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EVANGELIZING IN COMMUNICATION EMPLOYING COMMUNICATION

“Rekindle the gift you have received”

Creative fidelity to one hundred years of the Pauline charism

Letter of the Superior General

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EVANGELIZING IN COMMUNICATION EMPLOYING COMMUNICATION

Dear brothers,

As fulfilment of **operative line 3.3.1** of the IX General Chapter, in the **centenary** year of the birth of the Pauline charism, I propose the reading and the updating of *Apostolato Stampa* (The Press Apostolate) (=AS)¹, a publication which the Primo Maestro considers as a “**handbook- directory of formation and apostolate**” for the Society of Saint Paul and the Daughters of Saint Paul.

I have chosen the first version of this text (1933) because the succeeding editions (*L’Apostolato dell’Edizione, 1944; L’Apostolato delle Edizioni, 1950 and 1955*), although they mirror the **same essential contents**, also add the contributions offered by the Society and by the Daughters, even if under the attentive supervision of the Founder who has given his approval after meticulous corrections and personal integrations.

The reading of the AS, overcoming the difficulties of writing, of arranging the themes and treating the topics, allows us to draw from the **source of the Pauline charism**: everything comes from the Primo Maestro, out of his own hand. In gathering in a more systematic form what he had already treated in an episodic manner in the preceding years in articles in *Unione Cooperatori Buona Stampa, Vita Pastorale* and *Gazzetta d’Alba*, he has willed to lay down the **thought foundations** of his tireless practical undertakings.

Chapter after chapter, the reading of AS makes us taste the “**novelty**” of the Pauline charism which is described as a “**new form of evangelization**” since with the historical changes of the times, the mission of the **territorial parish** and of the **parish priest with his faithful**, was not anymore enough to reach the masses far from the faith. In this apostolic vision, the press is “true” evangelization, complete and of equal dignity to the evangelization of the parish ministry: “**written preaching side by side with oral preaching.**”

After one hundred years of existence, the Pauline charism, made to come out and grow by the action of the Spirit in Fr. Alberione thanks to his assimilating the **invitation of Christ**: “*Come ye all to me*” (Mt 11,28) and to his **pastoral sensitivity** to the historical context of his time, keeps itself young in the measure that its actualization in theory and in practice is the result of a creative fidelity.

The “youthful” future of the Pauline charism is entrusted to **all the members** of the ten Institutions that make up the Pauline Family, who could know how to put in common the contribution of individuals and communities of the **Congregations**, of the **Pauline Institutes of Consecrated Secular Life**, and of the **Association of Pauline Cooperators**, making use of the progressive experience of a missionary faith and the documented observance of the historical changes wherein the Pauline charism evolves.

¹ Sac. Alberione S.S.P., *Apostolato Stampa*, Alba, Pia Società San Paolo, 1933.

Following the example of blessed James Alberione, the Pauline charism becomes reality when **uniting in an inseparable way**: “*It is not I anymore that lives, but the Christ in me*” (Gal 2,20) and “*I have made myself all for all*” (1Cor 9,22) so as to bring the Gospel to the people of communication.

1. An integral project of new evangelization

1.1. From his determinative spiritual experience during the night of passage between 1900 and 1901, Fr. Alberione has **decidedly oriented** “to prepare himself to do something for the Lord and for the men of the new century with whom he would have lived” (AD 15)²; he “felt himself obliged to serve the Church, the men of the new century and operate with others” (Id. 20).

After having contributed for a change in the “**pastoral**” of the diocesan priest through his teaching and through his two books *Appunti di teologia pastorale* (Notes of Pastoral Theology) (1912 and 1915)³ and *La donna associata allo zelo sacerdotale* (The Woman Associated with Priestly Zeal) (1915)⁴, he completely dedicates himself to an **integrated project of new evangelization by means of the press**, which he presents in an initial formulation of his in the volume *Apostolato Stampa* published in 1933.

That writing is subdivided in XXIX short chapters which treat in succession the following **subjects**: the **Press Apostolate** (what it is - object - origin - character - preparation - ministry - the Catholics - labor); **the spirituality of the apostle of the press** (the Virgin Mary - the Holy Mass - the eucharistic visit - communion); **some initiatives** (illustrations - parish bulletin - parish library); **the recipients** (beginners - the proficient - the perfect); **the activities** (redaction - propaganda - cult of Sacred Scriptures - the religious - the sins of the press - feast of the Divine Master - The Bible and the Press Apostolate - propaganda and the Press Apostolate); conclusion (the **Society of Saint Paul** and the Press Apostolate).

1.2. Various contents that are found in AS with a more systematic treatment have been **anticipated** in an occasional form by Fr. Alberione himself in *Unione Cooperatori Buona Stampa* (1918-1927), *Gazzetta d'Alba* (1932), *Vita Pastorale* (1931f) and in lessons to the Pauline clerics, traces of which we find in the *Diario* of blessed Timothy Giaccardo and, indirectly, also in the correspondence of Fr. Alberione gathered by Fr. Giancarlo Rocca in *La formazione della Pia Società San Paolo (1914-1927)*.⁵

From a written testimony of Sr. Luigina Borrano (21.07.1983), we know that “In the years 1933-1938 the Primo Maestro has given a long course of lessons on the Pauline apostolate to twenty Daughters of Saint Paul, the first who have accomplished higher studies of religious sciences in the Congregation. In this course of apostolate he has personally carried out the subject matter contained in the book *Apostolato Stampa* and has added there many lessons regarding redaction, propaganda, cinema and radio. He has not talked about TV and the other lesser means as they did not yet exist in Italy.”

² *Abundantes divitiæ gratiæ suæ*, edited by Angelo Colacrai ssp and Eliseo Sgarbossa ssp, SSP-Casa Generalizia, Roma, 1998.

³ *Appunti di teologia pastorale*, edited by Virginia Odorizzi sjbp and Angelo Colacrai ssp, Cinisello Balsamo, 2002.

⁴ *La donna associata allo zelo sacerdotale*, edited by the Centro di Spiritualità Paolina, Cinisello Balsamo, 2001; 2008².

⁵ Giancarlo Rocca, *La formazione della Pia Società San Paolo (1914-1927)*. Appunti e documenti per una storia, Roma 1982.

The book *AS*, integrated with the notes taken during the course of the Primo Maestro to the Daughters of Saint Paul, has been subjected by Sr. Luigina to Fr. Alberione who, after reading it and made corrections, has suggested that the text be sent to Fr. Timothy Giaccardo with the request for attentive examination and possible integrations and, for the final revision, to submit it to Fr. Attilio Temptra. In 1944, with as author G.D.P.H. (*Gloria Deo, pax hominibus*), is published *L'Apostolato dell'Edizione*, with the phrase: *Manuale direttivo di formazione e di apostolato*.

Although Fr. James Alberione does not appear as the author, there is no doubt that all the content of the volume, whether regarding what he reprises from *Apostolato Stampa* or what is there that is unpublished, belongs to his thought or, at any rate, if contributed by others, it is by him minutely analyzed and approved, like chapter VI (*Il metodo nell'apostolato dell'edizione*, cf part I, section I, nn. 38-46), written by Fr. Giovanni Pelliccia and Sr. Luigina Borrano which, however, in the succeeding editions will be revised so as to shorten it and re-edit it in a form which harmonizes more with the other contents.

The *Apostolato dell'Edizione* is divided into two parts; the **first part**: the apostolate (6 chapters) and the apostle (13 chapters); the **second part**: the press apostolate (actually 39 chapters even if, due to a typographical error of repetition of chapter XXVI, 38 appear); the cinematographic apostolate (4 chapters) and the radio apostolate (1 chapter). With respect to *Apostolato stampa*, besides the clearer subdivision of the topics treated, the Press Apostolate is developed with greater breadth and the cinematographic apostolate and that of the radio have been **added**.

1.3. In **1950** a second edition of the book *Apostolato dell'Edizione* comes out. It has undergone slight modifications (in chapter VI, mentioned above) and some integration (e.g. the discourse of Pius XII about cinema on 14 July 1945 and his discourse about radio dated 3 October 1947) and, above all, it has its **title in the plural**: *L'Apostolato delle Edizioni*; the subdivision into parts and chapters is identical to the preceding edition.

1.4. In **1955** the third edition is published. It reprises the title *L'Apostolato dell'Edizione* with as author Sac. Teol. G. Alberione and leaving unchanged the division of the subject matter. There have been added, above all in cinema, in the radio and in the conclusion, some passages of ecclesial documents; in particular, there is an added article on the apostolate of cinema (*L'esercizio pratico dell'apostolato del cinema*) and a final extension with an article dedicated to *L'apostolato della televisione*.

From *Apostolato Stampa* (1933) to *L'Apostolato dell'Edizione* (1955), the Primo Maestro has worked and supervised the contributions requested of the Paulines for this important text, because considered by him as *Manuale direttivo di formazione e di apostolato* (Handbook of directions in formation and in the apostolate) for the Society of Saint Paul and for the Daughters of Saint Paul, and which constitutes the theoretical-practical elaboration of his *global project of new evangelization, first with the press and then with the cinema, radio and television*.

In **1961** Fr. Alberione records the **first disc** edited by the Society of Saint Paul and he will continue to lend his voice for the complete series of his *Commenti ai Vangeli festivi* (Commentaries on the Gospels of Feastdays); then, in **1963**, he entrusts the **apostolate of discs** to the community for adult vocations in Albano Laziale.

In the thought of Primo Maestro, evangelization by means of the press and other mass media requires uniting to religious experience also **professional competence** in

communication: “Our apostolate requires knowledge. Primarily common knowledge, then knowledge of the means of communication: thereafter we must arrive at the redaction not only of books and of periodicals, but also of the other fields of our apostolate, like the preparation of films, of programs for the radio, for TV, discs, etc.”⁶

Taking into account the particular nature of the apostolate, Fr. Alberione in view of the first General Chapter (1957) affirms: “Prepare the aspirants for redaction from their very first years regarding form, content and national language. The Institute envisions its own academic studies for many reasons. The year dedicated to pastoral is the initiation to redaction and to the ministry.”⁷

The **Special General Chapter of 1969-1971** will decide to realize this dream of the Primo Maestro, establishing the foundation of a “Pauline Institute for Higher Studies” in social communications (cf *Chapter Documents*, n. 576), which will be started with the *International Pauline Studio of Social Communications* (SPICS) (15 October 1980).

The text of the **Constitutions and Directory**, approved on 4 April 1984, integrates with full title in the Pauline apostolate also the **pedagogical commitment in communication** which in order to be able to realize itself needs research and adequate preparation (cf art. 74).

As participant in Vatican II Council, the Primo Maestro has the great joy of voting for the approval of the conciliar decree *Inter mirifica* (4 December 1963) and of presenting it to the Society of Saint Paul and to the entire Pauline Family with enthusiasm, as the “greatest approval of the Pauline activity.”⁸

All the documents of the **ordinary magisterium in communication**, from the conciliar decree *Inter mirifica* to the papal messages on the occasion of the World Day of Social Communications, in the spirit of the successive editions of *Apostolato Stampa*, are a “light” to be valued for the **actualization of the Pauline charism** at one hundred years since its birth.

2. Actualization of *Apostolato Stampa*

2.1. *Methodology of reading and actualization*

2.1.1. Upon dealing with the necessary formation for our apostolate, the Primo Maestro, during the extraordinary course of spiritual exercises of 1960, affirms: “Study the audiovisual means. There are means that are used in every seminary; but it is necessary to know about the others. Study and read well the book *Apostolato dell’Edizione*; it is in Italian, but it is being translated in other languages” (*UPS*, I, 318).⁹ In the circumstance in which the Founder wants to illustrate in an articulated way all his work as a founder which he declares as ended, he explicitly refers to *L’Apostolato dell’Edizione* (in all probability to the edition of 1955) and he emphasizes that it must be a text for all the Paulines and because of this it must be translated in various languages.

2.1.2. For the study and actualization of this important “**handbook of formation and apostolate**,” although bearing in mind the successive editions, I consider it useful

⁶ *San Paolo*, March 1969; cf *Carissimi in San Paolo*, edited by Rosario F. Esposito ssp, Rome 1971, p. 343.

⁷ *San Paolo*, May 1957; cf *Carissimi in San Paolo*, cit., p. 167.

⁸ Cf *San Paolo*, December 1963 and March 1969; cf *Carissimi in San Paolo*, cit., pp. 323-324 and p. 342.

⁹ *Ut perfectus sit homo Dei*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 1998.

to make use of *AS* because it is the text written directly and entirely by the Primo Maestro from whom derive the successive revisions.

Every chapter will be presented by a summary of the *topics*, bearing in mind the development of the *Alberionian thought* in the following years and with an *actualization* that draws from Vatican II and from the postconciliar universal magisterium regarding evangelization, communication and consecrated life.

The **Center of Pauline Spirituality** has published in the series *Opera omnia* the critical edition of *L'Apostolato dell'Edizione* (1944), edited by Fr. Angelo Colacrai with translation in English and Spanish; the text of *AS* up to now has not been the object of a critical and translated edition. The contents of *AS* presented and actualized in this letter can be found in *L'Apostolato dell'Edizione (=AE)*¹⁰, even if with a different distribution and the described revision; because of this, in every chapter of *AS* place alongside what corresponds in *AE*.

2.1.3. There needs to be a **specification** regarding the passage from “**press**” to “**e-dition**” which is not synonymous with “press” but should be understood as explained by *note 3* of the *Introduction to L'Apostolato dell'Edizione* (p. 38): edition refers to the Latin verb “*edere*” (pull out, put in public); hence it is to be understood as an activity of “pulling out from one’s experience to put in public the contents of the faith by means of the press, cinema and radio.”

2.2. *What is the Press Apostolate*

(*AS*, ch. I; *AE*, first part, section first, ch. I)

2.2.1. *Topics*. The press apostolate is the “preaching of the divine word through printing,” it is “evangelization that is necessary at all times, in every place, for every man” because “it communicates to men the ways to unite us to God through our intelligence, will and love so as to reach heaven” (p. 3f).

God has made communication through the instrumentality of the patriarchs, the prophets, his Son and he continues to communicate by means of the Church until the end of the times (p. 4).

“God talked with his voice, he impressed his words on paper, on parchment, through ancient monuments. It is always the same and only word; one and the same Author; one and the same end; be it the spoken word, the word being impressed or written” (p. 5).

The Word of God has reached us through oral Tradition and through the 72 books of Sacred Scriptures. “Every man can read the genuine letter which the heavenly Father has addressed to his children. God is the original Writer, the original Apostle of the press. Let us imitate God. Preaching through live voice in a certain way corresponds to tradition; preaching through *impression*, in a certain way corresponds to Sacred Scripture” (p. 5).

2.2.2. *The thought of Fr. Alberione*. The press Apostolate is evangelization and it accomplishes the same mission as that which is realized by means of the word: word and writing are two different forms, but both of them are complete and efficacious: thus is underlined their **equivalence**.

¹⁰ *L'Apostolato dell'Edizione*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2000.

The press and eventually the other mass media and “all the fastest and efficacious means which will be invented” are not seen by Fr. Alberione as some “aids” that find in oral preaching their full valuation. Evangelization, understood as announcement of the totality of the experience of faith (dogma, morals and cult), can be **realized in full** even through the press, not only through the word. The lucid thought of Primo Maestro is the conviction that **the word does not have the exclusive right or monopoly of evangelization, but that also through writing and the image one can announce the totality of the experience of faith in Christ.**

Right from the beginning of the Society of Saint Paul, Fr. Alberione had had to defend himself from the charge coming from civil and religious circles or from false inner interpretations, of having given life to an editorial enterprise with commercial goals. The criticism is not rejected by the Founder with financial arguments regarding economic gain that can be realized by giving life to an editorial activity, but with arguments of a **religious character**: “Let the Congregation study thought and make of it an edition; we are neither merchants nor industrialists, but a Society of Apostles” (*Mihi vivere Christus est*, 185).¹¹

Evangelization using the press makes reference to Saint Paul for the **primacy** that he attributes to evangelization as **announcement**: “Christ, in fact, has not sent me to baptize, but to evangelize” (1Cor 1,17); also: «How could they invoke one in whom they did not believe? How could they believe one about whom they have never heard? How could they have heard without an announcer? How could there be announcers if they had not been sent? As it is written: “How beautiful are the feet of those who bring good news!”...Now faith depends on preaching, and preaching is realized by means of the word of Christ» (Rom 10,14-17).

