

CPGP Lenten Recollection
April 13, 2022, Holy Wednesday
9am -12:30pm

THEME: “SYNODALITY” – Journeying
together towards fullness of life as
one people of God

Recollection Activities

9:00am Spiritual Reading

Message of Pope Francis for Lent (2022)

9:30 Meditation 1 – Rev. Fr. Rodel Aligan

10:15 Rosary

10:45 Meditation 2 – Rev. Fr. Rodel Aligan

11:30 Examination of Conscience

11:45 Prayer for the Synod

Eucharistic Celebration

Spiritual Reading

Message of Pope Francis for Lent (2022)



Dear Brothers and Sisters,

Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul's exhortation to the Galatians: "Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (*kairós*), let us do good to all" (*Gal 6:9-10*).

1. Sowing and reaping

In these words, the Apostle evokes the image of sowing and reaping, so dear to Jesus (cf. *Mt 13*). Saint Paul speaks to us of a *kairós*: an opportune time for sowing goodness in view of a future harvest. What is this “opportune time” for us? Lent is certainly such an opportune time, but so is our entire existence, of which Lent is in some way an image. All too often in our lives, greed, pride and the desire to possess, accumulate and consume have the upper hand, as we see from the story of the foolish man in the Gospel parable, who thought his life was safe and secure because of the abundant grain and goods he had stored in his barns (cf. *Lk 12:16-21*). Lent invites us to conversion, to a change in mindset, so that life’s truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.

The first to sow is God himself, who with great generosity “continues to sow abundant seeds of goodness in our human family” ([Fratelli Tutti](#), 54). During Lent we are called to respond to God’s gift by accepting his word, which is “living and active” (*Heb 4:12*). Regular listening to the word of God makes us open and docile to his working (cf. *Jas 1:21*) and bears fruit in our lives. This brings us great joy, yet even more, it summons us to become God’s co-workers (cf. *1 Cor 3:9*). By making good use of the present time (cf. *Eph 5:16*), we too can sow seeds of goodness. This call to sow goodness should not be seen as a burden but a grace, whereby the Creator wishes us to be actively united with his own bountiful goodness.

What about the harvest? Do we not sow seeds in order to reap a harvest? Of course! Saint Paul points to the close relationship between sowing and reaping when he says: “Anyone who sows sparsely will reap sparsely as well, and anyone who sows generously will reap generously as well” (2 *Cor* 9:6). But what kind of harvest are we talking about? A first fruit of the goodness we sow appears in ourselves and our daily lives, even in our little acts of kindness. In God, no act of love, no matter how small, and no “generous effort” will ever be lost (cf. [*Evangelii Gaudium*, 279](#)). Just as we recognize a tree by its fruits (cf. *Mt* 7:16, 20), so a life full of good deeds radiates light (cf. *Mt* 5:14-16) and carries the fragrance of Christ to the world (cf. 2 *Cor* 2:15). Serving God in freedom from sin brings forth fruits of sanctification for the salvation of all (cf. *Rom* 6:22).

In truth, we see only a small portion of the fruits of what we sow, since, according to the Gospel proverb, “one sows, while another reaps” (*Jn* 4:37). When we sow for the benefit of others, we share in God’s own benevolent love: “it is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others” ([*Fratelli Tutti*, 196](#)). Sowing goodness for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness, and makes us part of the magnificent horizon of God’s benevolent plan.

The word of God broadens and elevates our vision: it tells us that the real harvest is eschatological, the harvest of the last, undying day. The mature fruit of our lives and actions is “fruit for eternal life” (*Jn* 4:36), our “treasure in heaven” (*Lk* 12:33; 18:22). Jesus himself uses the image of the seed that dies in the ground in order to bear fruit as a symbol of the mystery of his death and resurrection (cf. *Jn* 12:24); while Saint Paul uses the same image to speak of the resurrection of our bodies: “What is sown is perishable, but what is raised is imperishable; what is sown is contemptible but what is raised is glorious; what is sown is weak, but what is raised is powerful; what is sown is a natural body, and what is raised is a spiritual body” (*1 Cor* 15:42-44). The hope of resurrection is the great light that the risen Christ brings to the world, for “if our hope in Christ has been for this life only, we are of all people the most pitiable. In fact, however, Christ has been raised from the dead, as the first-fruits of all who have fallen asleep” (*1 Cor* 15:19-20). Those who are intimately united to him in love “by dying a death like his” (*Rom* 6:5) will also be united to his resurrection for eternal life (cf. *Jn* 5:29). “Then the upright will shine like the sun in the kingdom of their Father” (*Mt* 13:43).

