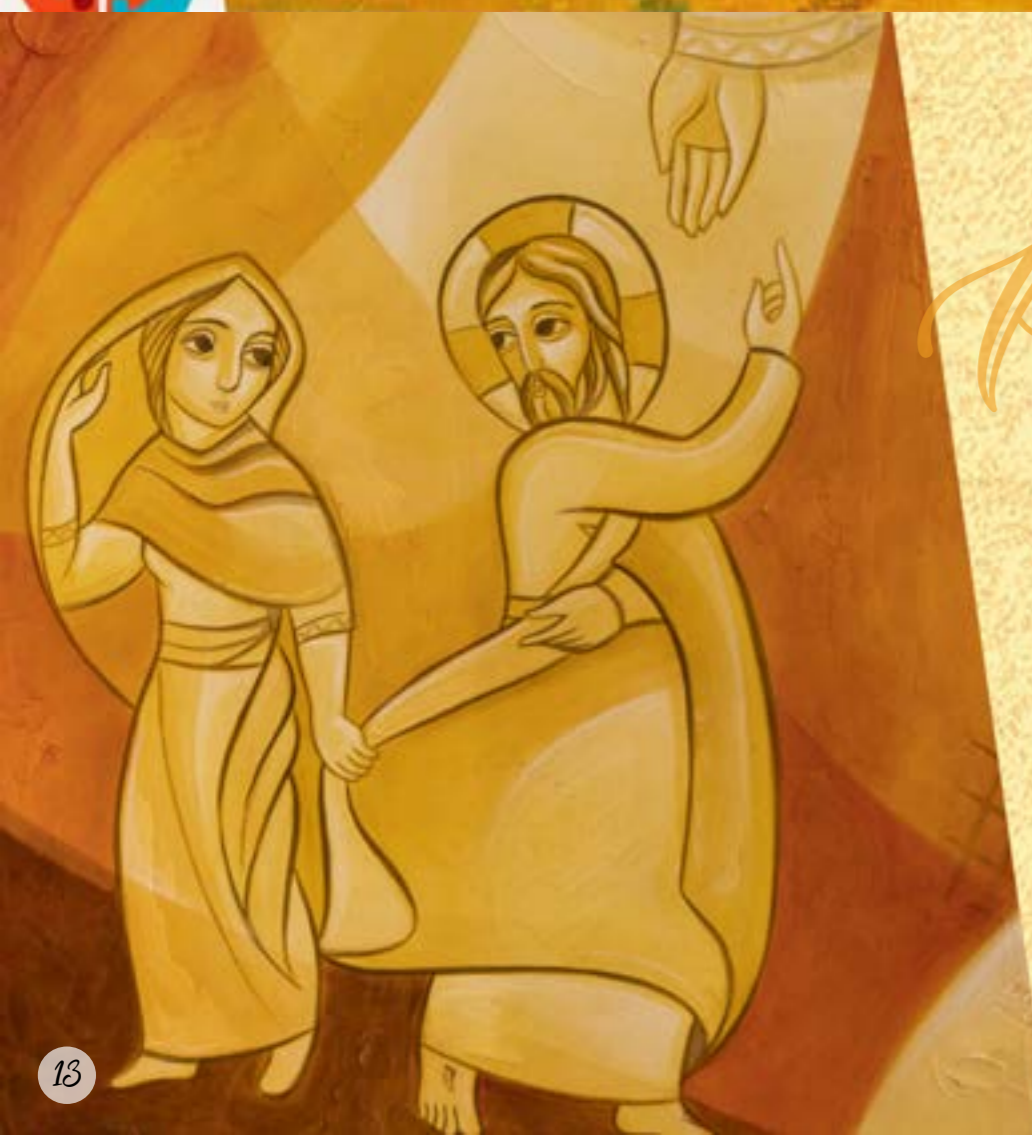


Consolation

SISTERS OF OUR LADY OF CONSOLATION - 2022



Prophetic audacity

Throughout history God continues to write salvation. In one of these milestones, we find the life of a person, like you and me, a woman who incarnated God's way of being: Maria Rosa Molas y Vallvé, who allowed herself to be pierced by the experience of the Mystery. A particular way of living the Gospel that becomes a story of consolation.

A charism that cries out loudly: " Console, console my people!"

A charism that today continues to shake our innermost being: The poor and the earth cry out for consolation....

Yesterday, today and tomorrow... God hears the cries of his people, is deeply moved and calls us to share in his compassion. He teaches us to awaken all our senses in order to learn compassion¹

This woman who lived and embodied the strength of the charism, was a woman rooted in the living God, fully indwelt by Him... That is why she knew how to dwell beside the poor, she was able to touch, heal, caress, educate, lift up... That is why she was a 'sacred' proximity bowed down before her brethren.