Referring to the first letter to the Corinthians, Fr. Alberione writes: «“Christ has not sent me to baptize, but to preach”: wanting to indicate that the task of evangelizing precedes and surpasses any other. ...Only an instructed Christian can have an enlightened piety and a moral life».¹²

2.2.3. *Actualization.* The conviction that the press and the other media are only an important “aid” for evangelization, fully realized only in the parish ministry, characterizes, with rare exceptions, the pronouncements of the universal magisterium regarding communication until Vatican Council II. In *Inter mirifica*, however, it is affirmed: “The Catholic Church, having been founded by Christ the Lord to bring salvation to all men, and therefore being impelled by the need to disseminate the gospel message, considers it her duty to make use also of the instruments of social communication to preach the announcement of this salvation and to teach men the right use of the same instruments” (n. 3).

What has been translated as “considers it her duty,” is in Latin “*sui officii partes esse*”: the means of communication are an “**integral part**” of evangelization, not a simple possibility that can be set aside or easily substituted by others.

The confirmation of this interpretation is in n. 13 of the same decree: “Hence the sacred Pastors are to be solicitous in accomplishing in this sector a duty closely connected with their ordinary magisterium” (in Latin, “*cum ordinario praedicationis officio*”). Communication at the service of evangelization is not anymore “**an extraordi-**

¹¹ Cf *Viviamo in Cristo Gesù*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2008, p. 220.

¹² Cf *Carissimi in San Paolo*, cit., p. 823.

nary apostolate,” in the sense of not usual and almost exceptional, but is part of the “**ordinary**” apostolate.

The Pastoral Instruction *Communio et progressio* (23 May 1971) underlines the **fruitful exchange between the means of communication and the Church: on one hand**, they “update the Church about the mentality and conduct of contemporary man, for whom God wills that the message of salvation be brought using a language that he can understand and starting from the problems that he makes and are close to his heart” (n. 125); **on the other**, in the Church “today the apostolic mission must be carried out even through the means of communication. So that it must be said that he does not fulfill the mandate of Christ who neglects the enormous advantages that these instruments offer to bring to the hugh number of men the doctrine and the precepts of the Gospel” (n. 126).

In considering “the means of communication as an integral part of evangelization,” Vatican II also offers a precious contribution about evangelization in its totality because it emphasizes for the Church not only the duty of proclaiming the Gospel but also of taking into account the **historical context** in which evangelization takes place.

The concern of the Primo Maestro to “evangelize the men of today with the means of today” is grafted in the dynamism of an “**updating**” of the faith, which takes into account the “**signs of the times**,” willed by John XXIII as a compass for Vatican II.

A Church in mission that is first of all evangelized by the **Word of God** and by **history** so as to be able to realize an effective evangelization is the objective of the reflection that develops from Vatican II (in particular *Lumen gentium*, *Gaudium et Spes*, *Ad Gentes*) and from the papal magisterium, especially with: *Ecclesiam suam* (Paul VI, 6.08.1964), *Evangelii Nuntiandi* (Paul VI, 8.12.1975), *Redemptoris Missio* (John Paul II, 7.12.1990), *Verbum Domini* (Benedict XVI, 30.09.2010) and *Evangelii Gaudium* (Pope Francis, 24.11.2013).

2.3. **Object of the Press Apostolate**

(AS, ch. II; AE, first part, section first, ch. II)

2.3.1. *Topics.* The object of the Press Apostolate is threefold.

Dogma: “Jesus Master proclaimed himself as the *Truth*, and preached the truth to men. ...The truths are expounded in *Dogmatic Theology*, summarized in the *Credo*, taught in the *Catechism*” (p. 6).

Morals: “Morals is the service of God by means of the will. The Press Apostolate must explain the commandments, ...the virtues, ...Jesus the *Way*... The Church disposes that the second part of the catechetical instruction be morals: the same disposition applies for religious instruction by means of the press, because they are not but the one and the same nourishment for souls” (p. 7f).

Cult: “It consists of all the complex of internal and external acts that honor God and transform our life into divine life and incorporate us to Christ. ...The sacraments, ...the sacramentals, ...the prayers, ...the liturgical year, ...the preaching of the Word through live voice and through the press, Jesus *Life*. ...This is the third part of the religious instruction: it is therefore also the third part of the Press Apostolate” (p. 8f).

2.3.2. *The thought of Fr. Alberione.* In *Appunti di teologia pastorale*, Fr. Alberione describes religion not as a separate complex of truths to believe in, liturgical acts to do and

moral laws to observe, but he presents these three components as **one whole** that must form in persons “**one lifestyle**” capable of unifying the mind, the heart and the will.

Faith is like “**a new life**,” the fruit of the unity among dogma, morals and cult. These “are means, but the goal is to change human thoughts to Christian thoughts, human affections to Christian affections, human works to Christian works. It is necessary that man be Christian, not only because of baptism, not only in church, but in the house, in his family, in society. Here tends such action: and that must be born well in mind in everything so as not to exchange the means with the end and not render for ourselves almost ridiculous a religion that, as high as it is, could teach us about God who is infinite wisdom” (n. 82).

In repeating the need for an evangelization realized in the classical threefold articulation of dogma, morals and cult, Fr. Alberione underlines the need for their **convergence in integrality**, reacting to the customs of the time to present religion as a complex of truths to believe in (of which only the church hierarchy is responsible), of liturgical rites to accomplish (principally in Latin) and of an ethical life reduced to a personal observance of laws in order to be saved.

2.3.3. *Actualization.* All of Vatican Council II has had as objective that of tracing the profile of an “**integral**” religion which creates unity among the contents of Sacred Scripture, the reform of the liturgy and the testimony of an individual and social Christian life.

In *Evangelii nuntiandi* we find a description of the **end** of evangelization: “For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: Now I am making the whole of creation new. But there is no new humanity if there are not first of all new persons renewed by Baptism and by lives lived according to the Gospel. The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs” (n. 18).

2.4. *Origin of the Press Apostolate*

(AS, ch. III; AE, second part, section first, ch. I)

2.4.1. *Topics. The Press Apostolate comes from God:* “The Lord in the Old Testament orders about 200 times to write. ...He is the true Author of the *divine book*, composed of 72 books, which are like chapters of a single book. The *great book* is his. ...He gave command to keep them. ...He ordered them to be read. ...The Church primarily draws from them the truths that she proposes to us to believe. ...The evangelists write” (p. 10f).

The Press Apostolate is adopted by the Church as the word-apostolate: The Epistles of the New Testament; the Popes and the Ecumenical Councils write. ...“The Church has taken upon herself the care for what concerns the press Apostolate, since she takes care of the word-apostolate”. ...The Doctors of the Church write. ...The Code of Canon Law regulates the printing of the Bible and the writing and directing of the clergy, of the religious and the laity (cf p. 11f).

The Press Apostolate is universally used as the word-apostolate: The Apologists write, ...the Holy Fathers, ...the Doctors of the Church. ...the Saints, “their soul being

full of love for God and for men, they made use not less of the pen than of the word when the need or the occasions required them”. ...By means of writing every apostolate and every pious work is illustrated. ...The clergy writes, the religious write, the Catholics write, the adversaries write. “In every place, whatever the knowledge or the idea is to be made known, everyone has recourse to the press” (p. 13f).

2.4.2. *The thought of Fr. Alberione.* The reflections of the Primo Maestro regarding the **theological foundations of the press Apostolate** are, in AS, **historical** in character, enumerating all those who have written and write, from the revelation of God to the Hebrew people up to the laypeople of the Church.

Also at our disposal is a text that interprets the **theological foundations of the press Apostolate** in relation to **evangelization** understood as **edition** (to draw to oneself to give to others): “The Heavenly Father, *from eternity*, is the Editor of the Son. ...The Divine Son is the Editor of the Gospel as Master Way, Truth and Life. ...The Holy Spirit is the Author and Editor of Sacred Scriptures. ...Mary is the Editor of the Word made human. ...The Church is both Edition and Editor. ...Mary is also the Mother, Teacher and Queen of Editors and editions. ...Saint Paul: the most prolific writer of the New Testament” (*Vademecum*, n. *919).

2.4.3. *Actualization.* The first attempts of a reflection to “**think of theology in communicative key**” realized by *Communio et progressio*, in particular where it talks of Christ as the “*perfect model of a communicator*” (n. 126), have not had a significant following and development in ecclesial reflection. The universal magisterium in communication has dealt more about the “**pastoral**” utility of communication, (*Ætatis novæ*, 22.02.1992), the **ethical aspects** (*Etica nella pubblicità*, 22.02.1997 and *Etica in Internet*, 22.02.2002), the **juridical regulation** (*Codice di Diritto Canonico*, 25.01.1983 and *Istruzione circa alcuni aspetti dell’uso degli strumenti di comunicazione sociale nella promozione della dottrina della fede*, 30.03.1992), the **pedagogical formation** (*Orientamenti per la formazione dei futuri sacerdoti circa gli strumenti della comunicazione sociale*, 19.03.1986) and about a **general vision** (*La Chiesa e Internet*, 22.02.2002 and *Il rapido sviluppo*, 24.01.2005).

Not wanting however are **precious and authoritative indications** for a “**global theological**” reflection that is not limited to a simple “pastoral use”: «Commitment in mass media does not only have the purpose of multiplying the announcement: it’s about a deeper reality, because the evangelization itself of modern culture depends in great part on their influence. It is not enough, therefore, to use them to disseminate the Christian message and the magisterium of the Church, but it is necessary to integrate the message itself in this “new culture” created by modern communication. It is a complex problem, since this culture is born, even prior to contents, of the fact itself that there are new modes of communication using new languages, new techniques and new psychological attitudes» (*Redemptoris missio*, 37c).

Benedict XVI, in discussing about **evangelization in the context of digital communication** affirms: «It is not just a matter of expressing the gospel message in the language of today, but it is necessary to have the courage to think in a deeper manner, as it has happened in other epochs, about the rapport between the faith, the life of the Church and the changes which man is experiencing. ...What challenges does the so-called “digital thought” presents to the faith and theology?» (*Discorso* del 28.02.2011).

The urgings of John Paul II and of Benedict XVI are a stimulus which, in great part, still remains to be picked up in ecclesial reflection and we **Paulines** could also collaborate to communication through a series of researches in our centers of formation and through our publications.

2.5. *The character of the Press Apostolate*

(AS, ch. IV; AE, first part, section first, ch. IV)

2.5.1. *Topics.* The character of the Press Apostolate is ***pastoral in thought and in form***. “The pastoral is that divine art of governing the souls: to feed them. It consists of guiding them to the salutary pastures of truth; in the straight paths of Christian sanctity; in the supernatural life of grace [...] This is, not differently, the great work of the priest, whether he preaches from the pulpit or using a leaflet or a book” (p. 15).

The Church is also a “nourisher of all of human knowledge,” but her “essential task is to point out the way to heaven. ...The apostle of the press can in some way be occupied with science and art, ...he aims at souls; the rest insofar as they make easy for him the salvation of souls” (p. 16).

The apostle of the press deals with human realities “only secondarily and inasmuch as the way to Christian thought is made easy and souls are kept away from poisonous pastures” (*ivi*); on the contrary, the apostle of the press must communicate the sacred doctrine by: a) exposing it directly through the catechetical and theological order; b) illustrating the liturgical life; c) explaining the magisterium of the Church; d) applying “the Catholic doctrine to the political, economic, social, scientific and moral problems that the new times come to present” (p. 17).

“Man possesses: intelligence, will, sentiment: it is necessary that all his faculties be nourished by divine gifts, by God himself: whence man is transformed” (*ivi*).

2.5.2. *The thought of Fr. Alberione.* The “pastoral” character of evangelization using the press is a **mentality**: the explicit presentation of the faith must involve all the aspects of human life, not to have particular solutions, but to offer criteria that inspire concrete choices taken from faith.

The Primo Maestro synthesises the **mentality of evangelization using the press**: “So as not to fail in the task of apostle of the press which requires that the truth of doctrine, the good of morals and the beautiful of form be given, it is not necessary to always write about religion, but to write always in a Christian way” (AE 159). The same thought will be later reprised: “Give out primarily the doctrine that saves. Penetrate the whole of human thought and knowledge with the Gospel. Do not talk only of religion, but of everything in a Christian way” (AD 87).

The Press Apostolate also requires a **method**: in evangelization, address and bear in mind all the faculties of the person: mind, heart and will. “Pastoral” mentality and method emphasize the urgency that evangelization consider as indispensable knowing the **concrete persons** for whom the faith proposal is being directed. If the individual and community spiritual experience is the spark of evangelization using the press, the true project starts with the **recipients**.

2.5.3. *Actualization.* Vatican II offers a “**solidarity**” vision of the faith: “The joys and the hopes, the sorrows and the anxieties of the men of today, above all of the poor and of all those who suffer, are the joys and hopes, the sorrows and anxieties of the disciples of Christ, and there is nothing that is genuinely human that does not find echo

in their hearts. ...Hence [the Christian community] feels itself in solidarity with the human race and with history” (*Gaudium et spes*, n. 1).

Paul VI traces in masterful form evangelization as mentality and method, pointing out “**dialog**” as the fundamental criterion that knows how to start from the **concrete history of the persons**: “The rapport of the Church with the world, without precluding other legitimate forms, can be better represented in a dialog and this one not even in a univocal way, but adapted to the nature of the interlocutor and of the factual circumstances (one in fact is dialog with a child and another is dialog with an adult; one is dialog with a believer and another is dialog with a non-believer)” (*Ecclesiam suam*, n. 80; cf n. 27 and *Evangelii nuntiandi*, nn. 27 and 29).

John Paul II, dealing with the relation between **evangelization and human promotion**, writes: “By means of the gospel message the Church offers a liberating force and one that makes for development precisely because it leads to the conversion of the heart and of mentality. ...this explains why between evangelical announcement and human promotion there is a close connection” (*Redemptoris missio*, n. 59).

Benedict XVI draws the consequences of listening to the Word of God which becomes **testimony** in concrete life: «In light of the words of the Lord, we therefore recognize the “signs of the times” present in history, we do not shun the commitment in favor of those who suffer and are victims of egoism» (*Verbum Domini*, n. 100).

Pope Francis is even more explicit when he writes: “The task of evangelization implies and requires an integral promotion of every human being. You cannot affirm that religion must limit itself to the private sphere and that it exists only to prepare souls for heaven. We know that God desires the happiness of his children even on this earth” (*Evangelii gaudium*, n. 182).

2.6. *Preparation for the Press Apostolate*

(AS, ch. V; AE, first part, section second, ch. VI)

2.6.1. *Topics*. This deals with the intellectual and doctrinal formation of the apostle: a natural scientific formation, a philosophical formation and a theological formation.

Preparation of the mind: “In general it is the same as that required of the priest as preacher and pastor: since they are not two missions, but only one,” although they may be necessary for each of the forms of preaching of the specializations: “E.g. eloquence in the pulpit, the ability to write, print, disseminate. The need for preparation is evident: the apostle of the press is a teacher by nature, by election and by position; he is a teacher who holds the highest professorial chair; who spreads the doctrine with greater accuracy; whose disciples are of imponderable variety. It is therefore evident that his knowledge must be broad, deep and practical” (p. 19f). Formation “must be proportionate to the special mansions that will be undertaken in this apostolate” (p. 20).

Preparation of the will: “A good life and the virtues are necessary since the work is supernatural and therefore absolutely requires: graces to be able to convince, strength to be zealous, special enlightenment to know the truth” (*ivi*). In order to acquire the social, theological, cardinal and moral virtues, a constant “spiritual work” is necessary and “the fruit will be in proportion to the formation of the will” (p. 21).