2. “Let us not grow tired of doing good”

Christ’s resurrection enlivens earthly hopes with the “great hope” of eternal life, planting the seed of salvation in our present time (cf. BENEDICT XVI, [*Spe Salvi*](#), 3; 7). Bitter disappointment at shattered dreams, deep concern for the challenges ahead and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centredness and indifference to the suffering of others. Indeed, even our best resources have their limitations: “Youths grow tired and weary, the young stumble and fall” (*Is* 40:30). Yet God “gives strength to the weary, he strengthens the powerless... Those who hope in the Lord will regain their strength, they will soar on wings like eagles; though they run they will not grow weary, though they walk they will never tire» (*Is* 40:29, 31). The Lenten season calls us to place our faith and hope in the Lord (cf. *1 Pet* 1:21), since only if we fix our gaze on the risen Christ (cf. *Heb* 12:2) will we be able to respond to the Apostle’s appeal, “Let us never grow tired of doing good” (*Gal* 6:9).

Let us not grow tired of praying. Jesus taught us to “pray always without becoming weary” (*Lk* 18:1). We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion. If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand firm (cf. *Is* 7:9). No one attains salvation alone, since we are all in the same boat, amid the storms of history; and certainly no one reaches salvation without God, for only the paschal mystery of Jesus Christ triumphs over the dark waters of death. Faith does not spare us life’s burdens and tribulations, but it does allow us to face them in union with God in Christ, with the great hope that does not disappoint, whose pledge is the love that God has poured into our hearts through the Holy Spirit (cf. *Rom* 5:1-5).

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin. *Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation,* knowing that God never tires of forgiving. *Let us not grow tired of fighting against concupiscence,* that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin (cf. [Fratelli Tutti](#), 166). One of these is addiction to the digital media, which impoverishes human relationships. Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication ([ibid.](#), 43) made up of “authentic encounters” ([ibid.](#), 50), face-to-face and in person.

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practise almsgiving by giving joyfully (cf. 2 Cor 9:7). God who “supplies seed to the sower and bread for food” (2 Cor 9:10) enables each of us not only to have food to eat, but also to be generous in doing good to others. While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life (cf. Lk 10:25-37). Lent is a favourable time to seek out – and not to avoid – those in need; to reach out – and not to ignore – those who need a sympathetic ear and a good word; to visit – and not to abandon – those who are lonely. Let us put into practice our call to do good to all, and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized (cf. [Fratelli Tutti](#), 193).

3. “If we do not give up, we shall reap our harvest in due time”

Each year during Lent we are reminded that “goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day” (ibid., 11). Let us ask God to give us the patient perseverance of the farmer (cf. *Jas* 5:7), and to persevere in doing good, one step at a time. If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who “is generous in forgiving” (*Is* 55:7). In this season of conversion, sustained by God’s grace and by the communion of the Church, let us not grow tired of doing good. The soil is prepared by fasting, watered by prayer and enriched by charity. Let us believe firmly that “if we do not give up, we shall reap our harvest in due time” and that, with the gift of perseverance, we shall obtain what was promised (cf. *Heb* 10:36), for our salvation and the salvation of others (cf. *1 Tim* 4:16). By cultivating fraternal love towards everyone, we are united to Christ, who gave his life for our sake (cf. *2 Cor* 5:14-15), and we are granted a foretaste of the joy of the kingdom of heaven, when God will be “all in all” (*1 Cor* 15:28).

May the Virgin Mary, who bore the Saviour in her womb and “pondered all these things in her heart” (*Lk* 2:19), obtain for us the gift of patience. May she accompany us with her maternal presence, so that this season of conversion may bring forth fruits of eternal salvation.

Rome, Saint John Lateran, 11 November, 2021, Memorial of Saint Martin, Bishop.

