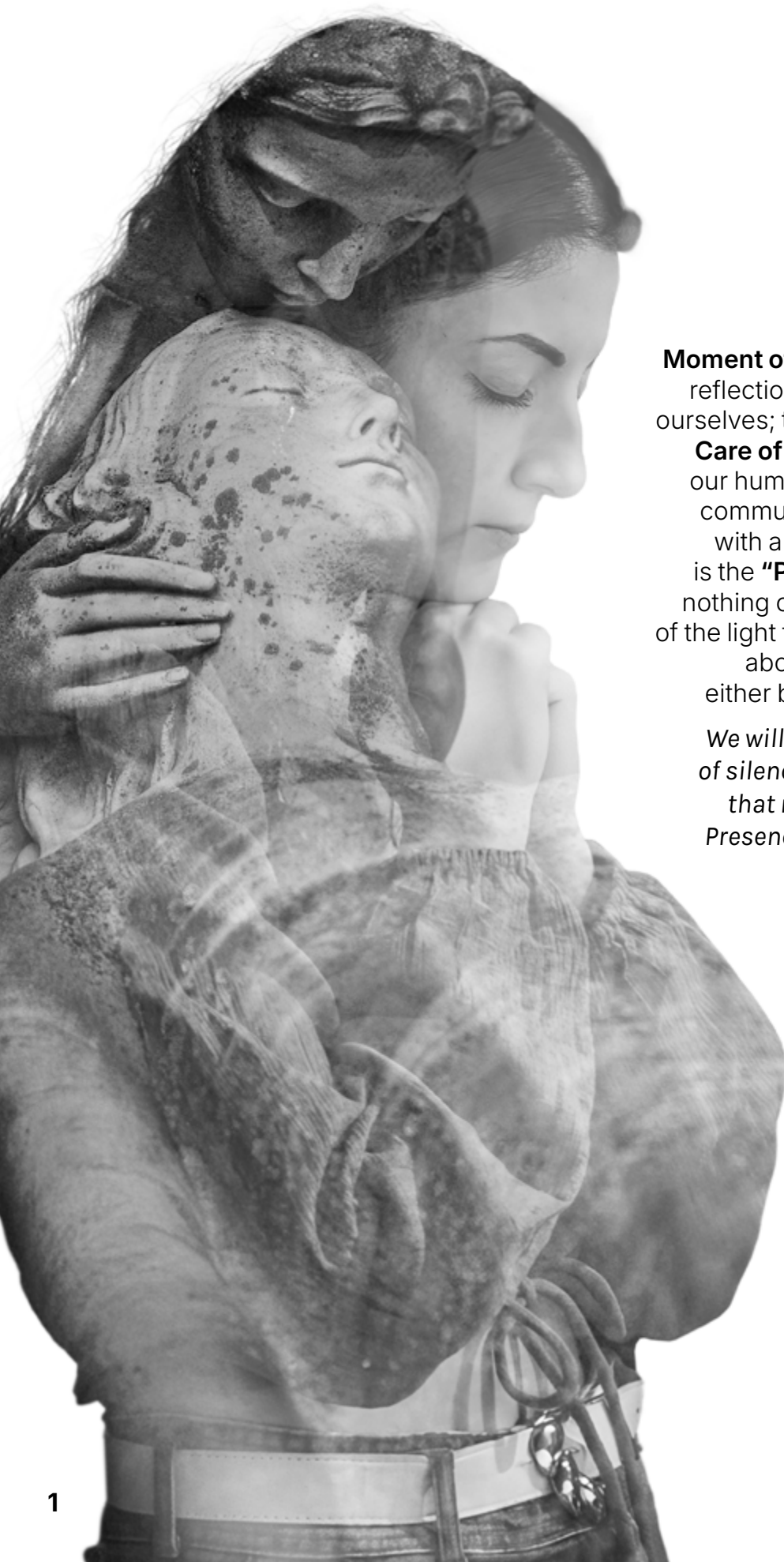


CARE

with HUMILITY





Moment of PRESENCE: To begin this reflection, it is necessary to silence ourselves; to be silent in order to **Take Care of something**, so essential in our human being, in relationship, in communion, as a person enriched with a spirituality; that something is the **"Presence of God"**, which is nothing other than becoming aware of the light that He emits. permanently about each one making us Be, either better giving us your Being.

