order for a parish or a shrine to be able to offer its services, the Rogationists must be able to offer their contribution to the community. In order for a parish or shrine to qualify as *Rogationist*, it must express its charismatic identity and characteristics. For this reason, a Rogationist pastoral plan must start from the constitutive elements of the Rogationist charism, that is, from *praying*, *proclaiming*, and *doing*, without forgetting the inculturation of the charism in the social fabric.<sup>24</sup>

17. Every Rogationist is by vocation a vocation promoter. The parish community awaits, with full rights, our witness of radical adherence to the Christ of the Rogate, in order to live our vocation

---

<sup>20</sup> Cf. *Constitutions*, art. 69.

<sup>21</sup> Cf. *Norms*, nos. 110-118.

<sup>22</sup> Cf. *Norms*, no. 115. Still considered is the promotion of vocations to other institutes and dioceses and the participation of Rogationists in ecclesial bodies for vocation promotion.

<sup>23</sup> Cf. *Instruction*, nos. 83-84.

<sup>24</sup> In the document of the XI General Chapter the following expressions are quoted, taken from the message of Pope Benedict XVI to the participants in the chapter assembly: “The great challenge of inculturation asks you today to proclaim the good news in languages and ways that are comprehensible to the people of our time, who are involved in social and cultural processes that are rapidly changing. The field of apostolate that opens up before you is therefore vast. Like your Founder, give your lives to those who thirst for hope; cultivate a genuine educational passion, especially for the young. Devote yourselves to generous pastoral activity among the people, especially those who are suffering in body and spirit.” Cf. *Rule of Life*, no. 62.

as a service to all other vocations.<sup>25</sup> The participation of parish priests and rectors in the life of the religious community is essential. Fraternal life in community, with its dynamics such as councils, community meetings, and its normal routine, is the platform from which we begin our mission in parishes and shrines and the sustenance of our being religious. In spite of all the dedication and effort, let us not forget to consciously repeat the words of Jesus: “We are useless servants; we have only done what we ought to do.”<sup>26</sup>

18. While the insertion of the parish priest or rector in the life of the local Church and its presbytery is important, we also stress the importance of the constant accompaniment of the local and provincial superior, so that the mission in the parishes and shrines may be shared, guided and supported by the entire religious community and the Circumscription. Before being parish priests and rectors, we are Rogationist religious and we have the joy of living in community.<sup>27</sup> We are agents of communion, people who are open and ready to overcome divisions and build bridges. Our joy is rooted in prayer, the Eucharist, service to the poor, and fraternal life.<sup>28</sup> We are agents of communion, people who are open and ready to overcome divisions and build bridges. This is the witness that should attract the young people of the parish communities and shrines of the Congregation. Happy in the grace of loving and being loved, we want to continue to enrich communities in the joy of the Rogate.<sup>29</sup> But we are also called to make a periodic review of pastoral action and of the structures of parishes and shrines in order to be more and more a sign of God's mercy.<sup>30</sup>

19. The parish priest or rector is the “contemplative-in-the-world” pastor who cares for the community, part of the Lord's flock, to provide for the needs of all, in the light of the charism of the Rogate and following the example of the holy Founder. The identity, spirituality, and mission of the Rogationist parish priest or rector is shaped by the primacy of God, praising the Lord's mercy, and making the “Gospel of vocation” and life in the ecclesial community “attractive”.<sup>31</sup>

---

<sup>25</sup> Cf. *Ibidem*, no. 65.

<sup>26</sup> Lk 17:10.

<sup>27</sup> Cf. RAMPAZZO B., Circular Letter. *Our Fraternal Communion of Life with Christ and with the Poor* (Rome 2021).

<sup>28</sup> Pope Francis reminds us that joy is the experience of fraternity, where all are called to fidelity to the Gospel and responsible for the growth of each person. Cf. *Year of Consecrated Life, Rejoice*, no. 6.

<sup>29</sup> A joyful community is a gift to the people of God. Without this witness, the community dies out. Cf. CONGREGATION FOR INSTITUTIONS OF CONSECRATED LIFE AND SOCIETY OF APOSTOLIC LIFE, *Fraternal Life in Community, Instruction*, Rome, 1994, no. 28.

<sup>30</sup> The Aparecida Conference insisted on the need for personal and pastoral conversion. It noted the importance of moving from a pastoral service of maintenance to an eminent missionary pastoral of renewing communities. Cf. *Aparecida*, nos. 365-372.

<sup>31</sup> *Evangelii Gaudium*, no. 42.

## CHAPTER TWO

### PRAYER FOR VOCATIONS

20. Our first mission is to obey the mandate of Jesus: “Pray!” (*Rogate*). This qualifies us as *worshippers and implorers for the highest and most beautiful mission, to merit and prepare vocations for the Kingdom of Christ.*<sup>32</sup> Prayer to obtain good laborers can never be one among many, but it will always be the Rogationist prayer par excellence.

21. *Rogationist Prayer.* The Rogationist religious community should make its parish or shrine a center for prayer and vocation promotion, using also the initiatives and means promoted by the Congregation. In this regard, the following indications can be implemented: prayer for vocations should always be present in the liturgy, especially in the Prayer of the Faithful; the Rogationist short prayer should be recited in formation meetings and other events at the parish level; vocation prayer groups should be formed, especially the *Union of Prayer for Vocations*, according to the provisions of the *Union's By-laws.*<sup>33</sup>

22. *The World Day of Prayer for Vocations.* This constitutes the “Rogationist Day *par excellence*”, to be celebrated with commitment and appropriate initiatives.<sup>34</sup> Suggestions are as follows: preparatory triduum, a vocation vigil animated by groups and by those responsible for vocations; dissemination of the Pope's message and of the prayer proper to this day; remembering in the homily the theme proposed for the Day; other initiatives in youth ministry and in the catechesis of children.

23. *Liturgy and Celebrations.* The liturgy should be given a vocational character, especially during the important times of Easter and Christmas. The celebration of the principal liturgical dates of the Congregation creates a bond and forms Rogationist spirituality in the people entrusted to us. The *Rogationist Liturgical Proper* should be kept in mind and the prescribed feasts should be celebrated. In all Circumscriptions, the Patron Saints (St. Hannibal, St. Luke, St. Matthew, St. Thomas, St. Joseph, St. Anthony, and Nuestra Señora de Guadalupe) are to be celebrated with particular solemnity. The feasts of the patron saints of the Communities are a propitious occasion for prayer and vocation promotion. Devotional practices linked to Rogationist spirituality should also be fostered.

24. *Adoration and the Holy Hour for Vocations.* At least one weekly moment of prayer for vocations should be scheduled. These moments should be part of the pastoral calendar of parishes and shrines.

25. *Veneration of the Founder.* Veneration of St. Hannibal should be promoted using the instruments, initiatives, and aids prepared by the Rogate Center of the Circumscription and the local Rogate Groups. The votive Mass of the Founder, when the Liturgical Calendar permits, is an

---

<sup>32</sup> Cf. PAUL VI, *Address to the Rogationists of the Heart of Jesus*, Vatican City, September 14, 1968, *L'Osservatore Romano*, Year CVIII - No. 212, p. 1.

<sup>33</sup> The By-laws of the Union of Prayer for Vocations and of the Priestly Union of Prayer for Vocations were approved by the two General Governments of the Rogationists and the Daughters of Divine Zeal in a Circular Letter dated September 8, 2014. See Appendices 1 and 2 of this document.

<sup>34</sup> Cf. *Norms*, no. 89.

important means of propagating the veneration of the Founder and presenting him as a model of “holiness that is no other than charity fully lived”.<sup>35</sup> The veneration of St. Hannibal should be enhanced according to the sensitivity and initiatives of the popular religiosity of the place. It is also suggested to distribute images, prayers, statues, medals, and other aids regarding other members of the Family of the Rogate whose process of canonization is underway.<sup>36</sup>

---

<sup>35</sup> Pope Francis reminds us that “holiness is the most beautiful face of the Church.” Cf. Apostolic Exhortation *Gaudete et Exsultate*, Rome, 2018, nos. 9 and 21.

<sup>36</sup> The votive Mass of St. Hannibal may be celebrated each month either on the 1<sup>st</sup> day or on an appropriate date.