Preparation of the heart: «The life of the Press Apostolate is Jesus Christ himself: “For me to live is Christ”» (p. 21). One acquires the life of Jesus Christ through the

holy sacraments, the sacramentals, the use of prayer, devotions, pious readings, meditation, spiritual exercises, the monthly retreat, adoration of the Bl. Sacrament, the liturgical spirit. “There are devotions that are proper of the apostolate of the press” (*ivi*). «The Pauline apostle is in all his being “*in Christ and in the Church*”» (p. 23).

2.6.2. *The thought of Fr. Alberione.* For the mission that he has to accomplish, the apostle of the press has need of an adequate preparation that can be summed up in a progressive “**Christification**”: «The process of sanctification is a *process of Christification*: “until Christ be formed in you”; ...and it is what Saint Paul says of himself: “I live, but not I, it is the Christ who lives in me”».¹³

The publication of *Donec formetur Christus in vobis* (1932)¹⁴ intends to promote the process of “Christification” as a unitary and progressive journey that is not an end in itself, but leads to the press Apostolate, presented in a summarized form at the end of the volume (cf nn. 93-95). The *DF* is in function of the *AS*: to stop at only one of these two Alberionian texts means to be interested in one half of the charism.

The objective of being similar to Christ remains as a commitment for the whole life of the apostle of the press and must be achieved by taking care of all **the aspects of the person** (mind, will, heart) through an “**integral**” formation: human, Christian, religious and Pauline. “The purpose of education in the Congregation is that of forming the Pauline religious. It is necessary to proceed with wisdom and love. There needs to be a base, a point of departure: the righteous man; upon him you can construct the good Christian, a son of God; on top of this you can elevate the holy religious, who can be a lay person or a priest; and of a holy religious you can make an apostle following the great model Saint Paul.”¹⁵

“Christification” achieved by means of the progressive formation of the whole person and by integrating all the stages of the human development and of the Christian faith, has for its purpose that of “**preparing the apostle of the press.**” Even formation through **study** is aimed at the apostolate: “When is knowledge complete in a Pauline? Not when he has studied only, but when he has had experience because then we have pastoral exercise and therefore he will be able to accomplish well and perfectly his work. Let everyone take to heart the complete formation of our people.”¹⁶

2.6.3. *Actualization.* The directives of Vatican II regarding the formation of the priest (*Optatam totius*) and the priestly ministry (*Presbyterorum ordinis*) put the accent on the “pastoral” preparation of the priest which requires human qualities, spiritual virtues and the ability to be an animator of the people of God. The postconciliar ecclesial documents on the formation of the priests deepen the exercise of the priestly ministry in the midst of the people as the “**the particular way of sanctification**” because it unites the rapport with God and service for all the people.

Even the conciliar document *Perfectæ caritatis* presents the profile of the religious as an **harmonious synthesis**: “The whole religious life of the members must be imbued with apostolic spirit and all the apostolic activity must be animated by religious spirit” (n. 8).

¹³ *San Paolo*, February-March-April 1965; cf *Carissimi in San Paolo*, cit., p. 11.

¹⁴ *Donec formetur Christus in vobis*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2001.

¹⁵ *San Paolo*, September-October 1953; cf *Carissimi in San Paolo*, cit., p. 755.

¹⁶ *San Paolo*, May 1957, cf *Carissimi in San Paolo*, cit., p. 177.

The successive documents continue to develop this same identity: “In allowing themselves to be guided by the Spirit in an incessant journey of purification, the religious become day after day Christlike persons, a prolongation in history of a special presence of the risen Lord” (*Vita consecrata*, n. 19). In particular, religious who are committed in an apostolic activity: “...must finally cultivate a solid spirituality of action, seeing God in all things and all things in God. ...The close union between contemplation and action will allow, today as yesterday, facing the most difficult missions” (*Id.* n. 74).

The preparation of the religious must be characterized by the specific charism, because it is all oriented to form him as an “**apostle**” for a **particular mission**: «There is no in practical terms a religious life “in itself” on which would be grafted like an auxiliary addition the specific end and the particular charism of every Institute. There is no, in the Institutes dedicated to the apostolate, search for sanctity or profession of the evangelical counsels or of a life vowed to God and to his service that is not intrinsically tied to the service of the Church and of the world» (*Potissimum institutioni*, n. 17).

“In the exercise of the apostolic mission, *being* and *doing* are inseparable because the mystery of Christ constitutes the absolute foundation of every pastoral action” (*Ripartire da Cristo*, n. 34).

2.7. *The ministry of the Press Apostolate*

(AS, ch. VI; AE, first part, section second, ch. I)

2.7.1. *Topics*. “The primary and ordinary minister is the Priest. They can do it, as extraordinary and secondary ministers, all the faithful, the women themselves, even the heretics and unbelievers in some way. ...The press Apostolate is substantially the origin, the object, the end and the same thing as the word-apostolate. It is distinguished only by the manner with which it is exercised. ...It is now clear that since the priest is the ordinary and principal minister of the word-apostolate, he is necessarily so of the press Apostolate” (p. 24f).

“It is to the priest that the souls are entrusted. ...It is therefore clear what results from history: that the apostles, as they preached, so they wrote; in the same way their successors. ...for the priest today, greater is the duty and the opportunity to develop the press Apostolate” (p. 25).

In the press Apostolate the priest has **four tasks**: *propose* (by divine election and by his office the priest is a teacher for the people), *popularize* (“The divine truths must be communicated to the world in the same way that the eucharistic communion is given. The sacred host is the food of all the faithful, thus the Word of God is the food of all men”), *apply* (be on guard against erroneous ideas contrary to the faith) and *defend* (“The press Apostolate lends itself to the defense of dogma and of Christian morality better than the word-apostolate”).

Sacred science is necessary for everybody and it is very certain: “The priest-apostle of the press speaks as one having authority when he exercises his true mission, similar to the priest who, dressed in his sacred vestments, speaks from the pulpit” (p. 28).

2.7.2. *The thought of Fr. Alberione*. Fr. Alberione during all his life will remain unshakable regarding this central idea: “...to engage in the press Apostolate a priestly heart is needed. It is an apostolate that is eminently sacerdotal.”¹⁷ “The priest is not just a

¹⁷ *Unione Cooperatori Buona Stampa*, 20 January 1926; cf *La primavera paolina*, edited by Rosario F. Esposito ssp, Rome 1983, p. 669.

dignitary, he also has the power of orders; he is also essentially an apostle: the apostles share in the holy and regal priesthood according to Saint Peter and Saint Paul. The good press is of this priesthood.”¹⁸

Moved by his convictions as expressed in *Appunti di teologia pastorale* and in *La donna associata allo zelo sacerdotale* about the role of the laity and, in particular, of the woman, and while observing the concrete needs of the press Apostolate, Fr. Alberione, making use of the category of “**almost a priest**,” “extends” the Pauline priesthood to the consecrated layperson, to the sister and to the layman who operates in the world, quoting *IPt 2,9*.

Calling to mind the origin of the Disciple of the Divine Master, he remembers the presence of lay people alongside the priests in the history of other Institutes and asks himself: Why not give today to the lay brother “a participation in priestly zeal, give to him almost a priesthood? The Priest writes, the Brother does technical work by multiplying and disseminating. ...The Priest and the Disciple, closely connected in the religious life, united in the same apostolate, preparing for themselves the heavenly crown!” (*AD 40*).

In another circumstance, while illustrating the mission of the bookstore to the Daughters of Saint Paul, he exclaims: “Who are you? I would like to say *deaconesses, priestesses*, in the same way that Mary is spoken of.”¹⁹ The “priestly” character of the apostolate casts a supernatural light also on the places and means of the apostolate: “our church,” “our pulpit,” “sacramentals,” “material realities for supernatural effects.”

2.7.3. *Actualization*. The new elaboration of ecclesiology on the part of Vatican II, identifying the Church as “**people of God**” and with illustration of the complementarity between the “**the common priesthood of the faithful**” and the “**ministerial priesthood**” (cf *Lumen gentium*, nn. 10-14), has involved with full title in evangelization all the baptized, although with varying functions: “The whole Church is missionary, and the work of evangelization is a fundamental duty of the people of God” (*Ad gentes*, n. 35).

The Apostolic Exhortation *Evangelii nuntiandi* takes up again the identity of the Church in her mission: “To evangelize is the grace and vocation proper of the Church, her deepest identity. She exists to evangelize” (n. 14). John Paul II confirms: “The Church is missionary by nature” (*Redemptoris missio*, n. 62).

Benedict XVI writes: «Since all the people of God is a people that is “sent,” the Synod has reasserted that “the mission to announce the Word of God is a task of all the disciples of Jesus Christ as a consequence of their baptism.” No believer of Christ can feel himself a stranger to this responsibility that comes from belonging sacramentally to the Body of Christ» (*Verbum Domini*, n. 94).

Pope Francis reprises: “By virtue of his baptism received, every member of the People of God has become a missionary disciple. Each baptized person, whatever his function in the Church and the level of his instruction in the faith, is an active subject of evangelization and it would be inadequate to think of a schema of evangelization carried out by qualified agents in which the rest of the believing people were only receiving their actions. The new evangelization must implicate a new protagonism of each of the baptized” (*Evangelii gaudium*, n. 120).

¹⁸ *Unione Cooperatori Buona Stampa*, 20 October 1923; cf *La primavera paolina*, cit., p. 346.

¹⁹ *Alle Figlie di San Paolo, 1955*, FSP-Casa Generalizia, Rome 2010, p. 73.

2.8. *Three exigencies of the Press Apostolate*
(AS, ch. VII; AE, first part, section first, ch. V)

2.8.1. *Topics. Feel with Jesus.* «This means to have the heart of Jesus for men: as it shows itself in “*Venite ad me omnes*” (Come ye all to me). The Press Apostolate is universal..., in itself it concerns everything together, every need, every work, every initiative. Everything that is in the heart of Jesus is in the heart of the apostle of the press» (p. 29). Included are therefore the works of religious instruction, of moral formation, of spiritual life and of beneficence: “For each of these needs there can be periodicals, books, etc.” (p. 30).

Feel with the Church. The apostle of the press loves the Church; he reads and meditates on the documents of the Church; he forms himself culturally on the texts approved by the ecclesiastical authority; disseminates the documents of the magisterium and defends their contents. “The apostle of the press becomes the voice of the Church, of the Pope, of the episcopate, of the parish priest that one and the same becomes stronger on a loudspeaker so as to reach everybody and to everybody brings the benefits of the truth, of sanctity and of the life of the Church” (p. 31).

Feel with S. Paul for souls. Just as in the preaching of Saint Paul were mirrored the needs of his hearers, so “the apostle must in everything take into account the dispositions” of the souls. The truths of faith are to be presented “with the spirit of Saint Paul” who talks at the Areopagus to the Romans, to the Galatians, that is, taking into account the dispositions of the public which one addresses. Even the moral life ought to be presented in an adequate way for one who listens. “The apostle of the pen makes himself all for all” (p. 32) doing so, however, with charity.

2.8.2. *The thought of Fr. Alberione.* It has been said that the entire formation of the apostle of the press is a process of gradual “Christification” so as to acquire the same anxiousness of Christ for the salvation of all, giving a universal dimension to mission.

Fidelity to the teachings of the Church must be placed in relation with the persuasion that the press Apostolate is a “**priestly ministry**” to be realized not according to one’s personal convictions, but as expression of the certainties of faith of the community, expressed with authoritativeness by the Pope’s magisterium.

In indicating Saint Paul as the model for the apostle of the press, Fr. Alberione emphasizes the capacity of the Apostle to **know how to adapt himself to the public which he addresses**. The contents of the life of faith are identical, but the presentation must take into account the recipients.

2.8.3. *Actualization.* Vatican Council II describes the rise of the evangelizing mission of the Church starting from Christ, sent by the Father, and emphasizes its **universality** and **capacity to adapt**: “The Church, in order to be able to offer to all men the mystery of salvation and the life that God has brought to man, must try to insert herself in all the human groupings with the same method with which Christ himself, through his incarnation, bound himself to that certain socio-cultural environment of the men in the midst of whom he lived” (*Ad gentes*, n. 10).

The evangelization willed by Vatican II, which knows how to harmonize the universality of persons, the fidelity to the common thought of all the Church and the capacity of knowing how to adapt the Gospel to concrete situations, will be perspicacious in the reflection about the need for **inculturation** of the faith. Paul VI affirms:

“Evangelization loses much of its force and of its efficacy if it does not take into consideration the concrete people which it addresses, if it does not use its language, its signs and symbols, if it does not answer the problems asked by it, if it is not interested in its real life” (*Evangelii nuntiandi*, n. 63).

John Paul II points out the **need for inculturation**: “While she carries out the missionary activity among the peoples, the Church encounters various cultures and is involved in the process of inculturation. This is a requirement that has characterized all her historical journey, but that today is particularly acute and urgent. ...Through inculturation the Church incarnates the Gospel in the various cultures and, at the same time, introduces the peoples with their cultures in her own community” (*Redemptoris missio*, n. 52).

Pope Francis puts the accent on the need to **bear in mind the continuing changes** to adjust the announcement of Christ: “At times while listening to a talk which is perfectly orthodox, what the faithful receive, because of the language that they use and understand, is something that does not correspond to the true Gospel of Jesus Christ. With the holy intention to communicate to them the truth about God and about the human being, in some occasions we give them a false god or a human ideal that in truth is not Christian” (*Evangelii gaudium*, n. 41).

2.9. *The Catholics in the Press Apostolate*

(AS, ch. VIII; AE, first part, section second, ch. V)

2.9.1. *Topics*. All Catholics play an important part in the press Apostolate; it is not a commitment of which somebody has the monopoly.

To write. All Catholics who write in various disciplines must be faithful to the doctrine and, in writing about the faith, must have a particular preparation and submit themselves to the verification of the hierarchy. To be committed in the press is like being committed in the movement of *Catholic Action* to form Christian thought making use of journalism, applying Catholic principles to the various disciplines of study and to the numerous areas of individual and social life.

To print. Catholics must refuse any support and contribution to the bad press. On the contrary, they commit themselves to support with every means the good press, through offerings, a new form of “mite for the faith”; they accompany it with prayer: “this is the great force of every apostolate. In fact, it stirs up apostles” (p. 36); they offer new apostles, because: “If ink has value like the blood of martyrs,” (*ivi*), there is worth in encouraging young people.

Propaganda and reading. Catholics are to abstain from readings contrary to the faith, are to nourish themselves with good reading, commit themselves to prevent the diffusion of bad publications and to disseminate the texts of Holy Scriptures, of the hierarchy of the Church, of saintly writers, creating stands, resales, bookstores, libraries, reading rooms; distribution in front of churches or while traveling, or soliciting subscriptions. “In the press Apostolate it is much more a question of propaganda that one does not believe and think generally: the propaganda is in much part in the hands of the Catholics” (p. 38).

2.9.2. *The thought of Fr. Alberione*. In the mind of Fr. Alberione the start of the Society of Saint Paul coincides not only with giving life to a specialized **organization** that makes use of the press to evangelize, but also with the **initiative** to sensitize, drag and share with **all Catholics** a mobilization in favor of the press.

To face the work of dechristianization brought about by the bad press, it is the “duty of Catholics to oppose arms with arms, that is, press with press; bad press with good press, a lot of press with a lot of press. ...Today more than ever we need a good press; blessed is the apostolate of the good press!”²⁰

In the decree *Inter mirifica*, Fr. Alberione sees the **involvement of the whole Church** in evangelization using communication: “The feast of Jesus Master in 1964 assumes particular solemnity. In fact, our apostolate approved, praised, and established as a duty for the whole Church, according to the various conditions: the Holy See, the episcopate, the religious and secular clergy, the laity and all the faithful: the press, cinema, radio, television and the like.”²¹

2.9.3. *Actualization*. Providence has disposed that Fr. Alberione see as being approved and established for the **entire Church** evangelization through communication. “Vatican II Council exhorts and prods the Catholics to consider seriously and deeply the new duties that, according to the faith, come to them from the modern instruments of communication” (*Communio et progressio*, n. 101).

