

Way

The Founder, in the Bulletin San Paolo of April-May 1959, urges us to walk together no more as the Society of St Paul only but as the Pauline Family that is being completed. He strongly urges the "updating of the members to the Congregation and to the Pauline Family, [...] to reflect on how it progresses, and on the other hand understand well the Pauline Family and its beautiful way". And he goes on to reiterate that "the 'I press forward', though not undervaluing it, could not know it and explain it fully. The Lord lights up the lamps ahead, as you walk and need: he does not light them all immediately, at the beginning, when they are not yet needed; does not waste light; but always gives them at the 'appropriate time'" (cf. CISP, pp. 191–192).

Life

The Easter season reminds us of the life that the Risen Master reveals in its deepest meaning of eternity. Prayer is loaded with the exuberant force of praise that the Spirit continually arouses in us, making us capable of new creative fidelity in terms of our mission and specific apostolate indicated to us by the Founder.

To the paschal Victim

To the Paschal victim the sacrifice of praise is raised,
the Lamb has redeemed the flock,
Christ, the innocent, has reconciled sinners with the Father.
Death and Life faced each other in an extraordinary duel:
the Lord of life had died, now, reigns alive.
Tell us, Mary, what did you see on the way?
The tomb of the living Christ, the glory of the risen one;
and the angels, his witnesses, the shroud and the robes;
Christ my hope is risen and precedes his people in Galilee.
We are certain that Christ is truly risen.
You, victorious King, have mercy on us. Amen. Aalleluiah.

For the canonization of the Founder

Lord, glorify in your Church Blessed James Alberione. May he be an example to us all and an intercessor on the path of our sanctification and apostolic commitment. Open the ways of evangelization so that the presence of Jesus the Master, the Way, the Truth and the Life, may become radiated in the world through Mary, Mother and Queen of the Apostles. Grant me the graces that I now ask you...



TOWARDS THE XI GENERAL CHAPTER

FOR A SYNODAL JOURNEY

"A name ever old and ever new" (cf. Preparatory aid of the 11th General Chapter) and theme developed in the Annual Letter of the Superior General, synodality is the topic on which to focus our reflection. The form of the Church in her present pilgrimage of renewal calls the Society of Saint Paul and the whole Pauline Family to a continuous change of mentality as indicated by the Apostle Paul (cf. Rom 12:2). In particularly difficult times such as the present, if well understood, synodality represents the style of the Church of communion, with a view to living in and towards Christ the Way, the Truth and the Life, the only response to the deep anxieties and expectations of humanity.

Truth

■ Listening to the Word of the Apostle Paul

The episode of the disciples of Emmaus, in this Easter season, offers us the opportunity to see the uniqueness of our following based on the encounter with the Master that manifests itself at the double table of the Word and the bread and then send us, after recognizing him as a living Presence among us, as the sense of our life. It is a key to confrontation and verification for the authentic synodality that everyone involves for a unified and coherent response: as he proceeds through the ways of the world, the Pauline has a duty to show the beauty and truth of his faith, that is, to be the manifestation of a divine presence that he has received to illuminate a humanity that, led away from Christ, is always at risk of being led astray by losing sight of its goal.

From the Gospel according to Luke (24: 13-33)

That same day, two of them were going to Emmaus, a village about eleven kilometers from Jerusalem, and they talked about what had happened. While they were talking and discussing these things, Jesus came up and walked with them, but their eyes were kept from recognizing him. He asked, "What is this you are talking about as you walk along?" The two stood still, looking sad. Then one of them, named Cleopas, answered: "Why, it seems you are the only visitor to Jerusalem who does not know what has happened there these past few days." And he asked, "What happened?"

They replied: "It is about Jesus of Nazareth. He was a prophet, powerful in word and deed, before God and the people. But the chief priests and our rulers handed him over to be sentenced to death, and he was crucified. Yet we had been hoping that he would be the one to set Israel free. And to add to this, it

is now the third day since all this happened. Some women of our group surprised us greatly. They went to the tomb early this morning, but did not find his body. When they came back to us, they had a story about seeing a vision of angels who told them that Jesus was alive. Some friends of the group went to the tomb and found everything just as the women had said, but they did not see him." He said to them, "How dull you are and how slow of understanding! You fail to believe the message of the prophets. Was it not necessary that the Christ should suffer all this and then enter into his glory?" Then starting with Moses and going through all the prophets, he explained to them everything in Scriptures concerning himself.