CHAPTER THREE  
THE SPREAD OF THE PRAYER OF THE ROGATE  
AND THE PROMOTION OF VOCATIONS

26. Following the example and zeal of St. Hannibal, we Rogationists are called to spread and bear witness in the Church and in the world to the commandment of Jesus, the *Rogate*.<sup>37</sup> Today's society needs laborers of reconciliation, witnesses of the truth that saves, builders of true peace, founded on justice and forgiveness, that is, good laborers of the Kingdom. For this reason, every Rogationist parish and shrine, as well as every Rogationist community, are called to “harmonize the pastoral care and the various needs of the local Church with the apostolic charism of the Congregation. Our parishes and shrines intend to manifest the Rogationist characteristics particularly through the quality of prayer for vocations and its dissemination, the animation and promotion of vocations, attention to the young, the little ones, and the poor”<sup>38</sup> thus becoming centers for the dissemination of prayer for vocations in a Church that is entirely ministerial, which is consolidated through the contribution of every Christian: laymen and women, consecrated men and women, ordained ministers.

27. *The UPV, “common denominator of all Rogationist associations and groups” and the UPSV.*<sup>39</sup> St. Hannibal was the promoter of the *Union of Prayer for Vocations*, to spread prayer for vocations universally. It characterizes “the life and apostolate of ecclesial associations and groups that wish to share, in communion with the Rogationists and the Daughters of Divine Zeal, the constant commitment to assiduous prayer for vocations.” In addition, the *Priestly Union of Prayer for Vocations*, also desired by St. Hannibal, promotes in the clergy the same purpose in more specific ways. In every Rogationist parish and shrine, the By-laws of the two *Unions* should be known and studied in depth, and involving single groups and ecclesial associations as well as the local clergy in joining them.

28. *Initiatives for adequate diffusion of prayer for vocations.* With respect for the various requests of the local Church and in coordination with the *Rogate Centers of the Circumscription*, initiatives aimed at spreading Prayer for Vocations should be cultivated, promoting an adequate program with creativity. The *Vocations Promotion Service* of Rogationist parishes and shrines should be called upon for this purpose.

29. *Dissemination of materials and aids produced or distributed by the Rogate Center of Circumscription.* Collective subscriptions of the *Rogate* magazine should be made for parish coordinators, to spread the *Rogate* magazine among the laity; the prayer aids of the same magazine should be used for catechesis, for the animation of the altar servers and other children and youth groups. The sale of images, statues, key chains, books, and other aids produced by the Rogate Center of the Circumscription should be promoted, and Rogationist web pages should be disseminated in the individual communities, in the local communication organs, in meetings with

---

<sup>37</sup> Cf. *Constitutions*, art. 69.

<sup>38</sup> Cf. *Norms*, no. 110.

<sup>39</sup> Cf. *UPV and PUPV: Criteria for the New By-laws*, 5. Cf. *Bollettino*, July-September 2014, p. 300.

group leaders, etc. The sale of materials produced by the National Vocation Center or the Institutes of Vocation Ministry is the responsibility of the Rogationist parishes and sanctuaries. It is suggested that the proceeds of these sales be allocated to the service of vocation promotion.

30. *Vocation Animation Service.* The main task of the Vocational Animation Service of Rogationist parishes and shrines is to create a *vocational culture*,<sup>40</sup> through which all members of the Church can feel called by the Lord and, at the same time, responsible for caring for vocations. Some specific actions that parishes and shrines can take toward this goal are as follows: give special attention to vocations, prioritizing the service of Parish Vocations Groups, collaborating and promoting their activities; zealously ensuring that parish priests and vicars possess training in the area of Vocation Ministry and are experts in prayer and spiritual life; to train catechists and coordinators of related pastoral areas (such as Youth Ministry and Family Ministry) and liturgical animators in the area of Vocation Ministry; to set up catechesis and liturgical celebrations as true instruments to help Christians grow in their vocation. In the service of parish communities, the sacrament of reconciliation and spiritual direction for families and, in particular, for young people in their processes of discernment and vocational maturation are emphasized.

31. *Vocational Animation for Mission.* The missionary dimension of lay Christians in our parishes and shrines should be encouraged. This dimension includes the evangelizing initiatives of proclamation, celebrations, the service of charity *ad intra* and *ad gentes* of the local Church, as well as of the Rogationist Congregation.<sup>41</sup>

32. *Vocation Animation for Ministries and Services.* For our Congregation, the service of vocation promotion is fundamental, thus importance must be given to the ministerial dimension of all the baptized. The service of vocation animation of all pastoral ministries and activities is the mission of the *Parish Vocations Group*, coordinated by *Rogationist religious* or laypeople who animate parishes and shrines. It must, in its action, contemplate the three great specific vocations in the Church: *lay Christians, consecrated life, and ordained ministries* and the particularities of each. Ordained ministries (diaconate and presbyterate) and the consecrated life should be given due importance, including other religious institutes - especially those in the territory of Rogationist parishes and shrines - and diocesan clergy. The Popes have insistently recommended that we should not be afraid to call the young explicitly to respond to the priestly and religious vocation.

33. *Rogationist Vocational Animation.* A particular commitment must be to animate and cultivate vocations to the consecrated life of Rogationists, Daughters of Divine Zeal, and Rogationist Missionaries. To this end, reference should be made to the vocation plan of the Congregation and of the Circumscription.

34. *Vocational Animation of the Family of the Rogate.*<sup>42</sup> We should work to ensure that movements and associations linked to the Rogationist charism arise and develop in our parishes and shrines.<sup>43</sup> In this way, in addition to consecrated men and women, other people will be able to

---

<sup>40</sup> Cf. *Rule of Life*, no. 41.

<sup>41</sup> Special emphasis is given to Rogationist Mission Day with due attention to the local liturgical calendar. Cf. *Norms*, no. 107.

<sup>42</sup> Cf. *Constitutions*, art. 8.

<sup>43</sup> The Union of Rogationist Associations (UAR) “is inspired by the same sentiments as Jesus who ‘went about all the towns and villages, teaching in their synagogues, preaching the gospel of the Kingdom and healing every sickness and infirmity. When he saw the crowds, he felt compassion for them, for they were weary and exhausted like sheep without a shepherd. Then he said to his disciples, ‘The harvest is great and the laborers are few. Pray to the Lord of the harvest

become effective *Apostles of the Rogate*, nourished by the charismatic source of Rogationist spirituality and working in the Kingdom of God starting from their specific mission. Special attention is offered to the Union of Rogationist Associations (UAR) which has elaborated the Cultural Project of the Rogationist Laity.<sup>44</sup>

35. The pastors and rectors should collaborate in the formation of the Rogationist laity and encourage their involvement in the work and accompaniment of the Lord's "young harvest" – the Rogationist Youth - who find a welcome and space for participation in parish communities. Rogationist lay volunteers should be encouraged.

36. *Strong moments for vocation promotion.* These are special times or dates for vocational initiatives<sup>45</sup> in which all pastoral agents should be involved. Some proposals could be moments of prayer for vocations; prayer vigils; vocation cenacles; vocation missions or vocation weeks; sports or recreational events with a vocation theme; vocation fairs and booths; visits to schools and other youth groups; vocation pilgrimages; and the promotion of the various vocations in Sunday and weekly celebrations.<sup>46</sup>

37. *Parish Vocational Pastoral Plan.* The parish or shrine should establish a systematic plan at the service of vocation animation, integrating it with the program of parish activities and the diocesan plan.<sup>47</sup>

38. *Language and Iconography.* It is important that the criterion of uniformity in the use of language and images be respected in the dissemination of the Rogationist charism and the veneration of the Founder. In print, electronic media, and other forms of spreading the *Rogate* and St. Hannibal, the orientations of the Circumscription should be followed, through the designated bodies.

---

to send out laborers into his harvest' (Mt 9:35-38); and to the teachings of St. Hannibal Mary Di Francia." The primary purpose of the UAR is to live as "good workers" and to propagate obedience to the command of Jesus everywhere in order to obtain many and holy vocations, especially priests, men and women religious, missionaries and other vocations dedicated in a special way to the service of evangelization and charity. Cf. By-laws, nos. 5. 6.

<sup>44</sup> Cf. UNIONE DELLE ASSOCIAZIONI ROGAZIONISTE, *Il Progetto Culturale del Laicato Rogazionista*, Morlupo, 2012.

<sup>45</sup> Special occasions are ordination, professions, and mission-sending.

<sup>46</sup> A good initiative is to celebrate a vocation month by emphasizing in each week a specific vocation: ordained ministers, consecrated life, family and non-ordained ministries.