FRANCIS

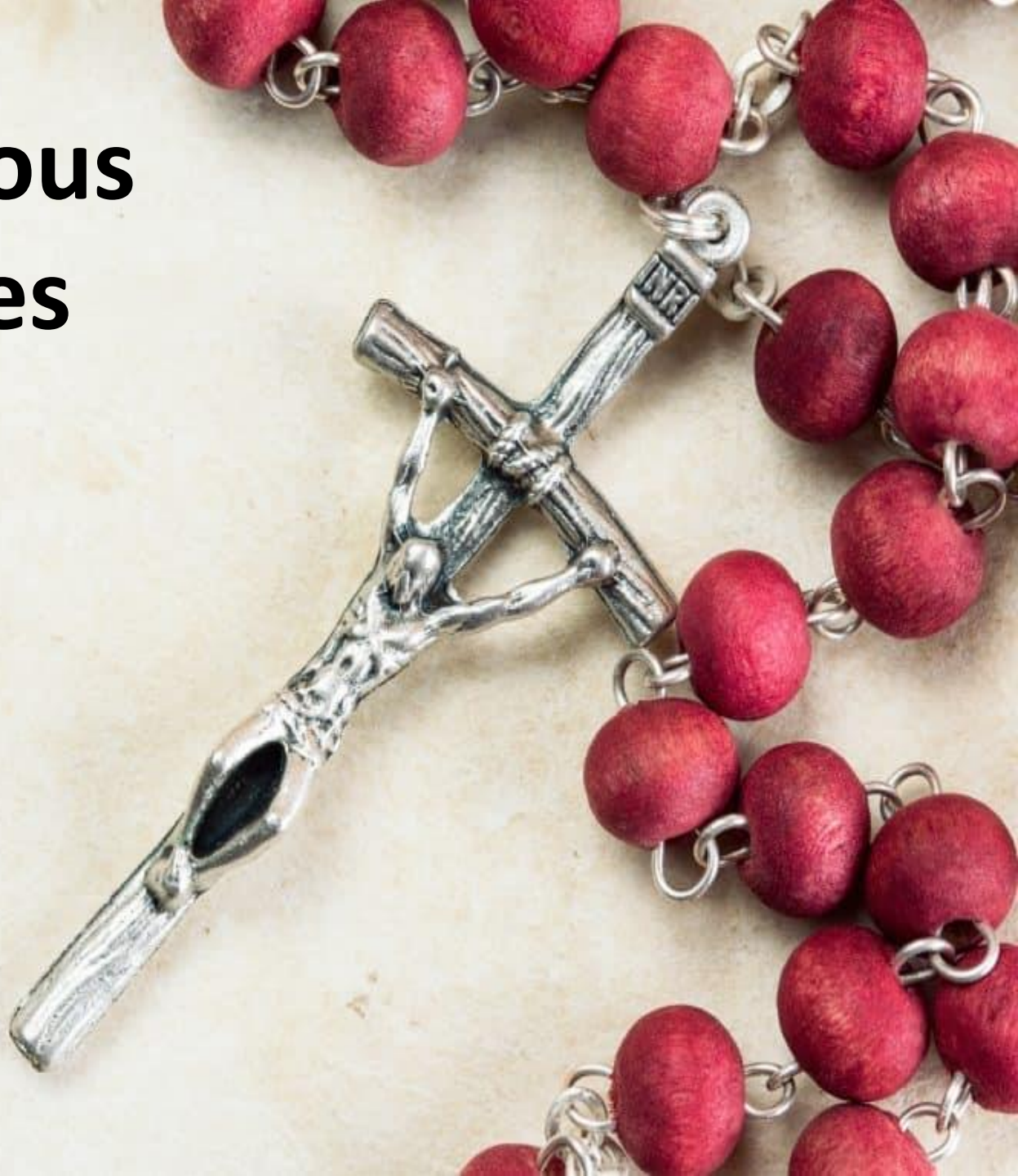
Meditation 1 – Rev. Fr. Rodel Aligan



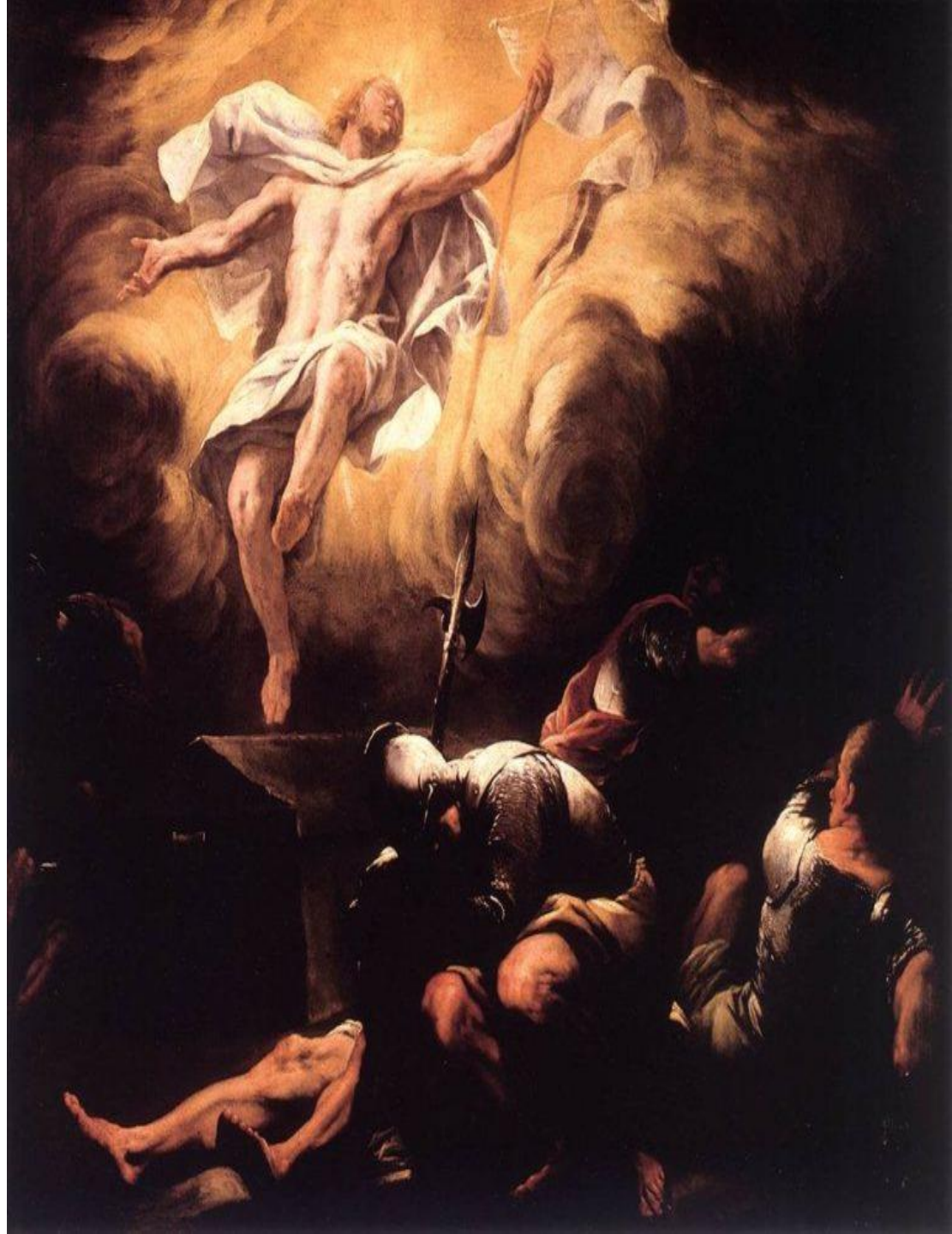
The Holy Rosary

Apostles Creed
Our Father
Hail Mary (3x)
Glory Be

The Glorious Mysteries



The Resurrection of our Lord





The Ascension of our Lord



The Descent of the Holy Spirit upon the Apostles & the Blessed Virgin Mary

The Assumption of the Blessed Virgin Mary



**The Coronation of
the
Blessed Virgin
Mary as Queen of
Heaven & Earth**





The Holy Rosary

Hail Holy Queen

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

**Let us Pray:
O God...**



The Litany of the Blessed Virgin Mary

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God, the Father of heaven,

****have mercy on us.***

**God the Son, Redeemer of the
world, ***

God the Holy Spirit, *

Holy Trinity, one God, *

The Litany of the Blessed Virgin Mary

Holy Mary,

*****pray for us.***

Holy Mother of God,**

Holy Virgin of virgins,**

Mother of Christ,**

Mother of the Church,**

Mother of Mercy,**

Mother of divine grace,**

Mother of Hope,**

Mother most pure,**

Mother most chaste,**

Mother inviolate,**

Mother undefiled,**



The Litany of the Blessed Virgin Mary



Mother most amiable,**

Mother most admirable,**

Mother of good counsel,**

Mother of our Creator,**

Mother of our Savior,**

Virgin most prudent,**

Virgin most venerable,**

Virgin most renowned,**

Virgin most powerful,**

Virgin most merciful,**

Virgin most faithful,**

Mirror of justice,**

Seat of wisdom,**

Cause of our joy,**

The Litany of the Blessed Virgin Mary



Spiritual vessel,**

Vessel of honour,**

Singular vessel of devotion,**

Mystical rose,**

Tower of David,**

Tower of ivory,**

House of gold,**

Ark of the covenant,**

Gate of heaven,**

Morning star,**

Health of the sick,**

Refuge of sinners,**

