

to exude God from all his pores: with his words, his works, his prayers, his gestures, his attitudes: in public and in private, from his whole being. He is called to be true man of communication of God.

Life

Prayer to St Paul

O holy Apostle, who taught the whole world by your teaching and charity, look kindly upon us, your children and disciples.

We expect everything from your prayer to the divine Master and to Mary, Queen of the Apostles. Grant, O Doctor of the Gentiles, that we may live by faith, that we may be saved by hope, that charity alone may reign in us. Obtain for us, O Vessel of election, docile correspondence to divine grace, so that it may not remain unfruitful in us. Grant that we may always know you better, love you, imitate you; that we may be the living members of the Church, the mystical body of Jesus Christ. Raise up many and holy apostles. Let the warm breath of true charity pass over the world. Let all know and glorify God and the divine Master, Way and Truth and Life. And you, O Lord Jesus, who know that we have no confidence in our own strength, by your mercy, grant that we may be defended against everything adverse by the powerful intercession of St Paul, our teacher and father.

Psalm 111:1-7

Praise the LORD!

I will give thanks to the LORD with my whole heart,
in the company of the upright, in the congregation.

Great are the works of the LORD,
studied by all who delight in them.

Full of honor and majesty is his work,
and his righteousness endures forever.

He has gained renown by his wonderful deeds;
the LORD is gracious and merciful.

He provides food for those who fear him;
he is ever mindful of his covenant.

He has shown his people the power of his works,
in giving them the heritage of the nations.

The works of his hands are faithful and just;
all his precepts are trustworthy.



PERSONAL COMMITMENT

The common mission asks everyone to share their part with others. Each of us puts himself at stake, gives his best for the mission and his commitment is essential for the growth of the culture of relationships, first of all among ourselves. Personal commitment is always directed towards someone, going out, a commitment that we can call care for our neighbour, for creation... for the Gospel.

Truth

■ Listening to the Word of the Apostle Paul

These words of St Paul describe the Christian who is generous for the good. In fact, love is always concrete, personal and all the energies of an apostle are not spent to accumulate prestige and power, but to reach out to those in need: after all, 'God loves a cheerful giver'.

From the Second Letter of St Paul to the Corinthians (9:1-10)

Now it is not necessary for me to write you about the ministry to the saints, for I know your eagerness, which is the subject of my boasting about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be; otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—in this undertaking. So I thought it necessary to urge the brothers to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion. The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work... He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

■ ■ Listening to the Word of the Magisterium

If we look at our mission we cannot forget that, using the words of Pope Francis, it belongs to the 'passion for caring for the world'. Passion, however, is not a passing sentiment but an energy sustained by a mystique that animates it, an inner impulse that gives meaning to our living in the culture of communication.

From the Encyclical of Pope Francis "Laudato Sí" (nos. 216-217)

The rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity. Here, I would like to offer Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith, since the teachings of the Gospel have direct consequences for our way of thinking, feeling and living. More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world. A commitment this lofty cannot be sustained by doctrine alone, without a spirituality capable of inspiring us, without an "interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity". Admittedly, Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us. "The external deserts in the world are growing, because the internal deserts have become so vast". For this reason, the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So what they all need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.

■ ■ ■ Listening to the Founder's Word

The apostolate is the star of the road, the meaning of personal commitment. It "concentrates" all our energies, it educates us not to disperse our efforts in vain, it invites us to take on a mentality of communion that Pope Francis repeatedly calls "synodality".

From "Body and Soul for the Gospel" (pp. 195-196)

Always keep your mission in mind, as the star of your journey, the ideal of your life, the reason for your existence, the object of your account in the particular judgment. Live for it, think about it, work for it. Concentrate all your strength on your success. Don't waste your intelligence, time, money, wits, heart elsewhere... don't let obstacles, sacrifices, misunderstandings get you down. In the call of the decision that one day you have taken after prayer, reflection, advice, you will find yourself, you will find courage and strength to persevere... [Faith] is the root of all sanctification and every apostolate and every stability. The vocation is born from a living faith, and it is sustained and active if it becomes ever more enlightened, felt and practised. The apostolate is the irradiation of Christ and the truths, morals and worship taught by Him: it is thus substantiated by faith. The fruit of the apostolate depends on God: so that souls may accept and adhere, since knowledge is the way to faith, but not faith; and so that the apostle may work with merit: "Without me you can do nothing" [Jn 15:5]. The model book, divine, source of what we say is the Gospel. Every home should therefore have two centres (which complete and reduce to one): Tabernacle and Gospel: above Jesus the Eucharist, below the Gospel. For this reason a solemn blessing will be given and the Gospel will be displayed in the apostolate rooms.

Way

Following in the footsteps of our Founder, the Superior General reminds us of the beauty of being "editors". To edit, like Mary and St Paul, is to live as apostles, where personal gifts are enhanced with creativity so that those who meet us may encounter Christ.

From the Superior General's Annual Letter "Communicating Apostles. For a culture of encounter" (2018)

The Pauline, living the commitments of Baptism and of the consecrated life, inspired by Jesus (and by the Trinity), in Mary and in Saint Paul, is called to be "editor" and to do so through an institutional charism that is a function of evangelization. "The Pauline who realizes this task is not only a "professional" of communication, but an "apostle": a person who, inserted in the community, lives the experience of faith in Christ following the example of Saint Paul, and becomes a "witness" of his experience in the forms and languages of present-day communication. Blessed Alberione synthesizes the profile of the Paulines: "neither businessmen nor industrialists, but a Society of Apostles". Let us recall that the term "apostle" means "sent", he who announces a message. As an apostle, the Pauline Editor is called to evangelize or, in the words of our Founder,