<sup>47</sup> In the *Norms*, it is specified that: *The Parish Priest, in collaboration with the Pastoral Council and the Religious Community, shall plan a program that are specifically Rogationist activities, to be carried out, as far as possible, within the framework of the Parish. Similarly, the Rector of the Shrine shall draw up an appropriate program to be carried out within the Shrine itself.* Cf. *Norms*, no. 115.

## CHAPTER FOUR

### BEING GOOD WORKERS

39. St. Hannibal taught us not to limit our apostolic activity. The work of Rogationists, in fact, is developed in evangelization as good laborers and in the spread of the *Rogate*, in the promotion of vocations, in the preferential choice for the little ones and the poor, and in missionary dynamism.

40. *Evangelization of children and youth.* The service of evangelization and education of children and young people, especially the poor and needy, is the *proprium* of our communities. For this reason, parishes and shrines carry out activities for this purpose and, as a concrete sign, organize structures and socio-educational projects for the care of the neediest children and young people, following the guidelines of their Circumscription. An important service for children is the collaboration with entities that promote the defense of their rights and dignity. In addition, direct service to young people remains a priority in the work of a Rogationist parish or shrine and constitutes a concrete response to current ecclesial challenges.<sup>48</sup>

41. *Evangelization, human promotion, and service to the poor.* Parishes, “living cells of the Church and centers of missionary outreach,” and shrines, “places of evangelization, charity, culture, ecumenical commitment, and pilgrimage,” attentive “to the young, the little ones and the poor,”<sup>49</sup> should promote services and projects of evangelization and social inclusion, of overcoming poverty, hunger and unemployment, investing in their formation and support.<sup>50</sup>

42. Pastors and rectors should encourage the participation of the faithful in politics so that they can collaborate in social transformation. With this in mind, it is important to encourage reflection in “schools” on the theme of “faith and politics” in the light of the Social Doctrine of the Church.<sup>51</sup>

43. *Rogationist Mission Day.* This Day is a special occasion for promoting missionary culture and vocation. Attention should be given to the theme and purpose of the annual Rogationist Missionary Campaign, as well as to the indications suggested by the Circumscription for its celebration.<sup>52</sup>

---

<sup>48</sup> In the Apostolic Exhortation *Evangelii Gaudium*, Pope Francis emphasizes: *Young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures. As adults, we find it hard to listen patiently to them, to appreciate their concerns and demands, and to speak to them in a language they can understand.*

*The rise and growth of associations and movements mostly made up of young people can be seen as the work of the Holy Spirit, who blazes new trails to meet their expectations and their search for a deep spirituality and a more real sense of belonging. There remains a need, however, to ensure that these associations actively participate in the Church’s overall pastoral efforts.* Cf. *Evangelii Gaudium*, no. 105.

<sup>49</sup> Cf. *Norms*, no. 110.

<sup>50</sup> Cf. *Rule of Life*, no. 41.

<sup>51</sup> Pope Pius XI affirmed: “And such is the field of politics, which concerns the interests of all societies, and which in this respect is the field of the broadest charity, of political charity, to which nothing else, apart from religion, could be said to be superior.” And further, “All Christians are obliged to engage politically. Politics is the highest form of charity, second only to religious charity towards God.” In *Osservatore Romano*, December 23, 1927, no. 296, 3.

<sup>52</sup> Cf. *Norms*, no. 107.

44. *Installation and Tenure in Ministries and Services.* The criterion for the selection of non-ordained ministers, unless otherwise provided by the local Church, may be that of consultation with the community where the person will exercise his or her mission, with the approval of the pastor, the coordinator of the ministry in question, and the Parish Pastoral Council. Regarding the length of the term of office of the parish priest, what is prescribed in the Rule of Life is followed.<sup>53</sup> Pastoral Councils and Administrative Councils and Ordinary or Extraordinary Ordained Ministries are to exercise their function for the time determined by the guidelines of the dioceses.

45. *Sustaining Works of Formation and Missionary Activities.* A financial contribution should be made for the sustenance of the works of formation and missionary activities.<sup>54</sup> To this end, it is suggested that a special annual collection be made in the communities of parishes and sanctuaries, in addition to the activities coordinated by the Economic Councils, in favor of Rogationist formation and the missions.<sup>55</sup> In the place where there is no house of formation, the sum collected in the collection and promotion should be sent to the Circumscription Government, which will allocate the contributions received. The parish or shrine that has young people in formation in Rogationist structures should also accompany them financially, according to the indications of the Circumscriptions.

---

<sup>53</sup> Cf. *Norms*, no. 112.

<sup>54</sup> Cf. *Norms*, no. 115, 5.

<sup>55</sup> The Church places a number of instruments of co-participation and co-responsibility alongside to the parish priest and his Presbyteral Council, such as the “Parish Pastoral Council” and the “Parish Finance Council”, so that the commitment of all and the ministry of those called to the local Church may grow. The Instruction of the Congregation for the Clergy reflects the value and importance of parish structures of ecclesial co-responsibility, including the 'Parish Finance Council', as a place of evangelical witness to the Church and society. This is an expression of the culture of co-responsibility, of administrative transparency, and of service to the needs of the parish. Cf. *Instruction*, nos. 101-107.

## CHAPTER FIVE

### GENERAL ORIENTATIONS

46. *Churches and Patron of the Community.* Whenever possible, chapels or churches should be dedicated and communities should be encouraged to have St. Hannibal, the Virgin Mary Queen and Mother of the Rogate or other titles related to our charismatic spirituality as their patron. Write the *Rogate* verse or the Rogationist prayer on the interior and exterior facades of churches. The image of St. Hannibal should be enthroned and paintings with the theme of the *Rogate* should be made in the consecrated chapels. A place of worship or a day of the week should be dedicated as a sign of vocation prayer in the parish or shrine.

47. *Church Squares and Chapels and Public Places.* These places should be dedicated to St. Hannibal or to Rogationist themes. Recognition should be given to persons who have dedicated their lives to spreading the *Rogationist charism*.

48. *Centers for Catechesis, Pastoral Ministry, etc.* The Rogationist prayer or biblical verses referring to the *Rogate* and the theme of vocation should be written or placed in visible places in the parish. Images and pictures of Jesus the Good Shepherd, the Sacred Heart, the Virgin Mary, Queen and Mother of the Rogate, and the Founder should be placed in the parish.

49. *Agreement.* The pastoral care of a parish entrusted to the Rogationists must take place through a written agreement stipulated by the local Ordinary and the Provincial Superior.<sup>56</sup> This agreement should define the period of time, either perpetual or determined, that will provide for the duration of the pastoral service entrusted. The work to be done, the persons responsible for it, and the economic issues should be explicitly and carefully determined. The agreement should include a part that safeguards the style of life and the typical apostolate connected to the Rogationist charism.

50. *Salaries and contributions.* In the agreement between the diocese and the Congregation, the amount of the salary for the service of the parish priest and the parish vicars and rectors should be established. Fees involving such matters as health and residence should follow the guidelines of the dioceses. In their absence, the best way to guarantee these rights for the pastor and each of the vicars should be explored with the Finance Council. The salaries of the parish priest and vicars enter into the financial administration of Religious Community,<sup>57</sup> under the jurisdiction of the Superior of the Circumscription.

---

<sup>56</sup> Cf. *Norms*, no. 111.

<sup>57</sup> Cf. *Norms*, no. 118.

## CONCLUSION

51. With simplicity and in an objective manner, this document has been drafted with the participation of the Circumscriptions considering our consecrated life within the context of ecclesial life and with the objective of promoting the charismatic characteristics of the parishes and shrines entrusted to the Congregation. It is on the basis of our charism, and as prophets of the Rogate, that we respond to the calls of the Church in missionary outreach attentive to the signs of the times in order to adapt our service “both to the needs of the faithful and to historical changes.”<sup>58</sup> It is important to remember that parishes and shrines are coordinated by parish priests and rectors indicated by the government of the respective Circumscriptions and appointed by the Bishops, according to law. However, the importance of the local religious community is emphasized, and it is called to participate in a spirit of co-responsibility and fraternal collaboration with the parish priests and rectors in the mission entrusted to the Congregation in communion with the Church.

52. In order to build an “attractive parish”, it is necessary to walk together (synodality), as a “synodal community” and, together, to go out on a mission to those most in need.<sup>59</sup> The parish is not an outdated structure, but it can take on different forms with missionary creativity by creating an environment of communion and participation.<sup>60</sup> A “clerical” parish where the parish priest, alone or with a few priests, does and decides everything, does not offer a credible witness to the Gospel.<sup>61</sup> Therefore, it is necessary to take care of the formation and participation of the laity, responsible, mature collaborators who, through a spiritual journey in the light of the Rogate, can become co-responsible and deeply associated with the mission of the Rogationists.