Paul VI encourages **all Catholics** for evangelization using communication: «The Church would feel itself guilty in the presence of its Lord, if she did not adopt these powerful means which human intelligence makes more perfect every day; in making use of them, the Church “preaches from the roofs” the message of which she is the depository; through them she finds a modern and efficacious version of the pulpit. Thanks to them she can talk to the multitudes» (*Evangelii nuntiandi*, n. 45).

In presenting the media in relation to the “**new evangelization**,” *Ætatis novae* reaffirms: “The use of the media has become essential for evangelization and catechesis. ...The means of social communications can and must be instruments at the service of the program of re-evangelization and of new evangelization of the Church in the contemporary world” (n. 11).

2.10. *Material work in the press Apostolate*

(AS, ch. IX; some themes are treated in *AE*, second part, section first, ch. XXIX)

2.10.1. *Topics*. The material work in the press Apostolate is at the service of evangelization.

It is the wise human activity that has always searched for the suitable means to “give the good, the true and the beautiful” (p. 39). To describe all the work process of the press we can include under the denomination of “printing” the various types of support upon which one can print, the paper mills and the various types of paper, the composing department, the printing machines and the packaging sector. All these elements of the process of printing are in continuous evolution and betterment

Human activity utilized for the apostolate: “Never are the creatures so much mobilized and ennobled in the course of centuries; they concur in forming Jesus Christ in the souls, like water in baptism” (p. 41). The apostle of the press calls to preach God all the inventions created by man to be able to print, like a soul full of faith and love invites all creation to praise God (*ivi*).

²⁰ *Unione Cooperatori Buona Stampa*, 10 April 1922; cf *La primavera paolina*, cit., p. 641.

²¹ *San Paolo*, December 1963; cf *Carissimi in San Paolo*, cit., p. 323.

Using each greater means. Human means: “As one time the monks copied the ancient parchments and the women and disciples of S. Paul multiplied and delivered his letters, so today there is need of: religious families, ...laypeople, ...priests, ...single persons who commit themselves for the apostolate of the press” (p. 42).

Economic means: many means are of use for various initiatives. *Economic means:* the fastest, the most economical, the most capable to disseminate. “The apostle lets roses and lilies grow from trash and transforms rags into paper for the Gospel” (p. 43).

2.10.2. *The thought of Fr. Alberione.* The presentation of the press as a “creature” which must be a praise to God is a conviction which Fr. Alberione possesses and also transmits to his first followers: “These wonderful machines become dear and venerable as dear and venerable to the sacred orator is the pulpit. ...How beautiful are the machines destined for those who evangelize what is good. The apostle of the good press near the machines experiences something more than what S. Francis experienced when his soul sang the hymn to Brother Sun.”²²

By placing the press and all communication at the service of the Gospel, he considers the technologies as “**matter that serves to obtain supernatural fruits**”: «Our apostolate has a material part which resembles industry or commerce; but it is neither one or the other. ...In the apostolate the matter (industry or commerce) is of use for supernatural effects, “in the dissemination of doctrine, using the most fruitful and fastest means”». ²³ Because of this the machines were “baptized” with a religious name and they appeared in the processions in the courtyards of the community; thus also the printing press was considered “as a church” and the bookstore “as a pulpit.”

2.10.3. *Actualization.* The **evolution** of the universal magisterium on communication, from the invention of the press to today, has allowed the overcoming of a negative vision, almost “diabolical,” of the technologies of communication to come, already before Vatican II and above all with *Inter mirifica*, to define them as “**gifts of God**,” which can be used for good or for bad by the freedom of man.

Then while reflecting about the development of the individual means of communication which, beyond the “positive” vision, increase in number and are interconnected in their effects on the public, the universal magisterium on communication has noticed that communication from its characteristic as “**culture of the masses**” has become today, because of digital communication, a “**true unpublished culture**.”

As a result, the commitment of evangelization cannot limit itself to the use of technologies to spread the doctrine of the Church, but it is necessary to “**rethink**” the contents of the faith to be able to re-express them in this new mode of existing of the individual and of society.

2.11. *Mary, Queen of history*

(AS, ch. X; AE, first part, section second, ch. XII)

2.11.1. *Topics.* The role of Mary is described in close reference to the Trinity and to the history of salvation, because the Virgin “presided over the creative idea of God, presided at its development and will preside at its consummation” (p. 44ff).

²² *Unione Cooperatori Buona Stampa*, 15 July 1921; cf *La primavera paolina*, cit., p. 141.

²³ *San Paolo*, February 1952; cf *Carissimi in San Paolo*, cit., pp. 915-916.

“Mary is mother of the Church at Pentecost, so she is Queen of the Apostles” (p. 46). The apostle of the press has “special roles” towards Mary: have a special cult for her and involve her in every apostolic initiative. “God is our model: and as he operated by putting everything in Mary, so it is convenient that we likewise operate” (p. 47).

2.11.2. *The thought of Fr. Alberione.* The presence of the mother of God in the spiritual experience of the Primo Maestro is a constant and it started from the first years of his education in faith through the example of the devotion of his mother. When, in the first years of 1920, he replaces the devotion to the immaculate with Mary Queen of the Apostles, he intends to characterize the Pauline charism by giving Mary as the **model of the apostolate using the press.**

“The editors have the word, they multiply and spread it dressed with paper, characters and ink. They have on the human level the mission that on the divine level Mary had: she was the mother of the divine Word; she has captured the invisible God and made him visible and accessible to men, presenting him in human flesh.”²⁴

The **marian reflection** produced by Fr. Alberione – from his first publication: *La B. Vergine delle grazie di Cherasco* (1912), to *Maria nostra speranza* (1938), *La Madonna di Fatima* (1943), *Maria Regina degli Apostoli* (1948), *Fioretti per il mese di maggio* (1948), *Maria discepola e maestra* (1959), *La Madre della divina grazia* (1966) and including his numerous preachings about Mary Queen of the Apostles – give witness that the Pauline charism has in the **“marian” characteristic a constitutive and unrenounceable dimension.**

The adoption of the title **Queen of Apostles**, as has been explained, made to be represented and continually preached about by the Founder, constitutes an inheritance that needs to be deepened through the mariology of Vatican II.

2.11.3. *Actualization.* The devotion to the Virgin Mary has been for Fr. Alberione an **essential component** of his life of faith and of his activity as founder, even if in the whole of his reflection he is debtor in great part to the theological context anterior to Vatican Council II, characterized by a special exaltation of Mary and by intense and varied practices of popular cult.

Vatican Council II, in treating in an organic way about the Virgin Mary in ch. VIII of *Lumen gentium* and inserting the **marian theology** in the context of **ecclesiology** and **christology**, offers opportune arguments to the description that the Primo Maestro traces regarding Mary Queen of Apostles: “Even in her apostolic work the Church rightly looks up to her who generated Christ, conceived precisely by the Holy Spirit and born of the Virgin, to also be born and grow in the heart of the faithful by means of the Church. The Virgin, in fact, during her life was a model of that maternal love by which ought to be animated all those who in the apostolic mission of the Church cooperate in the regeneration of men” (n. 65).

Paul VI in his Apostolic Exhortation *Marialis cultus* (2.02.1974) presents the fruitfulness of the Virgin Mary as model of the Church, who “also becomes a mother, since through her preaching and baptism, she generates to new and immortal life children, conceived through the work of the Holy Spirit and born of God” (n. 19).

In his Encyclical *Redemptoris Mater* (25.03.1987), John Paul II takes up the same theme: “If the Church is sign and instrument of close union with God, it is so because

²⁴ *San Paolo*, November-December 1954; cf *Carissimi in San Paolo*, cit., p. 599.

se of her motherhood: because being vivified by the Spirit, she generates sons and daughters of the human family to new life in Christ. Because, as Mary is at the service of the mystery of the incarnation, so the Church remains at the service of the mystery of the adoption of children by means of grace” (n. 43).

2.12. *The Holy Mass in honor of Jesus Master*

(AS, ch. XI; AE, first part, section second, ch. VII)

2.12.1. *Topics.* Among all the methods to “attend with devotion and fruit the Mass, for the student and apostle of the press one can also propose that of honoring Jesus Master Way, Truth and Life” (p. 48).

Jesus Truth: from the start until the offertory. The moment in which with the mind one hears and meditates on the Word of God and the truths to be communicated through the press Apostolate.

Jesus Way: from the offertory to the Our Father. Jesus is the way to the apostolate because he teaches to the apostle of the press dedication to one’s neighbor to the point of giving one’s life for souls.

Jesus Life: from the Our Father to the end of the Mass. The communion incorporates us to Christ, so that the works of the apostle of the press become the works of Jesus.

2.12.2. *The thought of Fr. Alberione.* The Primo Maestro describes the eucharistic celebration in the theological context of the 1930’s, considered as the principal and most complete “devotional” act and celebrated in Latin. Grafted on this theological background, he reflects with originality and puts the eucharistic celebration in **close reference to the apostle of the press**, which must nourish his mind, his heart and his will so as to be able to nourish souls by using the press.

Not only has Fr. Alberione chosen **specific spiritual models:** Jesus Master Way, Truth and Life, Mary Queen of the Apostles and Saint Paul to tie them with the press Apostolate, but he has adapted **all the practices of piety** in function of love for God, which must be transformed into love of neighbor using the press.

The preciousness of the *Book of prayers of the Pauline Family* is due to the fact that it is **one of the most significant activities of the whole work of Fr. Alberione**, who has known how to create harmony between contemplation and apostolic action: an active contemplation and a contemplative apostolic activity.

The Founder describes the *Book of prayers* in relation to the Constitutions: “The articles of the Constitutions are cold and scanty: they need a soul; and this is given through the composing of prayers, chaplets, instructions like the ones in our book of prayers. Love them, recite them with your hearts; little by little in your minds the spirit of the Congregation enters” (UPS, I, 47).

2.12.3. *Actualization.* The liturgical reform of Vatican II and the documents of the universal magisterium regarding the consecrated life offer an **abundant and precious material** to rethink with more solid and complete theological categories the approach which Fr. Alberione has offered concerning the eucharistic celebration and, more in general, about the practices of piety pivoting on the **method Way, Truth and Life** he himself defined as “one of the possible methods,” even if it is **the most useful** for the Pauline Family.

For an efficacious actualization of the “apostolic spirituality” of Fr. Alberione it is necessary to know well both his original formulation and the teachings and the directives of the Church, from Vatican II to today. It would be erroneous to think of a simple substitution of terminology or of a series of conciliar citations; there is need of a re-thinking capable of **unifying firmly** the theological reflection and the pastoral concern with communication, following the example of Primo Maestro.

Also by means of the structuring of the spirituality and of all the practices of piety from Vatican II onwards, little by little that “**chronological distinction of successive times**” between contemplation and action **has been superseded**, because it is in contemplation itself that action is included and in action there is contemplation. In correcting the formula of “being disciples of Christ to be then apostles,” Pope Francis affirms in *Evangelii gaudium*: «We do not say anymore that we are “disciples” and “missionaries,” but that we are always “missionary disciples”» (n. 120).

2.13. *The visit of the apostle of the press*

(AS, ch. XII; AE, first part, section second, ch. X)

2.13.1. *Topics*. “The visit for the apostle of the press is the disciple who goes to stay with his Master Way, Truth and Life” (p. 53).

Go to the school of Jesus. While listening to the Word of God, nourish your mind with the contents of the experience of faith to be then communicated to others.

Copy Jesus. After having deepened the teachings of the faith, examine your conduct to conform your will to that of Jesus the apostle of the Father.

To confirm the communion. Assimilate the divine life so as to feed the desire to resemble Christ in the mission he received from the Father.

2.13.2. *The thought of Fr. Alberione*. The **eucharistic dimension of the Pauline charism** has been continually lived and emphasized by Fr. Alberione: “Our piety is primarily eucharistic. Everything is born as from a life-giving fountain from the eucharistic Master. Thus has the Pauline Family been born of the Tabernacle, thus does she nourish herself, thus does she live, work and sanctify herself. From the Mass, from Communion, from the eucharistic Visit, everything: both sanctity and apostolate” (*UPS*, II, 10).

The Pauline apostolate is **eucharistic** because it feeds on that supernatural food that it must then communicate to others by means of the apostolate; the apostle of the press, nourished with the “bread of Christ,” through his apostolate must offer the experience of faith through the testimony of communication, which must be considered as a “bread” that adapts itself to the mouth of each one. **The eucharistic characteristic has a pastoral function: know how to adapt the bread of the Gospel to the hunger of the people being evangelized through the press.**

Explaining the intentions that must accompany the Mass, Fr. Alberione says: “To attend the Mass with a social conscience is to transform it into a very living apostolate” (*Alle Famiglie Paoline*, 1954, p. 49).²⁵

2.13.3. *Actualization*. The Pauline practice of the eucharistic visit, an inalienable inheritance received from the Founder, gains in motivation if it is enriched by what

²⁵ Cf *Anima e corpo per il Vangelo*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2005, p. 162.

Vatican II and the universal postconciliar magisterium teach regarding the **eucharistic celebration** and the **eucharistic cult outside the Mass**, particularly the Encyclical *Mysterium fidei* (3.9.1965) of Paul VI, the Instruction *Eucharisticum mysterium* (25.5.1967), the new *Rituale romano* (21.6.1973), the Encyclical of John Paul II *Ecclesia de Eucharistia* (17.4.2003) and the Apostolic Exhortation *Sacramentum caritatis* of Benedict XVI (22.2.2007).

The eucharistic celebration, understood as celebration of the people of God, gives **meaning** also to the eucharistic adoration of the individual or of a community, conserving the characteristic of a **contemplation for the mission**, of a withdrawing with God together with the public to be evangelized, not becoming a pious practice that is solitary and intimist.

2.14. *The communion of the apostle of the press*

(AS, ch. XIII; AE, first part, section second, ch. VIII)

2.14.1. *Topics*. “Communion is the union of man with God. ...The union must be complete: of mind, will and heart” (p. 58). There must be a preparation and a thanksgiving for communion that involves the whole person.

Union of the mind. Adoring Jesus Master of Truth, who teaches us to reason in a Christian way and to think theologically.

Union of the will. Conforming our will to the will of God.

Union of the heart. Arriving at sympathy with the heart of Christ.

“Let us therefore go to drink Life, to eat Jesus! And let us then leave from there carrying everywhere before us Jesus Christ” (p. 62).

2.14.2. *The thought of Fr. Alberione*. Only with the decree *Sacra Tridentina Synodus* of 20 December 1905 are the faithful invited to frequent and even daily communion; Pius X will extend frequent communion even to children. Taking into account how communion was considered in the Christian practice of the time, it is the concern of Fr. Alberione to urge frequent communion, not as an act of devotion, but as an effective way to progress in the process of assimilation of Christ, and then be able to offer this experience making use of the press Apostolate.

2.14.3. *Actualization*. With the liturgical reform it has also appeared more evident that every reflection regarding communion is inserted in thinking and living the eucharistic celebration as people of God, an assembly convoked by the Spirit of Christ. “The union with Christ that is realized in the Sacrament also enables us toward a novelty of social rapports: “the ‘mystique’ of the Sacrament has a social character.” ...From this awareness is born the will to transform even the unjust structures in order to reestablish respect for the dignity of man, created in the image and likeness of God” (Benedict XVI, *Sacramentum caritatis*, n. 89).

2.15. *Order in the Press Apostolate*

(AS, ch. XIV; AE, first part, section first, ch. III)

2.15.1. *Topics*. **The doctrine of the Church**. The contents that are to be primarily communicated are those contained in the Catechism and in the texts of the theological disciplines. The Church, through the Pope, guarantees the truths of the faith contained in the **Catechism** and in **theology**. “The apostle of the press is not but a repeater or a

loudspeaker or even a voice of the Church, of the Pope, of the bishops, of the Catholic priest” (p. 64).

The S. Scriptures. In order to pick up the truth, the Church makes use of the Sacred Scriptures and of Tradition. The Sacred Scriptures are a “letter” that the Father has written to men and that must be read with order: the historical books, the prophetic books and the wisdom books. There are methods for specialized studies of the Scriptures; if, instead, one is satisfied with a devoted reading, some good commentaries which have “a pastoral spirit” are useful (p. 65).

