



Prayer for the Apostolate of Audiovisual Media

We praise and bless you, o Jesus the Master, for enlightening the minds of men to discover the new audiovisual techniques of cinema, radio and television. Their mission is the apostolate, knowledge, material and spiritual elevation of persons and society.

You have created everything for us, as we are for you. These inventions also sing your glory as Creator and Savior. Do not abandon us to temptation, O Lord, but free us from the danger of abusing the gifts made for us by you with so much wisdom and love.

Direct those responsible for this technique to work in charity, with respect to innocence and human dignity; to always sow good grain and watch over so that the enemy may not sow the weed. Enlighten all listeners and spectators to look for live water springs and abhor putrid water tanks.

In reparation for every abuse, we offer you with our daily work all the holy Masses that are celebrated in the world today. We promise to use audiovisual techniques always for our sanctification and for the apostolate.

O Jesus the Master, through the intercession of Mary, Queen of the Apostles and Saint Paul the Apostle, grant that through them all may know you whom the Father has sent as the Way and the Truth and the Life of humanity (G. Alberione, *Prayers*, p. 252).

Hymn of praise in full orchestra (Psalm 150)

- 1 Alleluia. Praise God in his sanctuary,
praise him in his majestic firmament.
- 2 Praise him for his mighty deeds,
praise him for his immense greatness.
- 3 Praise him with the sound of the horn,
praise him with the lyre and the harp,
- 4 praise him with dance and tambourines,
praise him on pipes and strings,
- 5 praise him with the clashing of cymbals,
praise it with clanging cymbals.
- 6 Let everything that breathes praise the Lord.
Alleluia.

THE JOY OF THE GOSPEL IN THE CULTURE OF COMMUNICATION

Communicating means inviting to a sharing; it is an offer of communion. In the Christian way, this is equivalent to proposing a communion in the saving mystery, which implies the joy of the Gospel. Following Jesus, the Apostles and believers of the following centuries were able to combine the Gospel message with the expressive forms of the different cultural cycles, so that the faithful would live their religious experience in a framework of continuous inculturation. The current culture of communication can follow the same line, even if the mass media has sprung up and grown in a highly secularized climate.

Truth

■ *Listening to the Word of the Apostle Paul*

Above all the labours and difficulties suffered in the exercise of his ministry, Paul is fully aware of bringing to all a message of joy, which encompasses the certain perspective of salvation. For this reason he asks the faithful to remain happy, since joy is a fruit of the Spirit and a characteristic note of the Kingdom of God.

From the Letter to the Philippians (2:17-19.25-30; 3:1)

But even if I have to pour out my blood as an offering to celebrate your faith, I rejoice and continue to share your joy; and you likewise should rejoice and share my joy. The Lord Jesus lets me hope that I may soon send you Timothy so that I may be cheered by hearing news of you. I judged it necessary to send back to you Epafroditus, who worked and fought at my side and whom you sent to help me in my great need. In fact, he missed you very much and was still more worried because you had heard of his sickness. He was indeed sick and almost died, but God took pity on him and on me, sparing me great sorrow. And so I am eager to send him to you, so that on seeing him you will be glad and I will be at peace. Receive him in the Lord then with joy as is fitting. Consider highly persons like him, because he almost died for the work of Christ; he risked his life to serve me on your behalf when you could not help me. Finally, my brothers, rejoice in the Lord. It is not a burden for me to write again the same things, and for you it is a safeguard.

■ ■ Listening to the Word of the Magisterium

Above historical nuances and conjunctures, the Church never ceased in her missionary commitment, considering the Gospel message the happy news proposed to man by God, who came in Christ Jesus to be our Brother and travel companion to fill up completely all our troubles and longings for happiness condensed in the joyful perspective of salvation.

From the Apostolic Exhortation *Evangelii gaudium* (Nos. 1, 4, 5, 21, 23)

The joy of the Gospel fills the heart and the whole life of those who meet with Jesus. Those who allow themselves to be saved from him are freed from sin, sadness, inner emptiness, isolation. With Jesus Christ joy is always born and reborn. [...] The Books of the Old Testament had proposed the joy of salvation, which would become overabundant in messianic times. [...] The Gospel, where the Cross of Christ shines gloriously, insistently invites joy... "Rejoice" is the angel's greeting to Mary (Lk 1:28). Mary's visit to Elizabeth causes John to jump with joy in his mother's womb (cf. Lk 1:41). In her song Mary proclaims: "My spirit rejoices in God, my saviour" (Lk 1:47)... Jesus himself "rejoiced in the Holy Spirit" (Lk 10:21). His message is a source of joy: "I have told you these things so that my joy may be in you and your joy may be full" (Jn 15:11). [...] The joy of the Gospel that fills the life of the community of disciples is a missionary joy. It is experienced by the seventy-two disciples, who return from the mission full of joy (cf. Lk 10:17).

There lives Jesus, who rejoices in the Holy Spirit and praises the Father so that his revelation may reach the poor and the little ones (cf. Lk 10:21). Those who were the first to be converted by listening to the Apostles' preaching "each in their own language" (Acts 2:6) at Pentecost feel full of admiration. This joy is a sign that the Gospel has been announced and is bearing fruit. [...]

The intimacy of the Church with Jesus is a itinerant intimacy, and communion "is essentially a missionary communion". Faithful to the Master's model, it is vital that today the Church comes out to proclaim the Gospel to all, in all places, on all occasions, without delay, without disgust and without fear. The joy of the Gospel is for all the people, it cannot exclude anyone.

■ ■ ■ Listening to the Founder's Word

In the core of Fr Alberione's charismatic intuition there is a commitment to bring the Gospel to all, using modern means of communication, to fulfill Jesus' desire: "Come to me, all of you". This brings to humanity an accumulation of goods: healing laws,

schools, literature, the press, customs...; this contributes to a more just society by focusing in a good perspective all the issues and events in agreement with the deepest human aspirations of happiness and, consequently, favoring the different categories of people.

From "Abundantes divitiae gratiae suae" (no. 65, 70)

The Pauline Family has an enormous opening on to the whole world, and in its whole apostolate: studies, apostolate, piety, activities and production. Publications for all categories of people, as well as all matters and events [are to be] judged in the light of the Gospel; its aspirations are those of the Heart of Jesus in the Mass; [all this] in the one apostolate "to make Jesus Christ known" [cf. Jn 17:3], to enlighten and to support every apostolate and every good work, to take all peoples to its heart; to make the Church's presence felt in every issue: a spirit of adaptation and understanding for all public and private needs, [for] the whole of worship, [for] law and intermarriage of justice and charity. [...]

Publications with a Pauline spirit as portrayed by St Paul. After stating the essential: "to live in Christ" [cf. 2 Tim 3:12], he adds, to the Philippians: "Finally, brethren, whatever is true, honourable, just, pure, lovely, gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (cf. Phil 4:8-9).

Way

Following in Paul's footsteps in his apostolic fieryness, because he felt "possessed by the love of Christ", Fr Alberione proposes to keep us in a healthy restlessness through a renewed examination that makes us constantly attentive in responding to our vocation, having always clearly and with certain need the purpose of one's life: "The Pious Society of St Paul will often consider: "For what have you come?" ... The Gospel is a divine thing: after all, it corresponds to all minds; is able to answer all questions [answering] to men of all time" (AD 197).

Life

In order to be always spiritually anxious in the performance of the vocation received and in the different needs that it entails, we rely on the help of the Lord, which is certainly granted to us in contact with him through prayer in its quadruple dimension: to adore, to thank, to make reparation, and to supplicate, involving in it all the surrounding reality, especially the means used in our specific apostolate.