53. In the synergy of charisms and ministries aroused by the Spirit within the parish community and in light of the gift of the Rogate, we wish to promote and collaborate with the formation and mission of the Rogationist laity and other members of the charismatic family in the enriching perspective of dialogue. In parishes and shrines, living communities, let believers favor the construction of mechanisms for the participation and integral formation of the laity so that they may truly be a leaven of the Gospel in the midst of the world, men and women laborers in God's harvest.

54. Prayer for vocations stands out in the features of Rogationist parishes and shrines, so that they may be truly imploring, adoring, and Eucharistic communities obedient to the command of the Rogate. The parishes and shrines entrusted to the Congregation are called to be educators in reading and meditating on the Word of God who is merciful, supportive, and sensitive to those

---

<sup>58</sup> Cf. *Instruction*, no. 11.

<sup>59</sup> “The path of synodality is the path that God expects of the Church of the third millennium.” Cf. FRANCIS, *Address on the occasion of the Commemoration of the 50th Anniversary of the Institution of the Synod of Bishops*, October 17, 2015: AAS 107 (2015) 1139.

<sup>60</sup> Cf. *Evangelii Gaudium*, nos. 27-28.

<sup>61</sup> In his opening address to the Fifth Conference of Latin American Bishops, Pope Benedict recalls that faith is spread not by proselytism but by attraction. Cf. BENEDICT XVI, *Homily at the Holy Mass of Inauguration of the Fifth General Conference of the Latin American and Caribbean Bishops* at the Shrine of La Aparecida (May 13, 2007), AAS 99 (2007), 437.

most in need. With creative fidelity, parishes and shrines allow us to express fully our charismatic identity in full communion with the Church, which was born and exists for mission.

55. *The harvest is great, but the laborers are few. Pray therefore to the Lord of the harvest to send out laborers into his harvest.*<sup>62</sup> The compassion of Jesus for the abandoned harvest and the intelligence and zeal of the commandment *Pray to the Lord of the harvest*, discovered and lived by St. Hannibal Mary Di Francia, have called us to consecrate our lives to the Lord as Rogationists. As *Apostles of the Rogate*, we are sent by the Lord to exercise our mission in parishes and shrines.

56. Through the mission of the *Rogate*, we want to evangelize and serve the People of God who have been entrusted to our pastoral care.<sup>63</sup> In it, prayer for vocations, the diffusion of this prayer commanded by Jesus, and vocation promotion for the Kingdom will occupy an important place. Through our witness and our work, we will try to support our “flock” so that it, too, may be part of those good laborers of the harvest, in commitment, in attention to the little ones, the young, and in the preferential option for the poor, according to the teaching and life of St. Hannibal.

To Mary, Queen and Mother of the Rogate, we want to entrust our apostolate:

*Mary, Mother of Jesus and our Mother,  
you have kept in your heart  
the divine words of the Lord:  
“The harvest is great, but the laborers are few;  
Pray therefore to the Lord of the harvest  
that he may send out laborers into his harvest”.*  
*We, Family of the Rogate, have recourse to you:  
Pray for us the Lord of the harvest,  
that he may send out laborers to his harvest!  
Remember, O holy Mother  
that our indifferent, unjust, and violent society  
leaves many without work, poor, and abandoned.  
They are sheep without a shepherd!  
Mother of God  
give us the same feelings of Jesus  
so that from our hearts, filled with compassion and zeal  
may the charism of the Rogate*

---

<sup>62</sup> Mt 9:37-38; Lk 10:2.

<sup>63</sup> Cf. *Code of Canon Law*, can. 515.

*the charism of the Rogate.*

*Queen and Mother of Vocations*

*grant that we may be committed to vocation animation,*

*so that many adolescents and young people*

*discovering their vocation, embrace with prophetic courage the service of the Kingdom.*

*Holy Mother,*

*make us available for service, witnesses of the Gospel,*

*committed to the last of history.*

*Queen and Mother of the Rogate,*

*help us to be faithful to Jesus Christ,*

*following the example of St. Hannibal Mary,*

*apostle of prayer for vocations*

*and father of orphans and the poor.*

*Pray for us to the Lord of the harvest*

*that he may send out laborers to his harvest!*

*Amen.*

## Appendix 1

### UNION OF PRAYER FOR VOCATIONS

#### By-laws

#### ***I - NATURE AND MISSION***

1. **The Union of Prayer for Vocations**<sup>64</sup> (UPV) is an ecclesial aggregation inspired by the command of Jesus, “Pray to the Lord of the harvest to send out laborers into his harvest” (Mt 9:37-38; Lk 10:2), according to the charism of St. Hannibal Mary Di Francia, commonly referred to as the charism of the “Rogate” and transmitted to the Congregations founded by him: the Rogationists of the Heart of Jesus and the Daughters of Divine Zeal. The UPV is spiritual in nature and uses an appropriate organizational structure for the spread of prayer for the *laborers of the harvest*.

*The purpose of this Pious Union is to propagate everywhere this prayer which is so opportune in our times; so that it may become a universal Rogation, which will serve to obtain from the divine goodness such great mercy* (A. M. DI FRANCIA, *Regulations of the Pious Union*, art. 3).

2. The UPV pursues the mission:

- to pray for the *laborers of the harvest*;
- to spread the prayer for the laborers of the harvest in the Church and in the world so that it may become universal;
- to be a *good laborer* in the harvest of the Lord according to one's state of life.

3. The UPV is addressed to the Catholic faithful of any vocation: lay, consecrated, and ordained ministers. In the universal spirit of the *charism of the Rogate*, it is also addressed to all persons interested in building the civilization of love, whatever their profession of faith.

4. The nature of the UPV commits its members to promote a vocational culture in the areas where they live and work.

5. By its very nature, members of the UPV encourage and foster a journey of gradual vocation growth through participation in the ecclesial charism of the Rogate, which is the path to holiness.

#### ***II - FORMS OF MEMBERSHIP***

6. Membership in the UPV takes place according to different forms and modalities. Members can choose the one that best suits their spiritual sensitivity and condition of life.

---

<sup>64</sup> Under the original name *Pia Unione della Rogazione Evangelica del Cuore di Gesù* (Pious Union of the Evangelical Rogation of the Heart of Jesus), it was officially approved on December 8, 1900 by the Archbishop of Messina, Bishop Letterio D'Arrigo.

It is advisable to renew membership annually on special occasions, such as the World Day of Prayer for Vocations.

## **7. Individual membership**

Each member, by signing the appropriate membership form, according to his or her personal sensitivity and availability, commits himself or herself to live the purposes expressed in Article 2. This first modality is basic for all members of the UPV.

## **8. Community or group membership**

### *Cenacles of Prayer*

The “Cenacle of Prayer” is a group of members to the UPV; it is animated by a person in charge and aims:

- to be a school of prayer for the laborers of the harvest and a center for the promotion of a path to holiness;
- to offer a specific and organic catechesis for the formation of members;
- to deepen the Rogationist spirituality through its proper liturgical celebrations.

### *Rogationist Associations*

Membership in one of the Rogationist Associations inherently implies membership in the UPV.

### *Non-Rogationist Associations or Groups*

Members of non-Rogationist associations or groups may join the UPV, as individuals or as groups, by means of the appropriate membership form and by committing themselves to live the purposes of Article 2.

## **III - ORGANIZATION**

9. The UPV is an ecclesial aggregation of a primary spiritual nature, with a central and peripheral organization. The General Governments of the Congregations of Rogationists and of the Daughters of Divine Zeal are responsible for supervising and ratifying the general orientations and guidelines.

10. The governments of Circumscriptions of the Rogationists and the Daughters of Divine Zeal promote and support the UPV within their own territories through the Rogate Center of the Circumscription. In addition, they will provide for the drafting of the implementing rules of the UPV for the Circumscription, which will specify the roles and competencies at the various levels and determine the modalities of institutional membership to new cenacles of prayer (cf. 8a).

11. The Rogate Center of the Circumscription, in collaboration with the local communities, will provide for the animation and formation of the members of the UPV through specific initiatives and the production of suitable supplements.
12. The pastoral care of members of the UPV, in the various ways specified in the Circumscription By-laws, is entrusted to the local communities.