Tradition. The divine doctrine handed down orally, not fixed in the Scriptures, is put in writing successively by the Holy Fathers, by the Doctors, by the Saints, by the conciliar and papal acts and by the concrete life of the ecclesial community (p. 65f).

2.15.2. *The thought of Fr. Alberione.* The order of the contents of evangelization by means of the press which Fr. Alberione traces is to be **understood** taking into account the scarce or non-existent religious culture, above all of the masses far from the Church, and the precautions that have even become prohibitions or censures that the ecclesiastical hierarchy put into practice in putting the people in direct contact with the Sacred Scriptures.

In 1960 he repeats: “In the hierarchy of the editions, according to the Constitutions, the doctrine of the Church occupies the first place, as it is found in the Acts of the Holy See, in the catechisms, in the approved books of theology and in the liturgical books. In the search for sources from which the Church draws, standing in the first place are the Sacred Scriptures; in the second is ecclesiastical Tradition” (*UPS*, III, 7).

2.15.3. *Actualization.* The **dissemination of the Bible** has been a priority commitment of the Founder which he has left us afterward in inheritance: “In the apostolate of the editions, proper of our Institute, the book that we must particularly disseminate is the Bible: more than all the others, before all others and always” (*UPS*, III, 12). “Since we are to give the Bible to all men, the commentaries must be proportioned and adapted to the mentality and needs of the various classes of persons, often diverse in culture. In short: a Bible full of catechism and liturgy; a Catechism full of Bible and liturgy and a Liturgy full of catechism and Bible” (*UPS*, III, 17).

2.16. *The illustrations*

(*AS*, ch. XV; *AE*, second part, section first, ch. XXVIII)

2.16.1. *Topics. What are they.* “The illustrations are figures that serve to explain the written text. They can be historical, geometric, scientific, artistic, philosophical, theological, caricatural, landscape, demonstrative, etc.” (p. 67). Some figures serve to clear the thought of the mind, others to facilitate the will and others to arouse good and pious sentiments.

Importance of the illustrations. “Art, counting among its illustrations, is a natural means which helps the mind to follow the truth, the will to embrace virtue, the heart toward grace, in the Press Apostolate” (p. 68f). Thanks to the illustrations, people more easily grasp truths, more easily embrace the divine will and the heart is brought with more docility to God.

Practice. “Often an illustration is good as an article or a book for everybody. ...for one who does not know how to read, for those of another language one can give in 52

frames all of religion. ...Hence a painter can become a preacher, a missionary, a teacher” (p. 70).

Since the illustration is at the service of the text, it is necessary first of all to understand well the thought of the author that one intends to illustrate and, since it is destined for the public, it is also necessary that it be fit for every category of the public.

2.16.2. *The thought of Fr. Alberione.* The pastoral sensitivity of Fr. Alberione puts at the service of evangelization not only the oral and written word, but also the **image** due to its expressive power. Here are placed the premises to extract value from the **fixed image**, from the picture to photography, **the moving and audiovisual image** of cinema and today of **multimediality and the digital**.

The apostolate of the Pauline charism includes all the forms and languages of communication, in the conviction that no particular human expressive activity has the monopoly of evangelization, but that all can translate the experience of faith to be proposed to others.

“All religion can be given through figures: all the sacraments, the Passion, paradise, eternity, the judgment, the evangelical counsels, the temporal and spiritual works of mercy, devotion to the Madonna, to S. Paul, ...everything can be explained through figures. It is truly necessary to say that the Press Apostolate possesses some great means to carry itself out.”²⁶

The attention and care for details put by the Primo Maestro in the **construction** of the temple of Saint Paul in Alba, of the sanctuary of Mary Queen of the Apostles and of the church of the Divine Master in Rome, are a proof of how he, even by means of architecture, painting, sculpture and the making of liturgical furnishings, has wanted to translate the integrality of the Pauline charism.

2.16.3. *Actualization.* As soon as she got through the polemical discussion with iconoclasm (Council of Nicea, 787), the Church has always valued art in order to express the faith and, starting from Vatican II, the universal magisterium has expressed itself various times to encourage the **rapport between art and faith**. In the **message to the artists**, at the close of Vatican II, there is this affirmation: “You have helped the Church to translate her divine message in the language of forms and figures, to render sensible an invisible world. Today, as yesterday, the Church needs you and turns to you” (8 December 1965).

Paul VI has deepened this appeal: “We need you. Our ministry needs your collaboration. Because, as you know, our ministry is that of preaching and making accessible and understandable and even touching God’s world of the spirit, of the invisible, of the ineffable. And in this work, which pours out the invisible world in accessible and intelligible forms, you are masters. It is your occupation, your mission; and your art is precisely that of seizing from the heaven of the spirit its treasures and dress them with words, colors, forms and accessibility” (*Omelia alla “Messa degli Artisti”*, 7 May 1964).

2.17. *The parish bulletin*

(AS, ch. XVI; AE, second part, section first, ch. XX)

2.17.1. *Topics. What it is.* “The parish bulletin is the voice of the parish priest that is repeated, also from the pulpit made of paper, to reach all his children. [...] It is the

²⁶*Alle Figlie di San Paolo, 1929-1933*, vol. I, FSP-Casa Generalizia, Rome 2005, p. 536.

solicitous goodness of the pastor who wants to reach also those souls, all those souls, especially those souls who do not come to church in search of the pastor, but stay far away, or wander outside the path of salvation. ...It is the bell of the parish in the form of paper” (p. 72f).

A very important pastoral instrument. The parish bulletin is of use: 1) for those who come to church, because it puts in writing what they have heard by voice; 2) for those who do not come to church, and they are many: “perhaps there is no other means to arrive at the absent” (p. 74); 3) for the adversaries and the emigrants; 4) for the parish priest so that he can “make himself all for all” for those who want to read; 5) to give development to all the parish activities

Practice. The parish bulletin is useful if it is written by the parish priest and deals with religious matters; it is “the written sermon” (p. 76) and the informer about the life of the parish; it must count on an organization capable of distributing it to every family; the participation of everybody is needed for the necessary expenses.

2.17.2. *The thought of Fr. Alberione.* In the annuals of the *Unione Cooperatori Buona Stampa* you can see how the Founder attributes great importance to the parish bulletin, explaining the various functions it carries out and urging the parish priests to consider it as the most adequate means to reach also all those far away from the practice of the faith.

In this perspective, the parish bulletin constitutes **a connecting initiative** between “the oral preaching and the written preaching” because while it serves to strengthen through writing the faith of those who already come to church, it is also the most useful means to arrive at those who do not attend.

2.17.3. *Actualization.* The history of the bulletins and, more in general, of the magazines connected with the parishes can document the times of the flourishing development, of the successive reorganization and of the passage, for many, from the paper version to the parish sites present in the social networks. Remaining actual, however, is **the organization of communication in the dioceses and parishes**, not only with the concern to offer information, but also as possibility of dialog with those who do not believe or do not practice.

2.18. **The parish library**

(AS, ch. XVII; AE, second part, section first, ch. XXXIV)

2.18.1. *Topics. What it is.* “It is the continuation and complement of the work done by the parish priest in the church. The parish library, in the pastoral sense only of which we intend to speak, can be called that complex of books and activities that the parish priest out of religious spirit exercises in the midst of sound readings” (p. 78). It has two purposes and two types of books: books to keep away persons from bad readings and books to “complete the work of the pulpit and of the pastoral care in the church” (*ivi*).

There are libraries for every type of pastoral commitment: above all books of ascetics that “aim to complement the work of the confessional”; books of pleasing and educational character as alternative to books negative in character; cultural books that satisfy one’s curiosity to know; books of religion. The library has a pastoral character: “it is the *extended voice* of the pastor to his sheep: the continuation of his ministry with its center in the church” (p. 79).

Importance. The library is “a center of the spreading of the truth” (*ivi*). When he talks from the pulpit to the mass of the people, the parish priest is not always successful in adapting himself to the needs of each one, “but in handing out the book, he looks for exactly what corresponds to special needs. The library is a wise enterprise, even where people don’t read much: because it is an instrument of preaching” (*ivi*).

Library work is twofold: it keeps away bad readings and offers a spiritual and moral formation. The confessor can make use of it to point out books “that complete the work of the confessional” (p. 80); the parish priest “can relate to and know many believers who perhaps he would not come close to in another way” (*ivi*) and even “set up a center of diffusion for catechisms and good periodicals” (p. 81).

Practice. “The library is much more better formed the more it is pastoral” (p. 81), capable of responding to the expectations of the entire population, aiming not only at the devout but “especially at persons who are less religious” (*ivi*). Furthermore, it must be mainly religious and do in such a way that the other publications converge to strengthen the faith.

The parish priest will take care directly of the library, choosing the books and giving them with intelligence and love: “know the books and know the readers intimately. The more the book corresponds to the single needs of the individual, the more it is effective. It will be a great burden but a very useful duty, that of examining very well the books, know their content at least summarily; examine every individual and the condition of his spirit. From the pulpit: it is one thing to preach to men; another to talk to children; equally, in lending, books must be proportioned to persons” (p. 81f).

2.18.2. *The thought of Fr. Alberione.* Already in *Appunti di teologia pastorale*, Fr. Alberione encouraged the parish priest to supply himself with “a traveling library” because “a good book is a trusted friend, even a preacher who makes himself heard at the most opportune moments” (n. 339). Even in *La donna associata allo zelo sacerdotale* is entrusted to woman’s zeal the commitment for the good press and the setting up of a traveling library (cf nn. 193-194).

In both the books he mentions some “bulletins” that regularly give information about the publication of new books, giving also an evaluation of their contents. This is an idea that will lead the Primo Maestro to establish, as part of the Press Apostolate, the *Associazione generale biblioteche* that for the first time is presented in *Unione Cooperatori Buona Stampa* of 27 March 1923, but already operating starting 1921. The purpose of the AGB is: “To combine all the isolated efforts so as to give greater development to the scientific, professional, educational and moral instruction of the masses, thanks to the circulation of very good books, adapted to the capacity and various needs of the readers.”²⁷

In 1960 the Primo Maestro relaunches: “The Pious Society of Saint Paul in the Motherhouse (Alba) has instituted the *Associazione generale delle biblioteche*, commonly said, briefly, A.G.B. Now it is a matter of *invigorating her, updating her and reordering her*: needs that in these years have manifested themselves ever better” (*UPS*, IV, 61).

Even the “**house to house propaganda**,” entrusted particularly to the generosity and sacrifices of the Daughters of Saint Paul, is a form of “diffusion” of the book in every place and family, knowing how to adapt the book to the needs of each person being met.

In 1946 the Founder also starts the *Bollettino bibliografico internazionale*, with the purpose of being every month the “explained review of the best publications on

²⁷ Cf *La primavera paolina*, cit., p. 719.

the international level” also to be offered as a service to libraries. The magazine will be closed in 1971.

2.18.3. *Actualization*. Vatican II, understanding the need to take into account the “signs of the times” in evangelization, has injected into the entire ecclesial community the desire to make better the faith of those who believe and to enter in dialog with those who have other faiths or none at all. The Church, defined as the people of God, is aware of being sent to **all peoples** both to explicitly give testimony to Christ and to animate with Christian values the earthly realities, including **culture**.

The editorial initiatives of Fr. Alberione, the parish bulletins and the parish libraries, considered an **important part of the press Apostolate**, manifest his pastoral sensitivity for the people and for those who do not believe, to be reached even by the means of the ministry of the parish priest, of the woman and then of the Pauline priesthood through its specific evangelization.

The exhibitions of books, magazines and objects in the parishes, the initiative of the traveling library that reaches isolated inhabited centers, the launching of new books with interviews of the author, the sending of newspapers and catalogs, etc., are a continuation of the urgency to find original ways to reach a vast public, even today.

2.19. *How to give the doctrine of the Church to beginners*
(AS, ch. XVIII; AE, second part, section first, ch. IV)

2.19.1. *Topics*. **What it is**. It deals with the popularization “of the Christian doctrine: it is the great press, the ordinary preaching of the apostle” (p. 83). The primary religious instruction addresses the children, the people and those who do not have the faith: “It is the most necessary part of the Press Apostolate” (*ivi*). The catechism for every category of persons “is the first part of the press-ministry” (p. 84) and can make use of various means: figures, words, brief lessons, reproductions of religious images (including cinema with sound), summaries of the Christian doctrine.

Method. The pastoral spirit, understood as love for God and neighbor, offers two principal rules: 1) use the *cyclical* method that is made up of a series of progressive themes on dogma, morals and cult; that is adopt the *natural* method by presenting a catechesis addressed to the whole person: mind, heart and will; 2) the *vital* method includes the totality of faith for the totality of the person. There is need for a catechism that differs from simple instruction and education to become “formation in the new life in Christ” (p. 86).

Practical norms. 1) Feel the mission of being sent to *evangelize the poor*: “with decision the Press Apostolate must take care of the great mass of men, the mass of the children of God, of the poor to whom heaven belongs. It is necessary to have a great knowledge of the world and of men: it is not the form of apostolate of one who knows little, but the form of a truly wise apostolate” (p. 87). 2) A *pastoral* spirit is needed: an attractive and practical exposition that speaks from experience. 3) The teaching must be *intuitive*, not using complicated arguments: “be holy and be convinced; and talk as love dictates to you” (*ivi*); “Jesus the Teacher of every teacher, always dressed his very high teachings with a sensible form” and the apostle of the press must imitate his example “by having recourse to facts, similitudes, parables, images, comparisons taken from life, from daily customs, using fixed or mobile pictures, with sounds or no sounds” (p. 88).

2.19.2. *The thought of Fr. Alberione*. The primary faith proposal, for one who does not know the person and the teaching of Christ, remains for Fr. Alberione the presenta-

tion of the **catechism**, complete as to contents and explained with methods and means that arouse interest in the one who listens.

Already in *Appunti di teologia pastorale* he presents catechesis as part of the “preaching” of the parish priest (cf nn. 281-313) and in *La donna associata allo zelo sacerdotale* he involves the skills of women in catechesis (cf n. 192). The publication of *Catechismo della dottrina cristiana* on the part of Pius X (1912) constitutes a point of reference for his activity not only in the seminary, but also in his foundations.

The Primo Maestro involves in a particular way in **catechetical activity** the *Daughters of Saint Paul*, by means of the apostolate of communications, and the *Sisters of Jesus Good Shepherd* in their mission in the parish; and he considers as one of the “**riches**” introduced in the Pauline Family the catechetical activity, by him exercised as a seminarian and as a diocesan priest of Alba: “Always catechetical activity was considered as primary and basic. ...Now in Italy and abroad, the catechetical work of the Pauline Family becomes ever more broad and intense” (AD 81).

During the spiritual exercises of 1960, after having traced a brief history of catechesis, he presents the **program** for the Press Apostolate in this sphere of the communication of the faith: “The apostle of the editions contributes to the catechetical work by means of all his initiatives. Especially by cooperating in three great activities: catechetical instruction, catechetical formation and catechetical organization” (UPS, IV, 124).

In the history of the catechetical movement before Vatican II, the pastoral preoccupation of Fr. Alberione merits to be pointed out not only for his **editorial commitment**, but also for his proposal of the **integral method** modeled on Jesus Master, Way, Truth and Life.

2.19.3. *Actualization.* Vatican II, besides inserting catechesis in the general process of evangelization (cf *Ad gentes*, n. 17), presents it as the important part of the educative commitment (cf *Gravissimum educationis*, n. 4). John Paul II on 11 October 1992 publishes the *Catechismo della Chiesa cattolica*, which will be followed by *Direttorio generale per la catechesi*, elaborated by the Congregation for the Clergy (15 August 1997) and by the *Compendium* of the Catechism of the Catholic Church promulgated by Benedict XVI (28 June 2005). The indications offered, above all in the *Direttorio generale della catechesi* regarding the valuation of communication, confirm the commitment of the Pauline charism for this form of evangelization.