We will therefore do three minutes of silence, leaving aside everything that might distract you from His Presence, which is always present, and breathing only in Him.

ISSUE OF INTERNALIZATION:

Humility and Care , Two words that evoke of some manner, part of the basis of the Spirituality that we are and have as HCSA; therefore, the title of this reflection is: "Caring with Humility." Are two values that form a "binomial perfect", because almost talk of the One is talk of the other; simply because have in common his ORIGIN and They refer to the human being, the person and their relationship.

**Think for three minutes about the meaning of ORIGIN; simply think feel, let your experience flow...*

1 ORIGIN OF HUMILITY



As a memory we can enter together with others, to read certain answers to the question of the origin of humanity and tune in or differ with the answers and approaches either theories; but yes, we can go reaffirming or enriching our convictions.

What is the origin of the human being? This species emerged 200,000 years ago through evolution.

One of the great mysteries that the Humanity is hovering around the origin of itself; man has tried to solve it from the beginning of their days, the answer to the questions: Where do we come from? How and when did the first human being emerge? How did the very history of our species begin?

From then, the humanity No always ha counted with the same tools for look for answer to questions so complex and important, and it ha attempted through explanations of different kinds.

Thus, initially, there were only mythological or religious explanations available, which were part of a magical or mystical vision of the universe. Among them, anthropogony is the theory who studies and affirms that the human being is an essential part of the construction site creator of some divinity almighty either some set of deities.

However, as human society became more complex and capable of knowing, interpreting and even manipulating the world around it, new ways of thinking emerged and, eventually, science and the model of empirical verification brought new explanations.

The most accepted and corroborated of all of them, today, explains that our species comes from the same evolutionary process, capable of explaining the origin of all living beings, that is, the scientific theory of human evolution.

Despite overwhelming scientific evidence contradicting the traditional postulates of creationism and anthropogony, a large part of society insists on clinging to the idea that human beings were created by God.

Some sectors are further Fans in his defense of the postures traditional, while others They have a more pragmatic outlook of the matter, which allows to merge the faith religious with the explanation scientific, interpreting the hand of God as the natural force that created life and led it to the appearance of the human being ¹

** In three minutes and in silence can ask you which are your certainties regarding our origin?*

For give it to a contextualization believer, We left of the certainty common of that the hand of God is the loving force that created us and by Therefore, we cannot ignore that our binomial: care-humility , has its ORIGIN in God himself as the being who puts all his loving and humble care in every human heart, giving it to him all the dynamics necessary for build relations of brotherhood and love. Therefore, from the origin of humanity we are invited to participate also in his plan of salvation through a humble care especially to the further weak, that as We will see in the multiple Biblical references that explain how God lovingly and tenderly cares for the poor; they are his favorites.

2.1.- HUMILITY AND ITS DEGREES.

Biblical humility is first and foremost modesty that HE opposes to the vanity. He modest, without pretensions unreasonable, no HE trust of his own judgment (Prov. 3.7; Rom 12,3.16; cf. Salt 131.1). The humility that opposes the pride is found to a deeper level: it is the attitude of the creature sinner in view of he omnipotent and he three times holy: he humble recognizes that he has received from God everything he has (1 Cor 4:7); unprofitable servant (Lk 17:10), is nothing in himself (Gal 6:3), but a sinner (Is 6:3ff; Lk 5:8). This humble man who HE open to the funny (Saint 4.6 = Prov. 3,34), God you will glorify (1Sa 2.7s: Prov. 15,33). Incomparably deeper still is the humility of Christ, who by his lowering saves us and invites his disciples to serve their brothers out of love (Lk 22:26ff) so that God may be glorified in all (1 Pet 4:10ff).

2 HUMILITY



¹ <https://concepto.de/origen-del-ser-humano/#ixzz8ukdzbGae>

2.2.- THE HUMILITY OF THE PEOPLE OF GOD.

Israel learn firstly the humility experiencing the power of the God who saves him and who is the only one and who does not there is Other. Preserve alive this experience commemorating the exploits of God in his worship; this worship is a school of humility; the Israelite, in praising and giving thanks, imitates the humility of David who dances before the ark (2 Sam 6:16,22) to glorify God, to whom he owes everything (Ps 103).