#### ***IV - SPIRITUAL BENEFITS***

13. Every month a Holy Mass “pro vivis” and “pro defunctis” is celebrated at the General Curia of the Rogationists and the Daughters of Divine Zeal for the members of the Union of Prayer for Vocations.
14. In the communities of the Rogationists and the Daughters of Divine Zeal, prayers are said with a specific intention for the sanctification of the members of the Union.

#### ***V - PRAYER FOR GOOD WORKERS***

O Most Sacred Heart of Jesus,<sup>65</sup> who, having said: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*, gave us confidence that you will grant us this great grace when we ask it of you, we, in obedience to your Divine Word, we beg you to deign to send out good laborers to the Holy Church. Our Father...<sup>66</sup>

#### ***VI - OFFICES***

15. The UPV has its juridical headquarters at the General Curia of the Rogationists in Via Tuscolana 167, Rome.
16. At the general coordination level: the headquarters are the respective General Curias of the Rogationists and the Daughters of Divine Zeal; at the operational level: the UPV is based in the Rogate Center of the Circumscription; and at the local level: in the individual houses of the Rogationists and the Daughters of Divine Zeal.

---

<sup>65</sup> Cf. A. M. DI FRANCIA, *Scritti*, vol I, Ed Rogate, 2007, p. 266.

<sup>66</sup> As the official prayer of the Union, we take the original text of the Founder, whose translation may be adapted in the territory accordingly.

## Appendix 2

### PRIESTLY UNION OF PRAYER FOR VOCATIONS

#### By-laws

#### ***I. NATURE and PURPOSE***

1. The **Priestly Union of Prayer for Vocations**<sup>67</sup> (PUPV) is a modality of membership in the UPV specifically for those ordained ministers who desire to live the gift of prayer for vocations in *more intense communion* with one another and with the Rogationists and the Daughters of Divine Zeal.
2. The inspiration and foundation of the *Union* is the command of Jesus: *The harvest is great, but the laborers are few. Pray [Rogate] therefore to the Lord of the harvest, that he may send out laborers into his harvest* (Mt 9:37-38; Lk 10:2), lived according to the spirit and example of St. Hannibal Mary Di Francia, the founder of the Rogationists and of the Daughters of Divine Zeal.
3. The *Priestly Union of Prayer for Vocations* proposes to its members to:
  - (a) Make the mission of the UPV their own, namely:
    - to pray for the *laborers of the harvest*;
    - to spread the prayer for the laborers of the harvest in the Church and in the world so that it becomes universal;
    - to be a *good laborer* in the *harvest of the Lord* according to one's state of life.
  - b) To carry out with the Rogationists and the Daughters of Divine Zeal an effective spirituality of communion, through the sharing of the charism of the Rogate and mutual prayer for the fulfillment of their respective missions.
  - c) To revive one's priestly vocation through the spirit of prayer for the *laborers of the harvest*, having as a model of life St. Hannibal Mary Di Francia, who was a witness and apostle of this prayer.
4. Bishops and Priests, both Diocesan and Religious, of any Catholic rite and hierarchical rank, may become members of the *Priestly Union of Prayer for Vocations*.
5. Membership does not entail any financial burden and is achieved by sending a letter to the *Office of the Union of Prayer for Vocations*.
6. It is advisable to renew one's membership annually on special occasions, such as the World Day of Prayer for Vocations.

---

<sup>67</sup> Founded by St. Hannibal Mary Di Francia, a *distinguished apostle of prayer for vocations*, on November 22, 1897 under the name of *Sacra Alleanza*.

## **II. ORGANIZATION**

7. As a mode of membership in the UPV, the organization of the PUPV fits into that of the UPV which operates as indicated in numbers 9-12 of its By-laws.

## **III. PRACTICAL COMMITMENTS**

8. The members of the *Priestly Union of Prayer for Vocations* commit themselves to:

(a) Celebrate periodically (to be determined) a Holy Mass for vocations to the priesthood and to the consecrated life.

b) To celebrate periodically (to be determined) a Holy Mass for the charismatic mission of the Rogationists and the Daughters of Divine Zeal.

c) To live their ministry in the dimension of vocational culture and to promote the primacy of prayer in the pastoral care of vocations to priestly ministry and consecrated life.

## **IV. SPIRITUAL AND PASTORAL BENEFITS**

9. Each month a Holy Mass “pro vivis” and “pro defunctis” is celebrated at the General Curia of the Rogationists and the Daughters of Divine Zeal for the members of the *Priestly Union of Prayer for Vocations*.

10. In the communities of the Rogationists and the Daughters of Divine Zeal, prayers are said with a specific intention for the sanctification of the members of the *Union*, for the parishes entrusted to the care of priests, for the seminaries of bishops, and for the novitiates of religious institutes.

11. In order to deepen and share the spirituality of the “Rogate”, courses of spiritual retreats and prayer formation are organized, as well as biblical and theological-pastoral weeks with a vocational perspective, with particular attention to the pastoral care of vocations to the priestly ministry and consecrated life.

12. The communities of Rogationists and the Daughters of Divine Zeal are points of spiritual reference in the area for members of the *Union* and offer their service for youth and vocation animations.

The members of the *Union* could receive, upon request, vocational publications of the Rogate Center of Circumscription.

## **V. OFFICE**

13. Regarding the form of membership to the UPV, the offices of the PUPV are those indicated in the By-laws of the UPV (nos. 15-16)

CONGREGATION OF THE ROGATIONISTS OF THE HEART OF JESUS

Rogationist Youth Ministry  
*Guidelines*

Rome – 2022

Original title: *Pastorale Giovanile Rogazionista. Linee orientative*

Translation: Fr. Jose Maria Ezpeleta RCJ

Authorized for printing:

Fr. Bruno Rampazzo RCJ

Superior General of the Rogationists of the Heart of Jesus

© Rogationists of the Heart of Jesus

Commission on Translations

Rome, January 6, 2022

## PRESENTATION

We read about Father Hannibal, a young priest at the beginning of his mission, who on Easter Day 1878, was at the entrance to the Avignone District when he saw some young men passing by on their way home from Mass. Having greeted the Father, they were about to go on, but he stopped them with a wave of his hand and said to them: “My children, I need you... do you know this district?”. “Yes, but it is so frightening to us...and who sets foot there?” they answered. In reality, however, they involved their companions and others, and so they organized raffles of statuettes and religious objects, which brought a little help to Father Hannibal.<sup>68</sup>

He had recently become the point of reference for a multitude of children, young and poor, in need of everything, and now in his mission, he asked for help from a group of youngsters. What was the logic in all this? There is none other than faith in the Lord's help, faith in the breath of goodness that is present in each person, the awareness that in order to regenerate society it is necessary to start with those who are called to renew it.

From a young age, Father Hannibal was familiar with dealing with children and adolescents, both in teaching and in catechism. His constant study of the charism of the Rogate made him aware that each person's life is a call, a vocation from the Lord, and that one's realization as men, as children of God, comes about when one attunes oneself to this call, accepts it, and embarks on one's own journey.

The salvation of souls in the Avignone District, therefore, had to begin with gathering the little ones, adolescents, and young people, listening to them, helping them to meet the Lord, to rediscover their own dignity as children of God, to learn to communicate as brothers, to open their minds to study, to prepare their own tomorrows by learning a profession. Working with young people, therefore, has been there since the beginning of the mission of Father Hannibal, transmitted to his spiritual sons and daughters.

Today, the society in which we live is considerably different, but the fundamental needs in this area of education, on the second thought, have not changed.

Here, then, are these *Guidelines for Rogationist Youth Ministry*, which are intended to help us revitalize our mission.

Let us be guided in this apostolate by the love and wisdom of Father Hannibal.

Rome, January 6, 2022  
Epiphany of the Lord

Fr. Bruno Rampazzo, RCJ  
Superior General

---

<sup>68</sup> Cf. TUSINO T., *Memorie Biografiche*, vol. I, Ed. Rogate (1995), p. 345.

*Let us live in the Church the mission of praying for vocations, especially for those places where good laborers are scarce, trusting in the Lord who can raise up children to Abraham even from the stones (cf. Mt 3:9). We work in full communion with the local Church in youth and vocation ministry. We do all we can for the promotion of all vocations. We pay special attention to vocations of special consecration for the Church and for the Institute.<sup>69</sup>*

---

<sup>69</sup> Cf. *Constitutions*, art. 92.