Solace of Migrants,**

Comfort of the afflicted,**

The Litany of the Blessed Virgin Mary



Help of Christians,**

Queen of Angels,**

Queen of Patriarchs,**

Queen of Prophets,**

Queen of Apostles,**

Queen of Martyrs,**

Queen of Confessors,**

Queen of Virgins,**

Queen of all Saints,**

**Queen conceived without original
sin,****

Queen assumed into heaven,**

Queen of the most holy Rosary,**

Queen of families,**

Queen of peace.**



The Holy Rosary

**Lamb of God, who takes away
the sins of the world,
*spare us, O Lord.***

**Lamb of God, who takes away
the sins of the world,
*graciously hear us, O
Lord.***

**Lamb of God, who takes away
the sins of the world,
*have mercy on us.***



The Holy Rosary

For the needs of the Church and of the Country

Our Father... Hail Mary... Glory Be...

For the Bishop of this diocese and his intentions

Our Father... Hail Mary... Glory Be...

For the holy souls in purgatory

Our Father... Hail Mary...

May they rest in peace.

Amen.

Meditation 2 – Rev. Fr. Rodel Aligan

Examination of Conscience

Act of presence of God

1. “Then you will receive the gift of the Holy Spirit. This promise is to you and to your children and even to the Gentiles – all who have been called by the Lord our God” (Acts 2:38-39)

Do I pray and discern what the Holy Spirit is saying at this point in History, by listening to each other?

2. “Everything must be of help to the church “ (1 Corinthians 14:26)

Am I convinced that Synodality is described as the way of “being the church all together”?

3. “We should not please ourselves. Instead , we should all please our brothers for their own good, in order to build them up in the faith” (Romans 15:1-2)

Am I faithful to our mission to transmit the faith? As a Catholic doctor, do I talk to my patients about my faith, about Christ and about Our Lady?