Israel also experienced poverty in the collective trial of defeat and exile and in the individual trial of illness and the oppression of the weak. These humiliations made it aware of its powerlessness. radical of the man and of the misery of the sinner that HE separates of God. So HE tilts he man to become to God with heart contrite (Salt 51, 19), with that humility, made of total dependence and trusting docility, which inspires supplications in prayer (Ps 25; 106; 130; 131). Those who praise God and supplicate Him that the Hail HE give with frequency he name of "poor" (Salt 22, 25. 27; 34,7; 69,33ff.); this word, which originally designated the social class of the unfortunate, whom God cared for preferentially, takes on a religious meaning from Zephaniah onwards: "to seek God is to seek poverty, which is humility" (Zeph 2,3). After the day of Yahweh, the "remnant" of the people of God will be "humble and poor" (Zeph 3,12).

In he AT the models of this humility are many, but HE says of Moses, who is the most humble of men (Num. 12:3) and the mysterious "servant" who, through his humble submission to death, carries out God's plan (Is 53:4-10), caring for and guiding his people.

To the return of the exile, prophets and wise men will preach the modesty. He The Most High dwells with that that is humble of spirit and has heart contrite (Es 57:15; 66.2). "The fruit of humility is the fear of God, riches, honor, and life" (Prov. 22:4). "The greater you are, the more you must humble yourself to find favor with the Lord" (Eclo 3:18; cf. Dan 3:39: Finally, to the say of the last prophet, he Messiah will be a humble king; he will enter Sin riding on a donkey (Zech 9:9). Truly he God of Israel, king of the creation, is he "God of the humble (Jdt 9,11s). He comes to take care of his people.

2.3.- THE HUMILITY OF THE SON OF GOD.

Jesus is he Messiah humble announced by Zechariah (Mt 21:5). He is the Messiah of the humble, whom he proclaims blessed (Mt 5:4; Ps 37:11); the humble one whose submission to God makes him patient and meek.

Jesus blesses the children and presents them as models (Mk 10:15ff.). To be like one of those little ones, to whom God reveals himself and that are the only ones that will enter in he kingdom (Mt 11, 25; 18,3s), there is that learn of Christ, "gentle master" and humble of heart" (Mt 11,29), Now good, this teacher No is only a man; is he Lord has come to save to the sinners taking a flesh like his own (Rom 8:3). He has come to care for his people.

Far from seeking his glory (Jn 8:50), he humbles himself to the point of washing the feet of his disciples (Jn 13:14ff); he, equal to God, humbles himself to the point of dying on the cross for our redemption. (Phil 2,6ff; Mk 10,45; cf. Is 53). In Jesus is revealed not only divine power, without which we would not exist, but also divine charity, without which we would be lost (Lk 19:10). It is love without limits, care to the extreme.

This humility "sign of Christ", says saint Augustine, is the of the Son of God, the of

Charity. We must follow the path of this "new" humility in order to practice the new commandment of charity (Eph 4:2; 1 Pet 3:8ff.): "where humility is, there is charity."

In the series of the fruits of the Spirit puts Pablo the modesty to the side of the faith (Gal 5:22ff.); these two attitudes (essential traits of Moses, according to Sir 45:4) are, in fact, connected, both being attitudes of openness to God, of trusting submission to his grace and his word. Very necessary attitudes to create communion and fraternity among brothers.

2.4.- GOD'S WORK IN THE HUMBLE.

God looks at the humble and bends down towards them, caring for them with the love of a Father (Ps 138:6; 113:6s); in fact, without boasting but in his frailty (2Cor 12.9), HE open to the can of the funny, which is not in them unfruitful (1 Cor 15:10). Not only do the humble obtain forgiveness of their sins (Lk 18:14), but the wisdom of the Almighty loves to manifest itself through the humble, whom the world despises (1 Cor 1:25.28ff). From a humble virgin, who only wants to be his servant, God makes the mother of his Son, our Lord (Lk 1 :38.43). She is the gateway to the caretaker of humanity.