2.20. *How to give the doctrine of the Church to the proficient* (AS, ch. XIX; AE, second part, section first, ch. IV)

2.20.1. *Topics. What it is.* It deals with the second religious instruction addressed to the already catechized youth, to the class of average culture, to one who is about to become of age, one who is studying, especially to student clerics of average formation. This stage has the purpose of “forming in the man the rational basis of his faith” (p. 89) and it is important for the type of persons for whom it is addressed.

In fact, it has to do with a minority which, thanks to culture and age, “will direct the masses, and they are not the great thinkers and writers, but the propagators who will execute the moral, intellectual and spiritual transformation of the multitudes” (p. 90). The example of Saint Paul at the Areopagus in Athens and the dialog of Jesus with Nicodemus indicate to us that the care for cultured persons is also part of the duty of the Press Apostolate.

General principles. 1) The cyclical method in its completeness must develop the basic notions. 2) The faith is to be presented as the completion of the sciences and of philosophy so as to form in the young person the attitude towards duty and not towards pleasure. 3) The virtues must be presented such that they can be useful in the battles of life. 4) It is necessary to accompany everything with great prayer, above all liturgical prayer and one capable of involving life.

Particular norms. 1) The specific study of the human mind of these persons is fundamental: “The fruit of the apostolate depends much on knowing the resources of the terrain, on preparing it and treating it” in an adequate way (p. 92). 2) Prudence, often because cultured folk, in some fields, lack religious culture; however, it is necessary to avoid the danger of “wanting in a manner to approach them that doctrine, sanctity and grace are sacrificed” (*ivi*).

2.20.2. *The thought of Fr. Alberione.* From the start the **recipients** of evangelization through the press have been the masses far from the faith and the persons who create opinion in the public, who Fr. Alberione identifies with the persons of culture.

In 1954, the Founder includes among “**the things to be done**” a particular attention to the intellectuals: «The Pious Society of Saint Paul will often consider “*Why did you come?*” She should always carry in her heart the intellectuals: the Gospel is divine; deep down it corresponds to all minds; it is capable of answering all questions of men of every time. If you win over the intellectuals, you fish using the net and not only the hook» (*AD* 197).

2.20.3. *Actualization.* There are not wanting today initiatives that can respond to the desire of the Primo Maestro that the Congregation “always carry in her heart the intellectuals”: the choice and the involvement of authors in our multimedia editorial work, the making use of teachers in our faculties and centers of study on communication, the attempts to involve in our Pauline Institutes of Consecrated Secular Life and in the Association of Pauline Cooperators also men and women of culture, etc. When, however, we take into account among the “things to be realized” enumerated by the Primo Maestro one of them: the “**synthesis of all the sciences**” (cf *AD* 191-196), we cannot not feel stimulated to think of other initiatives not only to evangelize the men of culture, but also to create occasions of dialog among specialists, even not believing but interested in tackling the values of faith.

2.21. *How to give the doctrine of the Church to the perfect* (*AS*, ch. XX; *AE*, second part, section first, ch. IV)

2.21.1. *Topics. What it is.* It is the last stage of the Christian formation in order to have “*another Christ,*” Way Truth and Life, through the study of the truths to be believed, of morals and of the liturgy. It is necessary to form in the Church a “teaching” part for the ecclesial community and a qualified presence in the social and cultural life.

General methodology. 1) A serious study of theology according to the directives of the Church. 2) A methodological study in four moments: learn what the treatises of theology say, lay down and resolve the doubts, verify if the doctrine conforms to the teaching of the Church and make use of science to live in a more holy way. 3) In order to write, after a serious study, this is required: master in depth the matter to be treated in constant fidelity to the Church, humility.

Particular methodology. 1) Theology must inspire and give meaning to the totality of knowledge and the whole of human living, becoming its universal synthesis. 2) The

various theological disciplines complete each other to be placed at the service of pastoral, taking Christ as model. 3) Few can write for the mind of the learned, many for their heart, very few can collaborate for scientific research, but it is a common responsibility to evaluate the results of the survey, explain it and apply it in the spirit of the Church. 4) One who studies and one who writes about theological matters must cultivate a fervent piety in order to have “more light and graces for himself and for his readers” (p. 97).

2.21.2. *The thought of Fr. Alberione.* Since the exercise of the Press Apostolate is entrusted to the priest, it is necessary to realize it as a “**teaching**” act: the exercise of an official task, recognized in its value on the part of the Church, with true efficacy on the people. «Our Institute is a teaching one. It makes its own the truths and the teaching of the Church to present them to souls by means of the word and technical means together, for the Priest; by only technical means for the Disciple, together with the Priest, aiming at souls. ...The Institute teaches all: first what serves directly for heaven, that is, faith, morals and cult; then “all that is good, true, etc.”» (UPS, II, 172).

The apostle of the press, on the model of Christ the Master, exercises a “**teaching**” in the experience of faith, which must be lived as **master way, truth and life** and proposed as such: it is not a transmission of contents, but a life testimony. “In the Christocentric formation, the Pauline will become in due proportions also way, truth and life according to the spirit of the Constitutions: conditions necessary for sanctification and for the apostolate” (UPS, II, 191).

2.21.3. *Actualization.* The history of the Pauline editorial work in the five continents can document the contribution given in supplying **useful publications** even for those who have the task of “teaching” in the Church, above all on the occasion of Vatican II, whether in commentaries to the conciliar documents or making known the works of the best theologians of the time.

An accurate reflection on the **catalogs** of our international editorial activity of the last decade can help us to make better our publications destined for all those who in the Church have the responsibility of teaching and governing, and for those who have important roles in the social and cultural life.

2.22. “*All are yours*”

(AS, ch. XXI; AE, second part, section first, ch. III)

2.22.1. *Topics. Let us subject ourselves to Jesus.* The Press Apostolate aims to draw all men to the Divine Master. The apostle of the press, before everybody else, must submit his mind to the doctrine of Christ, his will to the will of God and his heart to the heart of Christ.

How Jesus subjected himself to the Father. “Truly, minds, wills and hearts subject themselves to the apostle to the degree that the apostle himself bows down before Jesus the Master” (p. 99). “Let God do it, as if all depended on him; and do all in study, in good works, in zeal, in preaching, as if all depended on you, so that the instrument may be fit and docile as much as possible in the hands of God” (p. 100).

With all our being. Commit the mind for the study of sacred science and for mastership in the “science of the apostolate and pastoral sciences” (p. 101). The will must be employed to acquire the virtues. The heart should be united to God and become pastoral: “loving of souls, zealous for their salvation, patient in his works, constant in the midst of adversities. Let it be like the Good Shepherd” (p. 102).

2.22.2. *The thought of Fr. Alberione.* Since the apostolate of the press is evangelization, the Pauline apostle committed in the editorial activity does not carry out a “**mere job**,” but is personally involved in what he proposes to others. The apostolate of the editions is precisely a process of “drawing toward oneself in order to communicate” to others.” The quality of one’s spiritual life influences the efficacy of evangelization: you cannot give what you do not have.

“Apostle is the one who bears God in his soul and radiates him around his person. The apostle is a saint who accumulated treasures and communicates the excess to men. ...He, according to one author, sweats out God from all his pores: through his words, works, prayers, gestures, attitudes; in public and in private; from all his being. Live God! and give God” (*UPS*, IV, 277f).

2.22.3. *Actualization.* The insistence with which the identity of the Christian faith is described by Vatican II, not as an almost separated combination of truths to be believed, ethical laws to be observed and rites to be celebrated but a synthesis of all that to achieve a **style of integral life**, discards Christianity as an ideology, as a simple doctrinal system or an elaboration of theological theories.

The evangelization that derives from it is the offering of a **manner of living**: “The universal vocation to sanctity is closely allied to the universal vocation for mission: every believer is called to sanctity and mission... The missionary spirituality of the Church is a journey toward sanctity” (*Redemptoris missio*, n. 90).

2.23. *Redaction in the Press Apostolate*

(*AS*, ch. XXII; *AE*, second part, section first, ch. II)

2.23.1. *Topics. What it is.* «Redaction is the exposition of the dogmatic, moral and liturgical teaching of the Church, made by means of writing, so that it becomes bread of life for souls. ...It is the “*teach all nations*” realized by means of writing, ...as done precisely by oral preaching» (p. 103).

Redaction comprises the material (the complex of truths to be taught) and the form (the style, the literary genre, etc.). The material is entrusted to the custody and interpretation of the Church, the form to be used in writing is subject to the historical changes in persons: “The doctrine of Revelation does not evolve, but the manner of understanding it on the part of men progresses” (p. 104).

How much it matters. 1) The Lord not only spoke but ordered writing and preserving. 2) Writing surpasses the spoken word because it is more precise and it can be spread in many copies. 3) Great social transformations are connected to important writings. 4) Since the bad press is very effective in its effects, it is necessary to promote the good press “opposing press to press, magazine to magazine, book to book, library to library” (p. 105). 5) The new inventions of the press “offer very effective means to preach the divine truths. It is our duty that we make ourselves all for all in order to save all” (*ivi*).

How it must be done. “In order to convince the mind, a great doctrine will be sufficient, but to convert and save and sanctify a holy heart is what is needed. It is necessary to prepare the substance of what is intended to be written in prayer and meditation” (p. 106).

In writing matter and form go together; because of this, it is necessary to bear in mind two realities: God and the truths, law and grace that one wants to communicate; the group of persons being addressed: «The Pastor of souls and the apostle of the press

“are ministers of Christ and dispensers of the mysteries of God,” are between heaven and earth. With their eyes on God and on his will, they take hold of the riches of the Lord; with their hearts and mouths open towards men they distribute these riches» (*ivi*).

As to the **form** to adopt, it is necessary to bear in mind that one must “give God to men,” and therefore take into account the **preciousness of the contents** (the eucharist is kept in precious sacred vessels) and “give men to God,” imitating Christ who becomes **incarnate** in human nature and goes in search of sinners and talks in a simple and understandable manner.

2.23.2. *The thought of Fr. Alberione.* The redaction as realized by the Paulines is the objective that the Primo Maestro has never abandoned: “That which makes sure that we walk our way, is love for redaction.”²⁸ “Develop redaction much more than revision... Redaction is not just a ministry, it is our ministry. To the other ministries we give remnants of our time; to redaction we give *the* time.”²⁹

2.23.3. *Actualization.* The conviction that the press and the other means of communication are not considered by Fr. Alberione simply as “**containers**” in which it is enough to pour religious contents so that they may have effect, is also shown in his manner of thinking about redaction, the most important part of evangelization using the press, which must **involve** the faith of him who writes.

In describing redaction as the **unity of the material** (the religious contents) **and the form** (the manner of presenting them in writing), the Founder adds that it is also necessary to know how to unite God (the eternal proposal about him) and men (those who read today). What the apostle writes must be like breaking bread to fit the mouth of the readers. The need to adjust the faith proposal to the exigencies of the readers requires a previous knowledge of their identity.

John Paul II amplifies the profile of the “recipients,” including territorial areas, worlds and new social phenomena, cultural areas or modern areopaghi (cf *Redemptoris missio*, n. 37). “The intimacy of the Church with Jesus is an itinerant intimacy, and the communion takes shape essentially as a missionary communion. Faithful to the model of the Master, it is vital that today the Church go out to announce the Gospel to all, in all places, during all occasions, without delay, without repugnance and without fear” (*Evangelii gaudium*, n. 23).

2.24. **Propaganda**

(AS, ch. XXIII; AE, second part, section first, ch. XXX)

2.24.1. *Topics. What it is.* 1) “It is the prolongation in time and space of the work of the divine Master. ...In the Church the consecration of Jesus is perpetuated *bodily* in the sacred hosts and *mystically* through the consecration of her priests who preach. But by now must be preached on the roofs what Jesus says in secret, employing the Press Apostolate” (p. 108). 2) The propaganda is rather different from commerce: “The apostle observes what may be the greatest spiritual and moral needs of the souls and of the population, then he writes and diffuses for the pulpit of the press as the preacher would talk from the pulpit of the Church” (*ivi*). The payment is to be considered as an offering “for the poor in faith for the bread of truth” (p. 109). 3) The propaganda must arrive everywhere, but the

²⁸ *San Paolo*, February 1951; cf *Carissimi in San Paolo*, cit., p. 808.

²⁹ *San Paolo*, Rosario [October] 1946; cf *Carissimi in San Paolo*, cit., p. 253f.

apostle of the press has as preference all those who have need of faith: “And he is the angel who reminds everybody of their eternal destiny and the ways to heaven; he speaks of God and of heaven to the children of God who have only eyes for the earth” (*ivi*).

Importance. “The propaganda is the great problem of the Press Apostolate. Because: the other parts are for it; it is the canal through which the truth, from the soul of the apostle or, better, from the heart of the Master, truly arrives at souls” (*ivi*). The apostle is a “dispenser” of supernatural goods for everybody, because only a sixth of humanity knows the Gospel: “To these five-sixth of humanity the apostle should aim decisively. ...Therefore all the elements of diffusion must be mobilized. ...The Press Apostolate without diffusion is like a lamp under a bushel; it is like a family without children” (p. 110).

Means of diffusion. 1) The means of the Church is to be *pastoral*: “The Press Apostolate is the completion and prolongation of the apostolate of Jesus Christ living in the pastors of the Church: it is just one thing with it” (p. 111). 2) The means of Jesus Christ: “Go to the people, don’t wait for them: among the people, to the houses, visiting individuals and families” (*ivi*). 3) The religious means: “Create an army, the most compact and fervent in spirit, the most outgoing in its love for souls. There is need for religious people and cooperators of them explicitly consecrated for so holy a ministry” (p. 112) united in a true organization.

2.24.2. *The thought of Fr. Alberione.* Great part of the ideas regarding propaganda expressed in this chapter are reprised, often to the letter, in the course of exercises of 1960 dealing with the same theme (cf *UPS*, IV, 84-97 and 140-151). This means that, after so many years, the thought of the Primo Maestro regarding propaganda remains unchanged due to the importance that he attributes to it.

2.24.3. *Actualization.* The organization of **diffusion** constitutes even today a vital commitment for the multimedia Pauline evangelization. The redaction and the production of apostolic works that do not meet the favor of the public not only creates serious problems of economic subsistence, but also questions our pastoral sensitivity as communicators.

The market research constitutes, even for an editorial enterprise, a necessity to calibrate the product on the demand. If it is true that we cannot confirm the same methodology for an editorship which is evangelization, we cannot ignore that “we must save the men of today.”

2.25. *Cult of Sacred Scriptures*

(*AS*, ch. XXIV; *AE*, second part, section first chs. VI and VII)

2.25.1. *Topics. Cult of the mind.* Toward the Sacred Scriptures one lends the cult of “latria” (adoration), as defined by the Councils of Nicea and Constantinople IV. From this last one Fr. Alberione quotes: “In fact, the same truths that the disposition of the syllables expresses and teaches, are also preached and inculcated by the disposition of the colors” (p. 116).

The cult of the Sacred Scriptures has ancient origins and reasons: 1) In the Sacred Scriptures God lets the tables of the Law be placed in the ark where also the manna was: “As can be seen, God already in the Old Testament unites in honor and in cult the manna, a figure of the eucharist, Christ the Life, with the tables and the book of the Law, a part of the Bible, a figure of the Gospel, Christ the Truth” (*ivi*). 2) The Councils mentioned above are part of Tradition, which reserves for Sacred Scriptures a ve-

neration also expressed in the liturgy (liturgy of the hours, incense, lights, bows, kisses). 3) The rational motivations are deduced from the fact that, if the cult of latria is prescribed for images, it is also valid for the Scriptures. 4) Faith in the Sacred Scriptures must be *Catholic* (the Spirit enlightens every reader but it infallibly enlightens only the Church), *Christian* (read the Gospel with the love with which Christ has preached it), *simple* (similar to that of Mary and of the apostles) and *strong* (believing in the Gospel implies conforming one's life to it afterwards).

Cult of the will. Quoting authors who refer to cultural customs lent to the Gospel (standing up, kissing, showing reverence, etc.), Fr. Alberione justifies and explains the meaning of three signs of the cross traced on the forehead, on the lips and on the chest at the start of the reading of the Gospel (cf p. 120).