Wisely reconciled with herself, with others, with creation and with God.

Profoundly human and humanizer. Inserted in her culture and context, in the world and society of her time, recognizing its urgent needs. Letting herself be touched because her mind, heart and will were open, available to transform reality.

This is how Maria Rosa lived, interweaving experience and wisdom, in communion with all of creation, with a clear awareness of being a daughter and sister.

¹ The poor and the earth cry out for consolation, pg. 4



1

On the right side, we contemplate the scene of the encounter of the risen Jesus with Mary Magdalene. An encounter that opens the way to proclamation, discernment and prophecy. Jesus points with one hand to the Father and with the other points the way.

One hand upward and the other downward. **Prophetic audacity** is born of a profound experience of encounter with the Risen One, with the life that conquers death. Witnessing the life that springs forth even in the midst of darkness, when all seems lost.



14



7

Humility

At the foot of the Cross, we find the Sower. **Humility**, a trait that connects us with the soil, with the deepest part of our being: humus, soil. A soil that is prepared, sown. Soil that speaks of what we are and of our capacity to be open to the seed. A grain that dies and, bears fruit. People spoke of Maria Rosa's *deep humility*, and she told the sisters that *humility is a hidden treasure*.

There, at the foot of the Cross, in the soil of our Jerusalem, in the daily Passover, we grow in humility to the extent that the dying seed gives life. The Sower is totally inclined to the ground, embracing, caring for the seed. As one who listens to the deepest part of the heart, he knows our soil and desires to care for it.



8



8



12

Service to the disadvantaged

Heart of mercy



5

Experience of God

From the earth to the sky. From below to above. From humility to **charity**. Two movements that belong to the history of salvation, as the Christological hymn proclaims: Jesus descends in his kenosis taking the condition of a servant, to be exalted by his 'yes' to the Father. Humility and charity are intimately united in the axis that connects us to God: the vertically oriented part of the Cross. Our hidden life with Christ in God makes charity shine forth, and through charity we participate in the divine life. And only that which is lived in charity will pass into eternal life. Hence, on the top of the Cross we can see the heavenly Jerusalem, Jesus on the throne, with the book in his hand, communicating his identity to us through the prophet Isaiah: *I am your consoler*.

Jesus, with Mary and John the Baptist at his side. Those who were chosen to bear witness, Mary as mother, John as prophet who pointed him out. Above we see Maria Rosa and St. Vincent of Paul who have their gaze fixed on Jesus, and who participate in God's holiness by the life of charity lived on earth.



10



Charity

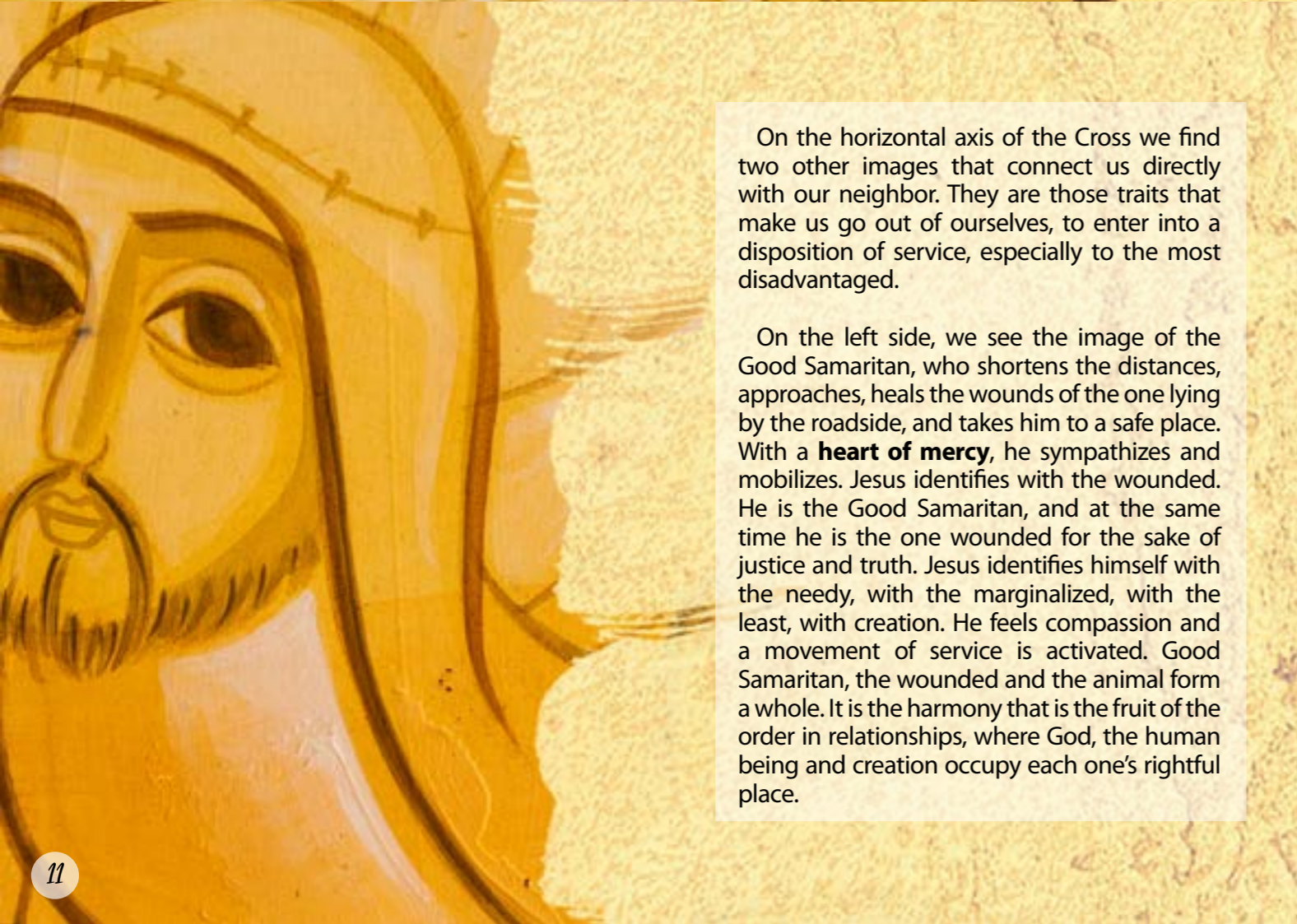
At the center of the icon of the Cross, we find what is essential: the life of communion, of encounter, the Presence that dwells in us, makes us fruitful, transforms us. It is the new covenant, our Cana, where every day Jesus works the miracle.