## CONTENTS

Introduction

Chapter I

Principles of Rogationist Youth Ministry

1. Anthropological
2. Theological
3. Charismatic
4. Ecclesial
6. Pastoral

Chapter II

Objectives of Rogationist Youth Ministry

Objectives

The task of the General Government and Circumscriptions

Chapter III

Horizons and Challenges of Rogationist Youth Ministry

Reasons for hope - Lights

Situations that still challenge us - Shadows

Chapter IV

Lines of action to serve the Lord's "young" harvest

Conclusion

Appendix

St. Hannibal's Address to Young People, prophecy and harmony with the Synod of Bishops

## INTRODUCTION

1. It is with joy and hope that we present the Document for the **Rogationist Youth Vocation Animation Service - Guidelines** - to all those who accompany and animate young people in the various geographical contexts where the Congregation operates in order to orient the various and beautiful initiatives that flourish in the Circumscriptions. These *Guidelines* are intended to be a reference point for the pastoral activity of Rogationists with young people, especially in parish communities, shrines, and in social-educational works.<sup>70</sup> The purpose is to provide general indications for the pastoral activity of the Congregation with young people, useful for a common endeavor, taking into account the cultural diversity of each reality and enhancing the talents and creativity of religious and laity who work with the Congregation and the Church in the service of evangelization and vocation accompaniment of youth.

2. We want to encourage each of the Rogationist Circumscriptions and each member of the Rogate Charismatic Family to approach and increase the service to the “young” harvest of the Lord.<sup>71</sup> We are all called to participate and build an authentic Rogationist Youth Ministry without losing sight of the ecclesial horizon. Young people thirst for healthy protagonism and desire spaces in our communities and works.

3. Young people, religious and all members of the Rogate Charismatic Family are interested in Rogationist Youth Ministry. Together, guided by those responsible for their respective areas, we are called to collaborate in their journey, to seek communion and effective coordination of activities, paying particular attention to the vocation awakening of young people and their gradual formation and insertion in the mission. The 12<sup>th</sup> General Chapter notes that “in our ministry to the young people, either in the field of education or animation, we are called to serve the plan that God has for the young generations; to be ministers of the timeless vocational dialogue: “*Master where do you live?*” – “*Come and see*” (Jn 1:38-39). While we accompany the young in their vocational quest, we are also committed to making them responsible for announcing the “Gospel of Vocation” to their peers. In fact, through the witness of their young lives, they show that the demanding word

---

<sup>70</sup> This first Document on Rogationist Youth Ministry was drafted in response to the indications of the XII General Chapter and translated into Project 21, which appears in the General Government's programming for the six-year period. Cf. RAMPAZZO, B., *From Compassion to mission. Lines of Action of the General Government 2016-2022*, Rome 2017, pp. 62-63.

<sup>71</sup> “A ‘charismatic family’, which includes a number of Institutes which identify with the same charism, and especially lay faithful who feel called, precisely as lay persons, to share in the same charismatic reality.” Cf. FRANCIS, *Apostolic Letter to all Consecrated Persons on the occasion of the Year of Consecrated Life*, Rome November 21, 2014, III, 1.

of the Gospel can truly speak to young people, deeply motivate them, and be for them a fulfilling experience of happiness, within a project of commitment and service.”<sup>72</sup>

4. **The Rogationist Youth Vocation Animation Service** is realized through the application of the principles, objectives, and strategies that appear in this document. These are general orientations that must be shared and enriched in the various Circumscriptions with special attention to the different cultural realities and their ecclesial expression.

---

<sup>72</sup> CONGREGATION OF ROGATIONISTS OF THE HEART OF JESUS, *Seeing the crowds, he felt compassion for them and said, Rogate. Our Charismatic Identity in Today's Challenges*, Document of the XII General Chapter, Rome, 2016, no. 75.

## CHAPTER ONE

### PRINCIPLES OF ROGAZIONIST YOUTH MINISTRY

5. The evangelizing and vocational activity of the Congregation is based on five principles that are at the foundation of Vocational Culture, “which translates into educating children and young people to become aware that they are personally loved and called by God.”<sup>73</sup> These principles help us to make our contribution to the integral formation of young people who are ready for dialogue, balanced and respectful of their peers and of creation, in order to insert themselves in society as protagonists with an adequate human and religious preparation and Rogationist sensibility. The concluding document of the Synod of Young People reminds us that we cannot limit ourselves to saying that young people are the future of the world: they are the present, they are already enriching it with their contribution.<sup>74</sup>

6. **Anthropological Principle:** Life is a gift; it is a call from God. The Father calls us and no young person is without a vocation. “The discovery of life as a gift received from a loving and providential Father gives rise to surprise and wonder in the person. The result is a commitment to realizing God's plan, the gratitude for the communion of so many brothers and sisters in humanity, as well as the willingness to share to others the gift received. The challenge consists in announcing and giving witness to vocation as a 'gospel' of freedom and gratuity, by accompanying and supporting people in discovering being important and precious in the sight of God, called to live a life worthy of the children of God, in Jesus Christ.”<sup>75</sup>

7. **Theological Principle:** God is the one who calls; he is the author of every vocation. And vocation is a call to communion with the Trinity.<sup>76</sup> Every vocation is linked to the initiative of the Father, to the mission of the Son, to the work of the Holy Spirit. As an invitation to an intimate relationship with the Trinity, vocation also appears as a call to holiness. It is an invitation to the fullness of Christian life and to the perfection of charity. Vocation is loving, serving, relating to the Trinity, meeting and living in communion with one's neighbor. It is a relationship. In Baptism, the source of every vocation, we are immersed in the Trinity and incorporated in the life of the Church. Vocations, a gift of the Father, are also a response to the prayers addressed to the Lord of the harvest: *Rogate*.

8. **Charismatic Principle:** The Rogate gives a distinctive character to our service to the “young” harvest of the Lord. The charismatic zeal, spirituality, and tradition, which for us goes back to the time of the Founder, gives flavor to the Rogationist Youth Ministry. “The Rogate” is our identity in the Church, the synthesis and measure of our spiritual life and apostolate. We have been entrusted with a “special vow”, the vow of the “Rogate”, so that this word may be known, welcomed, and lived by all. With this fourth vow, we want to “conform” our lives to the “Christ of the Rogate”, to Jesus who commands prayer for the laborers of the harvest and he himself, as a

---

<sup>73</sup> Cf. *Constitutions*, art. 70.

<sup>74</sup> Cf. *Christus Vivit*, no. 64.

<sup>75</sup> Cf. *Seeing the crowds*, no. 14.

<sup>76</sup> Cf. *Lumen Gentium*, no. 4.

true laborer of the harvest, feels compassion for the people and care for their needs, announces the Gospel of the Kingdom, and cures their infirmities.”<sup>77</sup>

9. **Ecclesial Principle:** The Church is the community of the called, the assembly of those summoned by the Lord who, in his Spirit, are enriched with charisms and ministries. From the beginning, men and women have professed the evangelical counsels in the *sequela Christi*. Jesus sends his disciples to continue his mission. Evangelizing is the vocation of the Church, called to be a sign of God for young people so that they may perceive themselves as beloved children, called and sent by the Father to build the Kingdom. As a Congregation, we want to find ways to foster the evangelization of young people, which implies above all the witness of life and the proclamation of Jesus Christ. We are laborers in the Lord's young harvest who are called to participate in the mission of the Church in order to transform it and be “salt and light” in society.<sup>78</sup>

10. **Pastoral Principle:** The Congregation's youth ministry is a privileged instrument of mediation between God and the person called. The evangelization of young people is close to the heart of Rogationists. The young people we accompany will not only prepare a new society but also the present and future of our religious family. They have the right to receive the “Gospel of vocation”, to be introduced to the religious experience, to meet the Lord of the harvest, and to deepen the spirituality of the Rogationists. We, consecrated to Christ of the Rogate, want to welcome young people into our communities, to communicate to them the Good News of the Rogate, to present our works and the mission of the Institute, and to accompany them with appropriate pedagogy.<sup>79</sup>

---

<sup>77</sup> Cf. *Seeing the crowds*, nos. 52-53.

<sup>78</sup> Mt 5:13-16.

<sup>79</sup> In this time of great challenges and hopes, St. John Paul II wrote: “Therefore, the Church of the Third Millennium will need to encourage all the baptized and confirmed to be aware of their active responsibility in the Church's life. Together with the ordained ministry, other ministries, whether formally instituted or simply recognized, can flourish for the good of the whole community, sustaining it in all its many needs: from catechesis to liturgy, from the education of the young to the widest array of charitable works. Certainly, a generous commitment is needed — above all through insistent prayer to the Lord of the harvest (cf. Mt 9:38) — in *promoting vocations to the priesthood and consecrated life*.” Cf. *Novo Millennio Ineunte*, no. 46.