So well, The modesty, in he AT, means obedience and trust, is say, faith, in Yahweh, to endure the trials that He puts to man, like the one that touched Abraham, when He asked him to sacrifice his own son Isaac; to not become conceited and arrogant in prosperity, as Yahweh Himself reminds His people, because the election, the promise of the Promised Land and the Covenant come from the pure love of Him, which man cannot forget, (Dt 8, 7-20.)

In the NT the concept of humility is himself; and Christ sets himself as an example of humility, because being the Son of God, he submitted to the human condition, became incarnate, and accepted the suffering of the cross, for which he said: learn from me, that I am meek and humble of heart, (Mt 11, 29). Jesus established humility as the foundation of character (Mat 5;3.5). By his humility Jesus attracted people (Mat 11;28-30). Paul emphasized humility of Jesus (2Co 8;9; Flp 2;1-11), exhorting us to be humble one for with he other (Rom 12;10), and speak of Yeah same as a example (Act 20;19). Peter too exhorted to show modesty in view of the siblings and in view of God (1Pe 5;5-6).

Humility is the result of the action of God, circumstances, other people, ourselves in our lives.

**Humility Exercise : Let these quotes read your experience of humility. Confront yourself.*

1. Humility is recognizing the truth, accept reality itself before God and men, I am dust and to dust I will return. (Gen 3,19)
2. Jesus was humble, Mat 11.29. and, by to humiliate oneself was exalted, Fil 2,1ss; Cr 2, 8-10.
3. The modesty is very necessary to the Christian, for continue to Christ, Mat 11,25-26, Mat 18,1-5, Mat 21,15-17, Mat 23,12, Luke 1,53, Jn.9, 39-41.
4. For enter in he Kingdom, Mt 19,13- 15.
5. For the prayer, Mat 15,21-28, Luc 7,1-10, Luc 18, 9-14 .
6. For serve, Mat 23,11ff,
7. For grasp and excuse, Mat 7,1-5, Luc 7,41- 45.
8. Danger of the pride, Mat 23,12, Luc 1.51, Luc 14,7-11, Luc 18,14
9. Reward of the modesty, Mat 23:12, Luc 1:48-49, 52, Luc 14:7- 11, Luc 18:14.
10. False modesty, hypocrisy, Cabbage 2,18-23, Mt 23, Mc 12, Lc 20.
11. Humility of the Virgin Maria, Lc 4.8.

2.5.- HUMILITY MINISTERIAL AND MISSIONARY.

He path of the success in the evangelism happens by the "modesty" and poverty biblical, as an attitude of trusting and committed abandonment into the hands of God (cf. 1 Pet 5:6-7). The apostolic attitude is always one of service ("ministerial"), as a "living instrument of Christ" and This is the Care of the Samaritan who promises to return to see if something is still missing.

The apostle is not a pattern, who can make and unmake the contents and signs ecclesial, but a imitator of Christ server of all. His service is of delivery total, humble and generous, to the Church and to the world. With this modesty is built the community, based in "the unit that is fruit of the Spirit" (Ef 4.2).

Dear Charismatic Family, it is here in this ministerial and missionary activity where can frame and internalize our binomial of the careful-humble that ha given identity to our Mission from the origins of the Congregation until today-

To do this, we are going to take some paragraphs from the Pamphlet Approach to the Spirituality of the Congregation, by Father Darío Mollá SJ, affectionately called the 3 H's, section 2, which refers to Humility:

"See the rock from which you were hewn, the quarry from which you were mined" (Isaiah 51, 1b)

"Our spirituality, from the beginnings, ha state focused in the person of Christ. For our first Sisters, He was the starting point of their vocation, the path to follow in their dedication and the goal to achieve in the joyful exercise of charity."

Moved by the Spirit of Jesus, Juan Bonal, María Rafols and the First Sisters lived a unique, original and vigorous spiritual experience that gave rise to to a spirituality own, fountain and soul of a style of life evangelical, with a charisma whose core is "charity made hospitality", lived with profound humility and carried to the point of heroism, because he has always wanted to make Jesus' statement true "No one has greater love than this, that he lay down his life for his friends" (Jn 15:13).