Cult of the heart. 1) To be promoted are processions with the Gospel. 2) To fight temptations, it is useful to carry the Gospel with oneself. 3) One can honor the Gospel with novenas and tridiums. 4) In important and solemn moments of professions and oaths, one swears by the Bible.

2.25.2. *The thought of Fr. Alberione.* Making use of Sacred Scriptures, of the Gospel and of the Letters of Saint Paul is a constant in the writings and preaching of the Primo Maestro. To justify with theological arguments the “written preaching,” he refers to God as the “**primary author and editor**,” because it is he who talks either through the words of his messengers or his command that the words be put in writing. The Word of God has manifested itself with equal dignity both through the **human voice** and the **written signs**.

With this equivalence, Fr. Alberione puts close the Sacred Scriptures to the eucharistic bread: Christ is **nourishment** for our faith both thanks to the consecrated bread and to his word in the Gospels. This conviction explains his urgings to **display the Gospel** in the Pauline chapels near the tabernacle, or on the altar near the monstrance during the eucharistic visit.

Other **customs** that demonstrate the importance he attributes to the **Word of God**: exhibiting the Gospel in the premises of life and, in particular, in the locales of the apostolate; carry with oneself a pocket-sized copy of the Gospel; learn by memory verses of the Gospel before starting lessons at school, etc.; particular commitment in the capillary diffusion of the Bible, including the artistic editions and the explanation with pastoral notes for specific groups of readers.

2.25.3. *Actualization.* The convictions and the customs that the Primo Maestro has left us as inheritance motivate love for the Bible even today, as source of personal inspiration, communitarian veneration and great apostolic commitment. **The interest for and diffusion of the Bible have been a constant in the hundred years of the Congregation.**

The precious and continuing activity carried out by the **Società Biblica Cattolica Internazionale** (SOBICAIN), from the date of its pontifical erection (14 October 1960) until today, continues to be a significant expression of the Pauline biblical apostolate.

To realize **operative line 1.2.2** of the IX General Chapter, the General Government has tasked the *Comitato Tecnico Internazionale dell’Apostolato* (CTIA) to think about the creation of a “project which coordinates the biblical pastoral of the Congregation,” and on 4 April 2013 it has approved the **Centro Biblico San Paolo**.

2.26. *The religious in the Press Apostolate*

(AS, ch. XXV; AE, first part, section second, ch. II)

2.26.1. *Topics. Area.* With respect to the secular clergy, the religious have tasks in common and specific responsibilities. 1) In the Press Apostolate, their field of *preaching* is wider (they are at the service not of a territorial but of a universal Church), wields *more influence* (they address all the faithful) and gives out more *graces* (to their many responsibilities are assigned many graces). 2) In the Press Apostolate they have more *continuity* (complex of persons who can be made use of). 3) In the Press Apostolate their *intensity* is greater (the full time commitment also allows one to be specialized).

Efficacy. In the history of the Church there have arisen religious institutes for particular works: “God at every time stirred up men and institutions conforming to the needs. ...Therefore even today there must be religious families for modern needs. God does not change his style; let us know how to spot it and adopt it” (p. 124f).

Since today the press contrary to the faith is strong and well-financed, “there is needed to oppose to it a large organization, powerful, of ancient spirit and modern forms. ...Having few human means, we must fight with divine means; those that come from a specific vocation; from a specific education; from a specific approval of the Church for this thing” (p. 125).

Hopes. “The Society of Saint Paul is one of the institutes that, with canonical approval, dedicates itself to this part of the sacred pastoral ministry. She therefore primarily aims at the sanctification of her members; secondly she has in vision the Press Apostolate” (p. 125f).

The *Society of Saint Paul* is composed of religious, partly priests, partly lay persons: “Her priests in a particular way hold the office of writers, while to the lay members are reserved the parts of works that if the priests did them, would prejudice its greater good” (p. 126).

The *Society of the Daughters of Saint Paul* is alongside the Society of Saint Paul, but separate as to direction and administration. “She has sisters who write and those who do common works for the preparation and propaganda of the Press Apostolate” (*ivi*). They need a solid preparation: a religious, intellectual and technical formation.

The *Cooperators* in the apostolate are “those who from the world imitate what they can the religious life and the apostolate of the first two branches; ...they give to the apostolate a very powerful and necessary collaboration” (*ivi*).

2.26.2. *The thought of Fr. Alberione.* Still in 1933, Fr. Alberione presents the **Society Saint Paul** while referring also to the **Daughters of Saint Paul** and to the **Cooperators** as three “**branches**” of the same commitment in the Press Apostolate. The project of the Society of Saint Paul as a “**religious house with three orders**” is referred to us for the first time by the *Diario*³⁰ of blessed Timothy Giaccardo on the date 19 October 1917. However, already since 1924 there exist also the Pious Disciples of the Divine Master, but until their official recognition they are counted among the Daughters of Saint Paul.

The Alberionian project of the Pauline Family, guided by the Spirit through the concrete problems created by the need for a true identity and the requirements of Ca-

³⁰ Giuseppe Timoteo Giaccardo, *Diario*, selected pages, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2004, cf pp. 97-100.

non Law for approval on the part of Church authorities, has undergone from 1900 to 1960 a **profound evolution** to reach its configuration as it is today: 5 religious Congregations, 4 Pauline Institutes of Consecrated Secular Life aggregated to the Society of Saint Paul and the Association of Pauline Cooperators.

The elements that establish its being as a “family” are indicated by the Founder: a common spirituality and specific but converging apostolates; moreover, by the will of the Primo Maestro, all the institutions are involved, each one in a particular way, in evangelization through communication.

2.26.3. *Actualization.* The program of the Primo Maestro to commit all the Institutions of the Pauline family in communication is not only willed by him, but there are at least **two phenomena** that today make even more understandable and binding this inheritance.

Through the decree *Inter mirifica*, the universal magisterium in communication has **mobilized the entire Church** for evangelization in communication. As part of the people of God, this invitation is also addressed to all the Pauline Family.

Moreover, already with the development of communication during the era of the consolidation of the **mass media**, but even more with the rise and the dizzying development of **digital communication**, communication is no longer a “**means**” to be adopted for the apostolate, but a “**a style of life,**” “**a manner of being in the world,**” “**an existential environment**” that embraces all and everybody. The digital communication, for the Pauline family, is not to be taken in consideration only to update the apostolate, but to “**rethink**” in synchrony the four wheels of the Pauline cart for the purpose of evangelizing also in digital communication.

2.27. *The sins of the press*

(AS, ch. XXVI; AE, second part, section first, ch. XXXVIII)

2.27.1. *Topics. They are serious offenses against Jesus the Master.* “The bad press raises up the teaching chair of lies against the chair of the truth” (p. 127). The sins of the press are against the Father, the Son and the Holy Spirit; they attempt to ruin man spiritually; they multiply themselves easily; they are a public scandal for many; they are grave sins in the way of doing, because there is premeditation; they are an expression of many who fight what is good through various forms; they are a result of big organizations where there is division of tasks with declared economic and ideological purposes. They are morally responsible, be it in various ways, all those who collaborate in preparing the bad press. The Code of Canon Law envisions special sanctions of condemnation for the bad press.

Exorcise them and make reparations for them. It is necessary to pray for the conversion of those who spread the bad press. Fr. Alberione reports the prayer *Per chi ha sete di anime come Gesù* (For those who thirst for souls as Jesus). Avoid every form of collaboration that can be realized “by printing, diffusion, reading, moral or material concurrence” (p. 133). Finally, there is a commitment of reparation: “to the Heart of Jesus for the pitiful killing that the bad press inflicts on the doctrine of Jesus Christ the Master” (p. 134), through the recitation of prayers, the reading of the Gospel, the celebration of the first Sunday of the month in honor of Jesus Master, the visits to the Blessed Sacrament, the participation in the eucharistic celebration.

2.27.2. *The thought of Fr. Alberione.* The Primo Maestro, during his entire existence, considers “reparation” for the sins of the bad press as a **true apostolate**, entrusted

to all, but in a special way to the Pious Disciples of the Divine Master and to the Disciples of the Divine Master.

The typical reparation of the Pauline apostolate becomes concrete in the **alternative proposal** of good readings and TV programs: “You make equal reparation, every day, for the sins that are committed through the modern means of the radio, cinema and press. In what way? By working in the apostolate, operating in sense contrary to those who employ these means to corrupt, to spread false doctrines contrary to Jesus Christ, so as to put up teaching chairs against the only teaching chair of truth: that of Jesus Christ, the only Master. What a beautiful reparation you do! Not of words or sentiments, but of facts.”³¹

2.27.3. *Actualization.* The apostolate of reparation is to be considered as a part of the apostolate of prayer for all those who make use of the products of communication for ends that are not respectful of the positive values for the person and for society.

The Pauline Family intends to **continue** the apostolate of prayer for all those who make use of communication and, at the same time, **pursue and make better** in offering, both in the manner of communicating and in contents, an alternative interesting for the public of communication.

A particular involvement for this apostolate concerns the **Paulines who are not anymore directly committed in the apostolate**, the **elderly** and the **sick**. The prayer of these brothers will all the more be motivated the more they are held regularly informed about the apostolic initiatives that are being realized. Information helps and stimulates a prayer having in mind apostolic needs.

2.28. *Feast of the Divine Master*

(AS, ch. XXVII; AE, second part, section first, ch. XXXVI)

2.28.1. *Topics. Preparation.* “The feast called of the Gospel or of the Divine Master or of the Good Press: these are various words to indicate the same thing” (p. 135). The denomination to be preferred is “feast of the Divine Master”: “In fact it is the feast of the doctrine of Jesus Christ” (*ivi*).

“The world is to be distinguished in its two immense schools: the school of Jesus Christ and the teaching chair of the devil; Jesus Christ who sends out his apostles, ...and the devil who has countless emissaries” (*ivi*). “The Press Apostolate is one of the means to make known and communicate the Truth that is Jesus Christ, as the word-apostolate; both honor the Divine Master” (p. 136).

Pointers. To celebrate the feast of the Divine Master: 1) a triduum of sermons on the duty to remain with the Divine Master; 2) confession and communion; 3) benediction and distribution of the Gospel for every family; 4) an hour of eucharistic adoration with exposition of the Blessed Sacrament and of the Gospel; 5) at the closing, a solemn promise to be true disciples of the Divine Master.

Practical guide. The triduum can include: 1) exposition of the eucharistic Divine Master; 2) a sermon on the eternal truths in the morning and instructions in the evening; 3) eucharistic adoration for groups during the day; 4) eucharistic benediction at the close of the day.

³¹ *Per un rinnovamento spirituale*, edited by Centro di Spiritualità Paolina, Cinisello Balsamo, 2006, p. 207.

The church must be adorned with lights, flowers, decorations so as to create a favorable ambience for the celebrations and prayer. The topics of the evening instructions are: Jesus Christ as by nature the only Teacher; the mission of teaching of the Church and of the priest; the effects of the teachings of the Church.

Conclusion. During the final exhortation, propose a commitment for the Gospel following the style of the baptismal promises to motivate a commitment of Christian life with your mind, will and heart. As concrete fruits: blessing and acquisition of the Gospel to be brought to every family and formation of the group or section Cooperators of the Press Apostolate.

2.28.2. *The thought of Fr. Alberione.* Fr. Alberione ties his commitment for the spread of the Gospel to an experience in the seminary: “So in 1903 among the clerics of Alba the work of the diffusion of the Bible had begun... and the very widespread diffusion of the Gospel; among the clerics woke up a great fervor and we had the first Gospel days” (AD 145).

Moreover, he considers the Day of the Gospel as one “of the abundant riches” of God: “There was a time (school year 1906-1907) during which he had a clearer light about a great riches which the Lord wanted to grant to the Pauline Family: the diffusion of the Gospel, which today extends to about twenty nations in various ways, especially through the Gospel Days” (AD 136). In presenting this initiative, with admiration he specifies: “What potency it has to spread the Gospel and to arrive at being read in the families!”³²

In *San Paolo* of November 1952 (n. 2), the Primo Maestro offers a theoretical-practical guide for the celebration of the Day of the Gospel.³³ During the spiritual exercises of 1960, he reprises the topic, drawing from the ideas of AS, underlining energetically that “the sacred word not be reserved for some particular category of persons, but for all the people” (UPS, IV, 95; cf 91-97).

2.28.3. *Actualization.* In the Congregation and in the Pauline Family the *Days of the Gospel* willed by the Founder have enjoyed continuity and are still being celebrated with fruit. The objective of leading everybody to read directly the Gospel and the Bible has been achieved through other initiatives also: bible weeks, televised bible quizzes, courses of bible readings, artistic editions of the Gospel and of the Bible, multimedia products, *ebooks*, digital applications, etc.

The characteristic of the Pauline initiatives that enrich the days of the Gospel must be “**pastoral**”: reaching the greatest number of persons to make them interested in reading the Word of God and, at the same time, helping them to understand and interpret it through notes and suitable explanations. The biblical projects of new translations made rich through “pastoral” notes as conceived by Fr. Alberione, are a creative fidelity which continues the repeated indications of the Founder.

2.29. *The Sacred Bible and the Press Apostolate*

(AS, ch. XXVIII; AE, second part, section first, ch. V)

2.29.1. *Topics. The Bible, for the Apostolate of the press, is the Truth.* “In the Press Apostolate it is so essential such that: with the Bible alone, it already subsists in

³² *Unione Cooperatori Buona Stampa*, 15 June 1927; cf *La primavera paolina*, cit., p. 464.

³³ Cf *Carissimi in San Paolo*, cit., pp. 563-567.

its essential elements; without the Bible the Press Apostolate cannot in any way survive, although at times something is done which borrows its appearance” (p. 141).

1) God gives the command to write and he assists the sacred writers; the apostles and the Popes, the representatives of God, write. “The Press Apostolate is the continuation of the work of God” (*ivi*). 2) In the Press Apostolate are found the biblical truths: “The priests reflect those teachings, communicate them, make them powerful using the press” (p. 142), giving the biblical teachings also through the historical events that are like a fabric where God has written and continues to write. 3) “The primary object of the Press Apostolate is the same as that of the Sacred Bible: the truths that concern God and the soul” (*ivi*). 4) The purpose is the same: “That God be glorified and that souls arrive at eternal salvation” (*ivi*). 5) The means is identical: “The Sacred Scriptures and the Press Apostolate make use of the same voice: in written form” (p. 143). 6) In order to give out biblical truths, it is necessary to assimilate them: “All should read; but the apostle of the press more than all, prior to all and more constantly than all. The person who reads the divine Book takes on the divine language, acquires divine efficacy. ...One who reads the Bible daily can speak the words of God, in veracity” (*ivi*).

The Bible, for the Apostolate of the press, is the Way. “The true Press Apostolate must model itself on God the Writer, or on the Sacred Bible. ...The Press Apostolate should have: a) universal character; b) decided simplicity and clarity; c) ease of printing” (p. 144).

Universality: since God wants that all men be saved, the Press Apostolate must be universal as to places, men and content. *Simplicity*: “it is the quality that must be found in the popular religious press. In fact, it addresses the mass of men: farmers, workers, the poor” (p. 145). As the eucharist is under the most common appearances, so also the Press Apostolate, under the appearance of a modest book, contains divine truths. *Ease of printing*: putting in writing the word means offering another important way for the salvation of all. “The Press Apostolate is to be seen as bread, hence it should reach everybody and nourish everybody” (p. 146).

The Bible, for the Apostolate of the press, is the Life. 1) Love moves God to talk to and write to men. The saints desire Heaven not only for themselves, but also for their neighbor. Saint Paul is happy because of the Christian community started by him. 2) The efficacy of the Press Apostolate resembles that of the Bible: if the Fathers and the Saints upon reading the Bible have decided to make themselves saints and to commit themselves to saving souls, so it is with the Press Apostolate that leads to love God and neighbor. The more one draws from the Eucharist, the more one becomes transformed; the more one draws from the Bible, the more one obtains benefits that it produces (cf p. 147). 3) The sacred writers and the apostles do not count on themselves, but on the divine assistance; thus the apostle of the press must cultivate the spirit of prayer and right intention. “Prayer has to precede, accompany and follow the apostolate; right intention should be the mover which determines writing, printing and disseminating” (p. 148). 4) “The diffusion of the holy Gospel in particular and of the Bible in general must remain as the essential work of the Press Apostolate” (*ivi*). The aims of the diffusion of the Bible are: presence, honor and reading of the Gospel in every family; so that the Gospel may be read in the schools where the youth is being formed since Christ is the true Master; so that the Gospel may be read and commented in the church, above all on Sunday; so that the gospel may be read and meditated on by individuals and by professional categories (cf p. 148s).