## CHAPTER TWO

### OBJECTIVES OF ROGATIONIST YOUTH MINISTRY

11. Witnessing to, proclaiming, and praying the “Gospel of the Vocation” and living enthusiastically the gift of one's vocation within our communities and works is the great contribution of Rogationists to the evangelizing mission of the Church and, in particular, of young people.<sup>80</sup> “The proclamation of the 'Gospel of Vocation' takes place first of all with a credible and enthusiastic witness of life.”<sup>81</sup> From this horizon of the witness of a consecrated life directed to the cause of the Kingdom in the perspective of the charism of the Rogate and in the footsteps of the holy Founder, we present the main objectives of the pastoral care of Rogationist Youth.

#### 12. **Objectives:**

Each Rogationist Religious Community is called to welcome young people with respect for their diversity, presenting the beauty of fraternal life and committing itself to:

- Evangelize and promote a vocational culture taking into account the multiple identities of contemporary youth.
- Collaborate in the human and Christian formation of young people within the horizon of the Rogationist charism and spirituality.
- Raise the awareness of young people to the beauty of life understood as a gift, vocation, and mission in the Lord's harvest.
- Promote formation itineraries that favor the integral, gradual, and progressive growth of young people in faith and in their vocation journey.
- Make known the person of St. Hannibal, his life, charism, and mission, as well as the lives of other models of the Family of the Rogate.

#### 13. **Task of the General Government and Circumscriptions**

To achieve these objectives, it is indispensable that the General Government accompany the Circumscriptions in the task of

- a) Promoting this Rogationist apostolate.
- b) Coordinating the Rogationist Youth Ministry with the accompaniment of the General Councilor and the Circumscription Councilors, involving the participation of young people from different geographical areas.

---

<sup>80</sup> PONTIFICIA OPERA PER LE VOCAZIONI ECCLESIASTICHE, *New vocations for a New Europe*, Final Document of the Congress on Vocations to the Priesthood and Consecrated Life in Europe, Rome 5-10 May 1997, no. 31.

<sup>81</sup> Cf. *Seeing the crowds*, no. 20.

c) Creating a coordination team within the Circumscriptions to accompany Rogationist Youth Ministry with the participation of parish priests, vocation promoters, laypeople, etc.

d) Raising awareness in religious of the importance of welcoming and accompanying young people by including them in the apostolate of the community.

e) Motivating religious to serve in the spiritual direction of young people.

f) Encouraging the formation of religious in academic areas to express the service of Rogationist Youth Ministry and to meet in a qualified and appropriate way the needs of this work of evangelization and vocation.

g) Identifying physical spaces to accommodate youth and monitoring their activities.

h) Dialoging with the youth in order to elaborate projects and objectives for evangelizing and vocational action with our communities and works.

i) Promoting organized programs that favor the gradual and progressive growth of young people in the faith and in their vocation journey.

## CHAPTER THREE

### HORIZONS AND CHALLENGES OF ROGAZIONIST YOUTH MINISTRY

14. Rogationist Youth Ministry is a privileged evangelizing and ecclesial activity because it is an instrument of mediation between God who calls and the young person who hears the call. It is a vocational service offered to young people to discern their vocation in order to arrive at a generous response to the Lord. In this ministry, we present the charism of the Congregation to young people, and with them, we pray and live the zeal of the Rogate according to the example of the holy Founder.

15. The witness of the consecrated and fraternal life of Rogationists committed to following the Lord of the harvest in prayer and in socio-educational works is in line with the deepest aspirations and needs of young people. This example of evangelical life gives credibility to the mission of the Rogationists, recalls the holiness of St. Hannibal Mary, and inspires young people to accept God's call and follow Jesus.<sup>82</sup>

16. In the Circumscriptions, although not systematically, many activities are carried out with young people, both within parish communities and shrines, and in social and educational works. In this context, we want to highlight some lights and shadows that concern Rogationist Youth Ministry.

#### **17. Reasons for hope - Lights**

a) A renewed awareness of the need to invite and involve young people in the activities of religious communities, to motivate them to commit themselves to prayer groups for vocations, to awaken them to social commitment and, when possible, to involve them in the works of the Congregation.

b) The significant participation of seminarians and young religious in the service of youth animation that effectively contributes to the development of Rogationist Youth Ministry.

c) The growing awareness among religious of the need to promote an adequate Rogationist Youth Ministry through collaboration and coordination at all levels: provincial, regional and local.

d) The commitment of young religious and many lay people of the Rogate Charismatic Family who are involved in the service of young people, who approach our works and communities, and to whom we present the charism of Rogate and the person of the Founder.

e) The expectation and readiness of young people to embrace the charism and message of the Rogationists. Many are impressed by our simple and fraternal way of life and appreciate the openness and good will of the religious who accompany them in their vocation discernment and various activities.

---

<sup>82</sup> Cf. *Constitutions*, art. 93.

**18. Situations that still challenge us - Shadows**

a) The challenge of awakening in all religious a commitment to young people, approaching them and welcoming them into our communities.

b) The need to overcome a certain pessimism and paralysis in the face of the challenges that young people experience and to go beyond a mentality that looks at numerical results.

c) The need to develop collaboration among the various levels of coordination of the Congregation (General, Provincial and Local) and to integrate the various initiatives and activities that take place in the communities together with young Rogationists.

d) The insufficient commitment to the flourishing of a vocational culture in our apostolate and mission, especially among youth.

e) The insufficient insertion of members of the Charismatic Family of the Rogate in the national, diocesan, or sectorial organs and ministries of youth ministry.

## CHAPTER FOUR

### LINES OF ACTION TO SERVE THE LORD'S 'YOUNG' HARVEST

19. In serving the Lord's "young" harvest, Rogationists are careful to integrate the various segments and forces within the Circumscriptions with a view to the formation, accompaniment, and animation of the youth. Importance should be given to a collaborative service for an adequate spiritual and charismatic formation of young people who are called to be protagonists of their evangelization, as Pope Francis reminds us: "The best instrument for evangelizing young people is the young people themselves."<sup>83</sup>

20. In increasing these pastoral lines, we need to consider the reality of the virtual world and the internet. Social networks, with their possibilities and limitations, are a new way to communicate, create, and deepen bonds. Young people spend a great deal of time online accessing information and relating to other people. Virtual reality allows us to reach a large number of young people and is an excellent means of evangelization, promoting and animating vocations, and helping us spread the charism of the Rogate and the figure of the Founder. Virtual space allows for interaction with young people, helps them in their vocational process, accompaniment and discernment, and offers many opportunities for Rogationist Youth Ministry.

21. Rogationist Youth Ministry contributes to the Christian formation of young people, with particular attention to Christian initiation, which finds its culmination in the Eucharist. In the task of accompanying young people, the importance and value of the sacrament of reconciliation and spiritual direction are emphasized. Aware that there is no youth ministry without prayer, the promotion of devotion to the Virgin Mary, Mother of Vocations and Queen of the Rogate, to all the Saints, and the love and study of the Word of God (*Lectio Divina*).

22. In order to achieve the objectives and in view of a solid evangelizing and vocational action for young people, the following proposals and strategies should be taken into consideration:

a) Organize meetings of the Rogationist Youth Ministry in the different areas of the Congregation.

b) Encourage formation and animation activities for young people with the participation of the various sectors of the Circumscription.

c) Intensify the life of prayer and multiply prayer groups for vocations, with particular attention to the participation of young people.

d) Encourage moments of fraternity, sharing, and celebration with young people who are close to our communities and works.

e) Reawaken the missionary sensitivity of young people and encourage missionary experiences in our works, especially those "on the periphery".