As they drew near to the village they were heading for, Jesus made it as if to go farther. But they urged him: "Stay with us, for it will soon be dark. The day is now almost over". So he went in to stay with them. When they were at the table, he took bread, said the blessing, broke it and gave it to them. Their eyes were opened and they recognized him; but he vanished out of their sight. Then they said to each other: "Were not our hearts burning within us when he was talking to us on the road and explaining to us the Scriptures?" They immediately got up and returned to Jerusalem.

■ ■ **Listening to the Word of the Magisterium**

On the occasion of the commemoration of the 50th anniversary of the establishment of the Synod of Bishops (2015), Pope Francis took up and developed an expression of St John Chrysostom: "Church and Synod are synonyms" because the Church is nothing other than the "walking together" of God's flock; in the totality of its expressions, encounter with Christ the Lord; and within it no one can be "elevated" above others. On the contrary, in the Church self-abasement is necessary, an indispensable condition for truly putting one another at the service of our brothers and sisters. Synodality becomes the path that God expects from the Church of the third millennium.

From the speech of Pope Francis

Each Baptized person, whatever his function in the Church and the degree of education of his faith, is an active subject of evangelization and it would be inappropriate to think of a pattern of evangelization carried out by qualified actors in which the rest of the faithful people were only receptive to their actions" (*Evangelii gaudium*, 120). The sense of faith prevents a rigid separation between *Ecclesia docens* and *Ecclesia discens*, since the flock likewise has an instinctive ability to discern the new ways that the Lord is revealing to the Church. [...]

A synodal Church is a Church of listening, in the knowledge that listening "is more than feeling" (Ibid. 171). It's mutual listening where everyone has

something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the "Spirit of truth" (*Jn* 14:17), in order to know what he "says to the Churches" (*Rev* 2:7). [...] Synodality, as the constitutive dimension of the Church, offers us the most appropriate interpretative framework to understand the same hierarchical ministry. [...] Jesus formed the Church by placing at its summit the Apostolic College, in which the Apostle Peter is the "rock" (cf. *Mt* 16:18), the one who must "confirm" his brothers and sisters in the faith (cf. *Lk* 22:32). But in this Church, as in an upside-down pyramid, the summit is below the base. That is why those who exercise authority are called 'ministers': because, according to the original meaning of the word, they are the smallest of them all. It is by serving the People of God that each Bishop becomes, for the portion of the Flock entrusted to him, *Vicarius Christi*, vicar of that Jesus who at the Last Supper bent down to wash the feet of the Apostles (cf. *Jn* 13:1-15). And, in such a horizon, the successor of Peter himself is nothing more than the servant of the servants of God.

■ ■ ■ **Listening to the Founder's Word**

In the great gathering of 1960 in Ariccia -- which could be considered as a small synod wanted by the Founder, Fr Alberione, reflecting on the need to assume totality and modernity of language and means, pointed to an international organization to really reach all the men of his time with the Gospel of all time. Synodality, which would emerge in the imminent Second Vatican Council as the Church's need to walk together with God and the contemporary world, is also a methodology that Fr Alberione makes his own through the completeness of his family co-extended with the Pope's parish, the whole world.

From *Ut perfectus sit homo Dei* (III, Nos. 187.188)

The union of spirit. That is the substance. The Pauline Family has only one spirituality: to live the Gospel in its entirety; live in the Divine Master as He is the Way, the Truth and the Life; experience him as his disciple St Paul understood him.

This spirit forms the soul of the Pauline Family; despite the fact that the members (made up of the related institutes) are different and operate variously, but united in Christ; and at the end of the Incarnation and Redemption: "glory to God, peace to men". No particular spirituality [...].

The Gospel unites everyone; lived in its entirety means Christian spirituality; the one, the true, the necessary spirituality for all. Different occupations, but unique spirit.