2.29.2. *The thought of Fr. Alberione.* Putting in relation the Sacred Scriptures and the Press Apostolate to emphasize that **both** contain the same **truths**, indicate the same **way** and serve to nourish the same supernatural **life**, Fr. Alberione motivates the equivalence between the “oral preaching and the written preaching” because the primary written preaching is the Bible. The Press Apostolate is the continuation of the work of God as “writer.” Moreover, he reprises another equivalence between the eucharistic bread and the Press Apostolate: **both** are “nourishment” for the spiritual life of the faithful, to be broken to adapt them to the “mouth” of the receiver: “The Press Apostolate is to be seen as bread; hence it should reach everybody and nourish everybody. A very particular diffusion must be done for the Bible, which should be in the hands of all men, at least the part of the New Testament. Therefore, take God as your model in all the apostolate” (*Leggete le Sacre Scritture*, n. 193).³⁴

If the Press Apostolate leads people to read the Bible, it has reached its objective: “The apostle of the press, who did well this part, would already accomplish the essential part of this ministry; all the rest, on the other hand, without the Bible, would not be sufficient; because work on the Bible is necessary and irreplaceable” (*Id.* n. 292).

2.29.3. *Actualization.* Love for the reading of the Bible and for its capillary dissemination is an **inheritance** that the Primo Maestro has left for the whole Pauline Family. Taking into account the praxis of his time that, in general, considered as “inopportune” the reading of the Bible on the part of the Christian people and also bearing in mind the biblical movement promoted by some scholars and by papal documents, he, making use of the “method way, truth and life,” gives his contribution for a “**pastoral**” reading of the Bible to be favored within families, schools and churches.

In order to make actual an Alberionian “pastoral reading,” it is necessary to make use of what has been progressively disposed for **the biblical studies**. Leo XIII, after having published his Encyclical *Providentissimus Deus* (18.11.1893) on the study of Sacred Scriptures, establishes the *Pontificia Commissione Biblica* through his Apostolic Letter *Vigilantiæ Studii* (30.10.1902). Pius XII puts out the Encyclical *Divino Afflante Spiritu* (30.09.1943); Vatican Council II approves the Dogmatic Constitution *Dei Verbum* (18.11.1965); the Biblical Pontifical Commission publishes the *Interpretazione della Bibbia nella Chiesa* (15.04.1993), a text on which a stock is made on 2.05.2003 on the occasion of the 100 years of foundation of the same; Benedict XVI publishes his Postsynodal Apostolic Exhortation *Verbum Domini* on 30.09.2010.

The interpretation of the Bible, which knows how to make fruitful the various methods of study that integrate and complete each other, must maintain for the Paulines the “pastoral” objective willed by Fr. Alberione: “Let it therefore become a daily bread, that which the fathers of the family of God, the Parish Priests, give to their children. It is a sacramental” (*Presentation in La Sacra Bibbia*, 1968).

2.30. *The propaganda on the press of the apostolate*

(AS, ch. XXIX; AE, second part, section first, chs. XXVI, XXVI/bis, XXXI, XXXII, XXXV)

2.30.1. *Topics.* Publicity in the press has three ends: intellectual, moral, economic.

Propaganda for intellectual ends. “The book, the newspaper, the periodical are teachers that teach continually. To give good books means to give good teachers to hu-

³⁴ «*Leggete le Sacre Scritture*», edited by Angelo Colacrai ssp, Cinisello Balsamo, 2004.

manity” (p. 150). Every day in all the continents books and magazines are published which, insofar as faith, morals and cult are concerned, must be examined by the Church that gives an opinion and this is part of her evangelizing mission. But the Church with her authority cannot control everything and therefore the Press Apostolate can give life to three activities of help for the work of verification of the Church.

1) “A general magazine which must examine and indicate the path to editors, books, periodicals, compositors, printers and disseminators of every type, throughout the world; judge and point out the good and condemn the bad; let such judgments reach all men, but especially those who in the Church and in society have the task of guiding the masses of the people and the readers” (p. 151).

The duties of this magazine: invite all to use the press for the good of persons; explain what are the most important topics to be treated; illuminate by means of gospel principles the entire activity of the press; indicate to the readers those sources that are secure and sound; give warning about harmful publications; in the face of scientific developments, offer Christian principles in answering the new needs.

It is about a magazine for one who desires to know “the state of science of his time, the still controversial points and the results already acquired and unquestioned” (p. 152). The title could be *Rivista di cultura* (Culture Magazine), *Rivista delle riviste* (Magazine of Magazines), *Maestro Divino* (Divine Master). To realize such a magazine interested in books dealing with all subjects throughout the world, the need is for an “equipe of redactors” (*ivi*).

2) A magazine acting as guide in the evaluation of books. The example indicated by Fr. Alberione is *Rivista di lettura* (Reader’s Magazine): to judge the content of popular books so as to give a moral judgment; the books are classified into excluded, to be read with caution and to be included in the libraries. A magazine useful for both librarians and readers.

3) Book reviews. To offer a summary, stress the principal points and give an evaluation on the intellectual and moral value of the work. The apostle, who points out how to favor the good and oppose the bad, is “an imitator of God” (p. 153).

Propaganda for moral ends. “The negative criticism of evil is the weeping of the indolent” (p. 154); there is need for the condemnation of evil, but above all a broad illustration of what is good: make propaganda for good, speak of what is positive, illustrate the good; don’t pass the time lamenting the bad, but oppose it with the same weapons.

The *negative part* in opposing evil: the press can be used to back up, convince and create opinions regarding laws, customs, needs, practices that are contrary to the teachings of the Bible and of the Church. The apostle of the press must denounce, criticize and correct.

The *positive part* to indicate the good: the believer who has assimilated the thought of Christ is a disciple of the divine Master and therefore he teaches with authority. It is necessary that men convince themselves that Jesus Christ is truth, way and life. The international bodies that promote positive values are to be made known and supported; all the realities on the national level are to be evaluated with the criteria of faith: “The apostle of the press considers everything in the light of right reason and of the Gospel; then he will make propaganda for it and or give warning to the faithful” (p. 157).

“The apostle of the press must not only write about morality, but must decisively preach it and apply it to his life” (*ivi*). “The apostle of the press sees the life of the

nations, of the families and of the individuals; he sees their works and enterprises; he gives a judgment about them according to God and distinguishes what is from God and what is from evil” (p. 158).

Propaganda for economic ends. This is very widespread. Principles to evaluate this type of propaganda: 1) there is a moral aspect that is always to be evaluated; 2) “the more a Catholic magazine can do without it, the better it will pursue the end of the Press Apostolate, being able to give space entirely to the diffusion of thought” (*ivi*); 3) help the press using the press, asking for economic helps for support; 4) keep watch over the contents of publicity, because it is necessary refute all that is contrary to the faith and morals; 5) good people must sustain good people and therefore must help each other; 6) many don’t pay attention to publicity, but there are people who observe it: “Whoever handles the direction of the press, is an apostle even when he works for propaganda and economic *advertisement*” (p. 159).

2.30.2. *The thought of Fr. Alberione.* Already in *Appunti di teologia pastorale*, Fr. Alberione indicates to the parish priest the preciousness of magazines that give information on the publication of new books and make a review about their contents and usefulness for the type of readers (cf nn. 278-279; 339-340). The same topic is also treated in *La donna associata allo zelo sacerdotale* (cf n. 194).

The conviction that the Press Apostolate is not only to **edit books**, but also to realize a **service of information and evaluation of books** that others publish, leads the Primo Maestro – as already brought to mind – to the creation of *Bollettino bibliografico internazionale* (1946-1971), defined as “Rassegna ragionata delle migliori pubblicazioni” (Annotated Review of the Best Publications).

In the extraordinary course of spiritual exercises of 1960, he reprises the theme of propaganda-diffusion, reaffirming many of the convictions that we find in *AS*, above all the need to answer by means of publications the needs of the public: “The apostle studies the greatest spiritual and moral needs of souls and of the population, hence he writes and disseminates from the technical pulpit, as the preacher does from the pulpit of the church” (*UPS*, IV, 86).

2.30.3. *Actualization.* The possibilities offered by internet communication are also available for the apostolate of “**cultural and pastoral mediation**” for the evaluation of publications by press and multimedia works that would complete what is realized for some time with our catalogs, reviews in our magazines and presentations in our publications. Judgments, evaluations and experiences, expressed in the net by the readers and by those who make use of the internet, are often utilized by others as criteria to decide how to proceed.

Also it is necessary to continue and make better the “**propaganda for what is good**,” above all by means of our magazines which, without ignoring or censoring negative events and phenomena, know how to create news, proposing positive persons and good works; unlike many publications that leave you indifferent or prefer to emphasize scandals and malversations.

The utilization of the publicity of others as a **resource** for our publications and other apostolic initiatives, is to be observed with constant attention, because it is also a clear index of the **acceptance** of our products and, for us, a mirror of our effective recipients.

2.31. *Conclusion*

(AS, Conclusion; AE, second part, section first, ch. XXXVII)

2.31.1. *Topics*. The principles previously exposed are now applied to the Society of Saint Paul, with the description of the practical norms for the Press Apostolate.

In redaction. “This office is the explanation, the popularization and the defense of the Christian truths concerning the faith, morals and cult, by means of writing, which must be multiplied by printing” (p. 160). The privileged recipients are the simple people, the children, the male class. The method is to instruct and catechize. The form will be clear and simple. All the possible means will be used by means of the press. The contents: the doctrine of the Church, the Bible and Tradition.

Two “imprimatur” will be necessary: one of the Congregation and one, the most authoritative and definitive, of the diocesan authority. In order to maintain the spiritual character of the Press Apostolate, avoiding every form of commerce and industry, one ought to “print and spread only what is written by the members or willed by the competent authorities of the Church” (p. 161). Other forms of contracts with externs are prohibited, whether as authors or as requests for printing.

The revision of manuscripts is entrusted to trusted Paulines who in writing must express their views, which will be conserved in the archives; the revision concerns the dogmatic-moral doctrine, the utility of the publication for spirituality, the redactional form, the convenience of the publication in reference to a specific public. It is necessary to stick to the norms of Canon Law and to the other dispositions of the Holy See on the matter.

The criteria in selecting and printing are two: “The greater glory of God and the greatest good of souls, excluding any end that is simply human, artistic, industrial or commercial” (p. 163). The essential contents are “the religious truths for the salvation of souls. All the rest... shall only aim to better dispose the soul to reading, to the faith, to morals and to cult” (*ivi*).

In the press. Printing means to transport to paper or to another material the contents of redaction. The instruments in the printing press must be the most suitable and modern, the property of the Paulines and used with care and professionalism. The price is the offering for the good press.

In propaganda. The printed contents pass into the hands of the readers thanks to propaganda, taking care that they reach above all those who do not attend church and are not in contact with the parish priest. The diffusion brings to the public the fruit of the numerous editorial initiatives of the Paulines: papal acts and catechisms, lives of saints, diffusion of the Bible and of the Gospel. Popularize the Fathers and Doctors of the Church, popularize the liturgy, make use of the parish bulletins and of various periodicals of religious, liturgical and moral formation.

The diffusion takes place by means of catalogs, advertisements in periodicals, libraries, subscriptions, centers of diffusion, bookstores and propaganda within families. House going propagandists must respect a series of rules to safeguard their own religious life and apostolate (cf p. 165f).

In their printing press activities and in propaganda, the Paulines can make use “even of lay outsiders working for pay” (p. 168). When a new house is being opened permission must be had for: a seminary, a printing press and a center of diffusion.

2.31.2. *The thought of Fr. Alberione.* In the description of how the Society of Saint Paul realizes the Press Apostolate, we already find the **integrality of the project of new evangelization** which Fr. Alberione will extend to other media and which I try here to synthesize in a row.

The Press Apostolate: it is scripted preaching side by side with oral preaching. It was not necessary to found a Congregation to have in the ecclesial community another Catholic publishing house. The apostolate must not only be interpreted as a pure “editorial activity,” but as an “editorial activity” placed at the service of evangelization as it is practiced in the life of the parish.

The “editorial” activity is the concrete form of testimony in evangelization employing communication. Editorial work means to draw from one’s experience of faith, personal and communitarian, and to propose it to others; you cannot be a simple “seller” of religious products, but you must be involved in what you give.

To evangelize means first of all to propose the complete Christ (dogma, morals and cult) to the totality of the person (mind, heart and will) and, as a preparation for the explicit announcement, to interpret all that is human through the values of the Gospel. The experience of faith cannot be doctrine alone, ethics alone or cult alone and involve only the mind, only the will or only the heart: all of it is just one thing to be proposed to the totality of the person. It is not necessary to always talk of religion, but to talk even of what is human from the perspective of Christian principles.

The recipients to be privileged are the masses far from the faith and the persons of culture who, as opinion makers, wield social influence. The Pauline evangelization is for all, but it gives precedence to those who have never heard of Christ being talked about.

The choice of the recipients also indicates the editorial priorities: catechism, Bible, tradition. The primary announcement under the form of catechism, which opens to the reading of the Bible and to insertion in the tradition of theology and the magisterium.

The press is the most fitting instrument to reach those who do not attend church. It is necessary to make use of all means and transform them into opportunities for meeting Christ for those who don’t search for faith in the life of the parish.

The use of the press and of the other means for evangelization needs an organization of labor (redaction, technology and diffusion) and of persons (priests, consecrated laity, sisters, lay persons). Evangelization dealing with communication is not possible without an organization that allows the collaboration of different competences.

The most suitable organization is the style of apostolic consecrated life where all the elements have the mission as their goal. The consecrated life offers more numerous advantages in realizing evangelization through the instrumentality of communication.

The spirituality, the formation, the community life, the religious vows, the specializations, the search for personnel must have as their objective that of preparing the apostles of the press and of communication. The exigencies of the mission require an integral, personal and communitarian preparation.

2.31.3. *Actualization*. In order to realize the **new project of evangelization using the press and the other mass media** conceived and realized by Fr. Alberione through a **new project of evangelization in communication employing communication**, it is not enough to add to the preceding apostolates all the technologies of communication that have come out after the last edition of *L'apostolato delle Edizioni*.

The various elements that make up the Alberionian project must be accepted as a precious inheritance to be adapted and rethought through the theological riches of **Vatican II** and of the **postconciliar universal magisterium** that have reached us today, above all in theology, ecclesiology, liturgy, mariology, pastoral, communication for evangelization, consecrated life.

Then it is necessary to know well “**the men of today**” through the human branches of learning that allow the study of social and cultural changes, so that the contents and languages of our communication may be understandable and arouse interest.

Moreover, a theoretical and practical knowledge of the evolution of the **phenomenon of communication** allows us to not block ourselves through the conviction that we are dealing with means, since we are dealing with a culture.

Finally, after a hundred years of existence, the Pauline charism is to be rethought taking account also of the **changes** that have been operated in our Congregation and in all of the Pauline Family, whether on the level of **persons** or on the level of **apostolic initiatives**.

A rethinking so radical needs the contribution of all the Paulines and it is not the fruit of reflection alone, but above all of a **faith working hard**: “Of faith: that is, to believe that the Lord has established for us a mission, with the needed aids and graces. Faith that is shown in practical life, doing as if everything depended on us and trusting in God as if everything depended on Him!”³⁵

With fraternal affection.

Rome, 26 November 2014

Feast of Blessed James Alberione

In the 100th of foundation of the Society of St. Paul



Don Silvio Sassi

Fr. Silvio Sassi, SSP
Superior General

³⁵ *Per un rinnovamento spirituale*, cit., p. 45.

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