---

<sup>83</sup> FRANCIS, *Homily of the Holy Father at the Mass of the XXVIII World Youth Day, Copacabana Promenade, Rio de Janeiro, July 28, 2013.*

f) Promote formation meetings with leaders of youth groups, vocation promoters, parish priests, educators of social-educational works, in view of the development and consolidation of Rogationist Youth Ministry in the Circumscriptions.

g) Promote meetings among local communities to support the spiritual and charismatic formation of young people.

h) With the help of Rogate Centers, develop prayer and reflection aids that are attentive to the reality of youth.

i) Offer opportunities for young people to participate in volunteer activities with Rogationist communities.

j) Encourage the participation of parents and families of young people in Rogationist activities and missions by creating opportunities for them to learn about the personality, history, life, and charism of the Founder.

k) Care for the formation of young volunteers, especially in the context of the charism and mission of the Congregation.

l) To integrate the various bodies of the Rogationist Youth Ministry into the Pastoral Ministry of the Church at the national and local levels, and to collaborate with other religious families.

m) Offer young people the opportunity to know and experience the contemplative dimension of the charism.

n) Organize at the zonal, circumscriptional, and congregational levels a “Year of Rogationist Youth”.

o) Enhance the study of the Word of God, *Lectio Divina*, catechesis, and sacramental life as strong moments for the formation of Rogationist Youth.

p) Stimulate the study and devotion of St. Hannibal and other models of the Family of the Rogate.

q) Offer on the websites of the Circumscriptions, or create a special virtual space for the Rogationist Youth Ministry, and similarly in the virtual environments of socio-educational works, seminaries, and parishes.

## CONCLUSION

23. The mission of Rogationist Youth Ministry is to care for and assist the integral development of young people within the horizon of the charism and spirituality of the Rogate. Pastoral ministry has a formative character in the sense that it promotes the integral growth of the young person and his social and ecclesial insertion. At the same time, it fosters an ongoing dialogue with God, who calls and expects a generous response from the young person.

24. For Rogationists, youth ministry is part of the vocation culture and is understood as a service of education in the faith of young people in order to foster a process of human, Christian, and vocational maturation. Vocation is the following of Jesus Christ. Pastoral ministry, then, must lead to a personal relationship with Him so that young people may conform their desired personal development to Him and find in Him the unifying center of their lives.

25. Another particularity of Rogationist Youth Ministry is that it proposes a path that helps young people to personalize their faith and the values of the “Gospel of vocation”. From the beginning, Rogationist Youth Ministry has been oriented toward making young people attentive to the Lord's call and ready to respond in communion with the entire Family of the Rogate. Young people should be accompanied so that they may discover the gift of God in their lives (viz. faith, belongingness to the Church, specific gifts, their own vocation-mission) and they should be helped to recognize, develop, and put this gift of God, their vocation, at the service of the community.

## Appendix

### DISCOURSE OF SAINT HANNIBAL TO THE YOUNG, PROPHECY AND HARMONY WITH THE SYNOD OF BISHOPS

With reference to the Synod of Bishops, which reflected on the theme: “Youth, faith, and vocation discernment” (Rome, October 2018), we present a summary of the speech delivered by St. Hannibal Mary Di Francia, father of the poor and apostle of vocations, addressed to the youth club of Catholic Action in Messina, Sicily, on June 25, 1889. Two years later, Pope Leo XIII published the social encyclical on human labor entitled *Rerum Novarum*. During this period, Italy was experiencing its “resurgence” with serious social problems and clear persecution of the Church. The relevance of St. Hannibal's speech in the face of the social and cultural reality of youth and its harmony with the teaching of Pope Francis is striking.

We report synthetically that address to young people.

“My dear young people, if there is a spectacle of faith and virtue that most attracts admiration and praise today, it is precisely that of seeing young people, who, in the heat of youth, in the flower of their years, in that age which is all impetus and fervor, in which the seductions of the world and the stimuli of the passions are felt most keenly; to see them, I say, join together in holy society, to unite as one man to make a public profession of Catholic principles, to confront all present-day errors, to declare themselves openly Catholic, to confront all present-day errors, to declare themselves openly faithful and devout children of the Holy Church, to perform acts of Christian piety, to declare themselves faithful and devout children of the Holy Church, perform the acts of Christian piety, caring nothing for the sneers, contempt or persecution of today's century. What more beautiful and admirable spectacle than this? Oh, my dear young people! there are no words that suffice to praise your faith and the public profession that you make of it [...] you are the dearest children of the Holy Church, the object of particular pleasure in the heart of the Supreme Pontiff [...] you are his joy and his crown, and, what is more, you are the beloved children of the Heart of Jesus! My dear young people, no society can exist where it lacks those rules, those principles, which form a vital part of its existence. [...] You have gathered together to fight against the world: and you fight it with the public demonstration of your faith, with the press, with your words, with your efforts in the elections; you have put yourselves in perfect antithesis with the world [...] it is not only the present age, and it is not only the world that is the enemy that every young Catholic must fight to save his Faith, to achieve the goal of his existence, to be victorious in the great struggle of life and be saved! No, my dear ones! there are other enemies: powerful enemies, however hidden; enemies that are not outside us, but are within us; enemies that do not come to provoke us to battle, but to entice us to enjoy; dangerous enemies, deadly enemies, enemies that too often alas! make a prey of souls! And such enemies are the passions. [...] These passions, my friends, these hidden enemies, which you carry within yourselves. You must be on your guard with much more vigilance than with the enemies that attack you from the outside: lest while you are fighting bravely on the battlements of the fortress, your internal enemies betray you and deliver you into the hands of external enemies. And to go out of metaphor, my dear ones, unfortunately, it happens that young people who fought against today's errors and with the press

etc. etc. and seemed to be in the front row ended up being overcome by passions to the point of giving themselves into the hands of the adversaries! Ah! when you hear that a young Catholic, who attracted etc., has passed into the enemy camp, or at least has deserted, be certain that this has happened not because the errors have convinced him, but because the passions have seduced him; and he then became prey to the enemy, whilst before he had been prey to his own passions. Hence wrote the wise man: Rein in your passions [...]. But what are those passions that most tumult in a young heart, and are for him a danger of ruin if he does not overcome them and break them down? I will tell you again in two and I will point out to you in them two formidable enemies that incessantly make war on you: they are two, but they contain in themselves the seed of many other passions. They are the pride of the intellect and the inordinate love of the heart. How much and what is the ugliness of these passions? How much damage do they cause? What are the remedies for overcoming them? What are the advantages of having them abated? - Here, O my dear ones, I shall poorly unravel these questions.

And first, what is pride? To give a definition, pride is immoderate self-esteem, whereby we believe ourselves superior to others. It is clear how reprehensible this is, for the reason that the proud would like to be honored, esteemed, and revered more than others; hence envy, jealousy, and selfishness toward others whom he considers his inferiors; hence presumption of one's own judgment, one's own opinion of himself; hence anger, spite, disdain, hatred, and revenge in being contradicted. Pride is therefore the root of many perverse passions.

[...] There is a knowledge that edifies, and there is a knowledge that puffs up; there is a wisdom that is true wisdom, and there is a wisdom that is foolishness. This wisdom, which is foolishness, is that whose precepts are dictated by human presumption, the birth of human delirium, the abortion of human pride. It teaches to enjoy life because nothing remains after death; it teaches that everything is matter, that man is free of himself, that he is not obliged to recognize God, that happy is he who knows how to ascend, etc. etc. Besides this foolish wisdom, there is true wisdom, the knowledge of the saints, by which man knows his destiny, who created him, where he is going. Now then, this true wisdom, perfect, pure as light, unknown for so many centuries to the scholars of the Areopagus, to the great men of Latium, sought in vain by the philosophers...<sup>84</sup>

In the power and relevance of St. Hannibal's words, pronounced 130 years ago, we clearly perceive a line that unites his speech to the words of Pope Francis, a true prophet of our time and a great animator of vocations in the Church. In both, we see the clear concern for the formation and evangelization of young people and the conviction of their protagonism and transformative mission in society. The Father was aware of the Church's role in animating, accompanying, and forming young people, but he also recognized the responsibility of young people in social and political life with their ability to influence the decisions of rulers. With expressions of affection and closeness - "my dear ones" - St. Hannibal invites young people to deepen their adherence to Jesus Christ and to bear witness to Christian values in society. These values are systematically threatened by motivations and interests that are foreign to the Gospel. In his discourse, St. Hannibal praises the witness of young Christians as a beautiful and authentic "spectacle" in the midst of worldly reality and highlights two fundamental virtues that must be well worked out in the formation of youth: *humility and obedience*. He also mentions two dangers to youthful spirituality: *pride of intellect (egoism)* and *inordinate love of the heart*. We also note Father Hannibal's critique

---

<sup>84</sup> Cf. A. M. DI FRANCIA, *Scritti*, Vol. 55, [2023], pp. 243-245.

of the media - the “press” - before which young people should dispose themselves with Christian discernment and a critical spirit. Father recognizes and notes the importance of the presence and evangelizing action of young people in the *media* and draws attention to their positive or negative influence in society. We are truly amazed and moved by the wise and prophetic words of St. Hannibal, the apostle of the Rogate and of charity.