We contemplate Jesus who blesses. And at his side Mary, our intercessor. Every day she entrusts to her Son our need for renewal, communion and covenant.

We see Maria Rosa, a humble servant offering her jar, who is ready to "do whatever Jesus says"....

The context surrounding the scene is the "Tribuna"³, which reminds us of the profound experience of God that Maria Rosa lived.

3. The "Tribuna" is a window lattice or balcony in some churches, from where liturgical celebrations could be attended. This was the favourite place of prayer for Maria Rosa. She used to spend the nights in prayer looking to the Tabernacle, and also from there she could listen the cries of the patients.



On the horizontal axis of the Cross we find two other images that connect us directly with our neighbor. They are those traits that make us go out of ourselves, to enter into a disposition of service, especially to the most disadvantaged.

On the left side, we see the image of the Good Samaritan, who shortens the distances, approaches, heals the wounds of the one lying by the roadside, and takes him to a safe place. With a **heart of mercy**, he sympathizes and mobilizes. Jesus identifies with the wounded. He is the Good Samaritan, and at the same time he is the one wounded for the sake of justice and truth. Jesus identifies himself with the needy, with the marginalized, with the least, with creation. He feels compassion and a movement of service is activated. Good Samaritan, the wounded and the animal form a whole. It is the harmony that is the fruit of the order in relationships, where God, the human being and creation occupy each one's rightful place.

Contemplate this icon... Connect with the heart of Maria Rosa... Connect with her profound experience of looking at the Cross. Cross that is the source of life and salvation, of fidelity and commitment. Cross that marks a path of covenant and resurrection. Here, in the Cross, we find the key to the charism: being consoled to console by giving our life.

Today you are that Maria Rosa Molas... Perceive the unity that the icon shows, it is not outside of you, it is within you, in your reality.

Let us allow the Gospel's characters to take us by the hand and be the mystagogues (teachers) that guide and accompany us. Because the Word that resounds in them has the power to take us beyond where we are now, and place us in the future that emerges, a future willed by God.

It does not belong to us to know clearly where we are taken by that germinal force; ours consists in allowing its impulse and letting ourselves be carried along, without pretending to control the end of the journey.

The story of consolation continues to be written with you, with me, with others... with the strength of the Gospel and the prophetic audacity that Maria Rosa Molas inspires in us.

New wineskins that welcome the new wine of a charism that is always updated. A charism that is challenge and promise. Certainty and hope. Gift and commitment. It is the force that unites and mobilizes us; it is a living reality that has to do with concrete persons, with a history².

With Jesus, the new time comes...

At Cana, the miracle takes place. Jesus inaugurates a new time. It is the new covenant that brings the novelty of his presence. With him the feast begins, the old has passed, the water is transformed into wine and Mary invites us to welcome his Word, to live in an attitude of openness to grace.

Let yourself be impressed by this image...

2. Antonia Munuera Alemán, circular letter nº19 (11/06/2022)