4. “By our Baptism then, we were buried with Him and shared His death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life” (Romans 6:4)

As a baptized Christian, do I heed the call to carry out the mission of the church?

5. “There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served” (1 Corinthians 12:4-5)

Do I feel co responsible to live out the church’s mission of evangelization “in the body of Christ through the power of the Holy Spirit?”

Examination of Conscience

6. “This plan, which God will complete when the time is right, is to bring all creation together, everything in heaven and on earth with Christ as the head” (Ephesians 1:10)

Am I walking together with my brethren toward the reign of God? Am I joining the pilgrim church toward that end which is being in communion with our Father God in heaven?

7. “ For this reason, ever since I heard of your faith in the Lord Jesus and your love for all God’s people, I have not stopped giving thanks to God for you” (Ephesians 1:15-16)

Am I grateful to God for this synodal process which is an opportunity for all people to emerge from the various forces that have wounded and threatened to fragment the church and human society in recent years?

8. “Hypocrites! You can look at the earth and the sky and predict the weather, why, then don’t you know the meaning of this present time? “ (Luke 12:56)

As a Catholic, so I act as a protagonist in the synodal process. Do I urge myself to learn about Synodality by participating and do I listen to how God is calling me to act in the world today?

9. “ I came to set the earth on fire, and how I wish it were already kindled” (Luke 12:49)

Being a protagonist, do I act as an agent in the process rather than a “passive” recipient waiting for things to happen?

ACT OF CONTRITION

Prayer for the Synod

Eucharistic Celebration

