



Few recognize being born to be what they are and those who would not change their task if they were born again. We've all been called to live. Among the billions of possible beings, we were invited to existence. Everyone to a specific place in this world. That's the vocation. This not only refers to those who feel a particular call to give their heart to God, but to the call that constantly makes us live in it.

Let's Read a text that can help us to better understand what I'm trying to say:

(...) We were called to perform in this world a very concrete task, each one his own. All are equally important, but for each person, there is only one -yours- truly important and necessary. Because vocation is not a luxury of choice or a dream of chimeric. They all have a star on. But happens to many what happened in the time of Jesus: in the sky appeared a star announcing his arrival and only the three magicians saw it. And, as Rosales says in a miraculous verse, "The star is so clear that many people do not see it." Indeed, it is not that the light of one's vocation itself is dark. What happens is that many confuse them with the faint stars of whim or superficial illusions. And that, often, as they also happened to the magicians, the star of the vocation tends to hide sometimes -and then it is necessary to continue looking for groping- or that it advances by the strange intricacies of the circumstances. And yet no search is more important than this and no more decisive fidelity (José Martín Barefoot).

A vocation is not a dream, nor a passing whim. It is the answer to love, a demand that burns inside, and that has to be done. It has a vocation that would not be able to live without doing it. This springs from the deepest and most essential experience of what the consecrated vocation means to me, but I also know that these words can be pretty and inspiring, but at the same time not comprehensible. And is that vocation requires a lot of realism, because (to deny it) all spiritual adventures have a lot of Calvary? He who embarks on a true vocation knows that he will be happy, but he also knows that he won't live comfortably, he knows he'll share the cross of Christ and carry his wounds in him.

The testimony of Almudena, a beautiful young Carmelite nun, produced by our friends from Arguments, it's proof of that. The vocation does not come from

anything, nobody imposes it and it is not a way of roses. It is a hard and serious road that requires being willing to die a little every day. It comes through a deep history of friendship and love with Jesus. Through a deep communion between two people in the Eucharist. It's something between you and God. There is the mediation of human beings, but the one who asks for life is He and to whom you give the heart is to Him. The vocation implies making in your own life that paradoxical exodus: delve into the depths of yourself to get out. A way out guided by love when you discover that there is someone who loves you and who you love more than your own life. When you find out it's a love that attracts you and expands you, a love that concentrates and makes you big and, at the same time, makes you deeply small.

"At the root of every Christian vocation is this fundamental movement of the experience of faith: to believe means to renounce oneself, to leave the comfort and rigidity of self to focus our lives on Jesus Christ; to abandon, like Abraham, the Earth itself by getting on its way with confidence, knowing that God will indicate the way to the new earth. This "departure" must not be understood as contempt of one's own life, in the way of feeling things, of humanity itself; on the contrary, whoever embarks on the path following Christ finds life in abundance, putting himself at the disposal of God and his kingdom. Jesus says: "He who leaves me home, brothers or sisters, father or mother, children or lands, will receive a hundred times more, and Inherit eternal Life" (Mt 19.29). The deep root of all this is love. Indeed, the Christian vocation is above all a call of love that attracts and refers to something beyond oneself, decenters the person, initiates a permanent path, like a coming out of the self, closed in itself towards his deliverance in the surrender of himself and precisely in this way, towards the reunion with himself, even more, towards the discovery of God". (Benedict XVI).

And as Martín tells us: "Blessed are those who know where they are going, what they live for and what they want, even if they want to be small. Of them is the kingdom of being alive".