All great Christian spiritualities have their key words. It is enough to remember the "ora and works" monkish either the "contemplatives in the action" Ignatian. We highlight as grades further own of the spirituality of the Sisters of the Charity of Saint Anne, HOSPITALITY, as a way of living Charity and associated with it, as a way of living it, HUMILITY and HEROISM.

In these three notes the evangelical call is made concrete "what you did "To one of these little ones of mine you did it for me" (Mt 25:40). In a daily and profound attitude of "contemplatives in action" in the daily exercise of discovering the presence of God, the Sisters discover Him in all creatures without exception, and especially in the poorest and most needy, and they pay attention to Him. to they "he elderly careful, all detail, all love", following he example of the Mister Jesus that HE down (Phil 2, 6-8) to wash the feet to their disciples, even giving his life for them.

** You feel enriched and gifted with the gift of caring. As you you live and exercise.*

VIEW: <https://www.youtube.com/watch?v=uaWA2GbcnJU>



3 HUMILITY, A MANNER TO LIVE OUR IDENTITY



The Humility is, without doubt, other of the characteristics basic of the spirituality that he P. Juan Bonal, the Mother Maria Rafols and the first Sisters They lived and transmitted their charisma to those who follow it.

It is necessary to delve into the deep meaning that this word "humility" has in the documents of the Congregation of the Sisters of the Charity of Saint Anne. Because there may be a danger of a too poor reading of the deep sense that in they has the "modesty". About all, Yeah the we reduce to a mere "portage" or external gestures.

Christological Basis of the humility

The modesty to the which the documents of the Congregation refers has a deep Christological foundation, of ID with Christ, and with the shape concrete of his incarnation. If hospitality refers us to the **"for"** Christ, humility refers us to the **"with"** Christ.

The humility proper to the spirituality of the Congregation of Saint Anne is that "Christological" humility which is reflected in the Christological hymn of the Letter to the Philippians (2, 3-8):

"No you do nothing by ambition either conceit, before with modesty have to the others for better ones. Let no one look out for his own interests, but for the interests of others. Have the same feelings of the Messiah, Jesus, who, despite his divine condition, No did boast of be equal to God; but emptied himself, and took the form of a slave, becoming such to the men. AND showing off in figure human HE He humbled himself and became obedient to the point of death, a death in cross."

The texts of the 2011 Constitutions make explicit reference to this Christological foundation of humility.

When we speak of "humility" we are referring, therefore, not to a simple external "demeanor", but to a deep motion inside, that, in ID with Christ incarnate makes the person empty himself of himself, of his pretensions and objectives, of his aspirations and needs, in order to place himself fully at the feet of others. It is completely logical that this should be so, since contemplation of the Lord, in prayer and in his brothers in need, leads to identification with Him, to such an identification that the movement of abasement and emptying becomes the deepest dynamic of life.

The poor our "lords"

This profound movement of abasement constitutes the poor, the poor of the Lord, as the "lords" of the Sisters.

It They say of a manner overwhelming already the first Constitutions of 1805:

"... Therefore the Sisters will be obedient to every Ecclesiastical and Secular Power that may command them; but among themselves they will have a Superior to whom they will pay particular obedience (as HE will say in other place). Also They will try to obey each other, and they will have great subjection to the poor Sick, respecting them and recognizing them by his Sirs, as in reality it are, According to our Institute of Charity."

That this consideration is fundamental in the spirituality of the Congregation, ratifies he made of the amount of occasions in that is cited textually in the Constitutions of 2011.

This recognition of the poor and sick as "lords" expresses the true depth of Christian service, which places the needs of others as the preferred criterion for discernment and action. And this is not because of their qualities or wealth or human prestige, but precisely because of their poverty and because of Christ's identification with them: *"Though he*

was rich, for your sake he became poor" (2 Corinthians 8:9).

Recognizing the poor as "lords" has far-reaching consequences at both the personal and institutional levels.

Humility, a mode to situate oneself in life

Having already addressed the deepest level of humility, its Christological reason, and the transcendental scope of its claim, it will also be good to take into account its more "everyday" aspect. An everyday aspect that is made visible in the way of situating oneself in life: situating oneself with the sick, with all the vulnerable and excluded people, with the healthy, and also with respect to oneself.

No they forget the Constitutions of the Congregation, neither the "founders" of 1805 or 1824, nor the updated ones of 2011, the inheritance received:

"... (The Sisters) heroically share pain and misery in a constant attitude of contemplation in action, prayer and work, boldness and risk, self-denial, modesty and happiness, silence, poverty and simplicity Setting up So the identity of the Congregation.

We, heirs of this spirit, are called to live it in personal, communal and congregational fidelity."

"By the power of the Spirit, from faith, hope and love, we live Hospitality as an offering and sacrifice, in attitude of reception, availability and service, with modesty and detachment, meekness, simplicity and joy, feeling required and Sent by those to who We serve, valuing people, seeing Christ in them, open and nearby to the Church and to the world for intuit their needs."

There is three words that, in the various texts, HE associate to this humility: meekness, simplicity and joy. They are closely linked to humility and to each other. And they are the external reflection of a deep

internal humility. meekness us speaks of people that No HE feel superiors to the others neither with rights specials in reason of his service; that, by it, do not impose, but that offer with generosity and delusion, but respecting the freedom of the other person: they are happy when Your service is good received and welcomed, but No they throw in face and they blame to the other when HE find with he rejection. Simplicity refers us to people who do not give importance to themselves neither to it that do, of mode that do easy that can be difficult or expensive and they take naturally what may involve an additional effort. AND the happiness HE gives in the people that They live with joy he same the fact of serving, without being dependent on the response they find, although, evidently, a positive response makes them happy and, on the contrary, saddens them. The indifference either he failure; people to who serve full of joy, because is in he serve and No in his compensation in it that HE center his deepest aspiration.

We said: mode of to situate oneself with the sick, with the healthy and also with respect to themselves, to their own action.

***That I would be it essential in a mode humble of to situate oneself with regard to oneself?**

To situate oneself from the awareness of that in he service to the poor are receiving a funny immense, a valuable gift undeserved. Undeserved: is say, without merit of their own. And a gift and a grace made up of many components: the grace of sensitivity towards the poor and their sufferings; the grace of the opportunity to bring it to a successful conclusion; the grace of human mediations that help and support them in the exercise, sometimes difficult and costly, of this service.

Is very important that modesty with regard to Yeah same and to his own service because the awareness of gift and Gratitude for it is what arouses and nourishes it generosity, a generosity free of

dependencies, and Because to the extent that we discard our merit or the "value" of what we do, our gratuitousness and naturalness in giving increases.

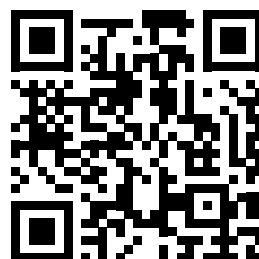
Humility as opening and listening

In accordance with a "new" reading of the characteristics of the Congregation's spirituality, sensitive to the circumstances of our time, the Constitutions of 2011 indicate a path of "application" of Humility

"...to be open to the evangelical values that we discover in the people around us, in other cultures and in other religions."

Only people who approach the poor with humility are able to discover the evangelical values that are transmitted to us by them, even when and if they are not believers. The door to this understanding is the humility of know and live that in any relationship human authentic No is only one who contributes, but even those who seem to have the least, always have something to contribute. In the humility that sustains dialogue and does not take it for granted or prematurely concluded is possible discover that he poor No is only a subject of deficiencies, but also a bearer of values.

VIEW: <https://www.youtube.com/shorts/1prwY1v6PBg>



4 CONCLUSION



Serve with delicacy and careful, with "he elderly careful, all detail, all love", serve from below and without pretensions, serve to all and without limit in the delivery, in the "more" of availability and dedication. Charity made Hospitality, lived in Humility and carried to the Heroism: by Christ, to the mode of Christ, in communion with Christ in whose presence continue one lives, being contemplative in the prayer, in action and in life as a whole. Accompanied and illuminated by the maternal care of Mary, the humble servant of the Lord.

He Careful Humble that we exercise is part of the DNA of God in this Charismatic family .

For personal and community reflection:

1. Describe three values that define a humble person like Jesus. Compare your life with these characteristics.

2. What traits of humility as a congregational value do you find in yourself and which ones would you need to enhance more in order to build a culture of good treatment?



Sisters of
Charity of
Saint Anne