

from divinizing the leaders; indifference to others; from the funeral face; accumulating; closed circles and worldly profit; performances.

## Life

### To Jesus Master

Jesus divine Master, we worship you as the only Son of God, who came into the world to give men Life, and Life in abundance. We thank you, for dying on the cross you have earned life for us, which you communicate to us in Baptism and feed us in the Eucharist and in the other sacraments. Live in us, or Jesus, with the outpouring of the Holy Spirit, so that we can love you with all our minds, with all our strengths, with all our hearts; and love others as ourselves for your sake. Increase in us charity, so that one day, recalled from the tomb to the glorious life, we may be united to you in the eternal joy of heaven.

### Psalm 118 (1-7, 29)

Give thanks to the Lord for he is good,  
For his love endures forever.  
Let Israel say:  
"His love endures forever."  
Let the house of Aaron say:  
"His love endures for ever."  
Let those who fear the Lord say:  
"His love endures forever."  
In anguish I cried out to the Lord:  
He answered me by setting me free.  
With the Lord beside me, I need not fear:  
What can anyone do to me?  
The Lord is with me, ready to help;  
I can look in triumph over my enemies  
Give thanks to the Lord for he is good,  
For his love endures forever.



## "WE ARE MEMBERS OF EACH OTHER"

*Living as "craftsmen of communion" is a seemingly obvious journey. It is not just a question of doing something for others, but of being persons of communion, who live relationships seeking the good of the other. The personal gifts received from grace are not only the property of the individual but also the way of life of the person: continually reaching towards others... Giving. It is the outgoing heart that is the real "craftsman": creative, helpful, open...*

## Truth

### ■ *Listening to the Word of the Apostle Paul*

*We are not individuals but people. We are a "body" where everyone interacts and everyone discovers his identity, even apostolic, thanks to the relationship with his brother. Complementarity as a way of life that allows us to express the true face of Christ.*

### **From the First Letter of St. Paul to the Corinthians (12:12-21, 24-27)**

As the body is one having many members, and all the members while being many form one body, so it is with Christ. All of us, whether Jews or Greeks, slaves or free, have been baptized in one Spirit to form one body, and all of us have been given to drink from the one Spirit. The body has not one member, but by many. If the foot should say, "I do not belong to the body for I am not a hand," it wouldn't continue to be no less a part of the body. Even if the ear were to say, "I do not belong to the body for I am not an eye," it would continue to be part of the body. If all the body were an eye, how would we hear? If all the body were ear, how would we smell? God has arranged all the members, placing each part of the body as he pleased. If all were the same part where would the body be? But there are many members and one body. The eye cannot tell the hand, "I do not need you," nor head tell the feet: "I do not need you." God himself arranged the body this way, giving more honour to those parts that need it, so that the body may not be divided, but rather each member may care for the others. When one suffers, all of them suffer, and

when one receives honour all rejoice together. Now you are the body of Christ and each of you individually is a member of it.

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

*Overcoming individualism we become creative, we go out and take care of others. Our own mission 'discovers' new languages, new ways of witnessing the Gospel...*

#### **From the Encyclical "Laudato si'" (No. 208)**

We are always capable of going out of ourselves towards the other. Unless we do this, other creatures will not be recognized for their true worth; we are unconcerned about caring for things for the sake of others; we fail to set limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings. Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us. If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society.

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

*The Apostle Paul is a father to us even when he teaches us what matters in life and how to live the apostolate: the secret of everything is charity. It is in fact a question of showing the love of the Father. Every gesture of love makes us grow into adults and roots our lives in what endures.*

#### **From "The Apostle Paul, Inspiration and Model" (pp. 59-61)**

Charity towards God has an external sign by which we know it easily: love for one's neighbour. "In this," said the Divine Master, "men will recognize you as my disciples: if you love one another." The charity of the Apostle for the neighbor cannot be described so briefly. His whole life is charity: it is an apostolate of doing good to others, so much so that St. John Chrysostom wrote: "Like iron, placed in fire, it also becomes fire, so Paul, inflamed with love, became all love." Sometimes through letters, sometimes through living voice, sometimes through prayers, at other times through threats, sometimes for himself, at other times for his disciples; all means worked alike to reassure the faithful, hold firm the strong, raise up the weak and those fallen into sin, heal the wounded and revive the lukewarm, reply to the enemies of the faith:

excellent captain, intrepid soldier, skilled doctor, he was enough for all. And in the fervour of his love the Apostle said that everything had been done for all, to save everyone, and asked: And where is a need without me helping you? Who is in need without me giving him ready help? I would have longed to be anathema to my brothers. To the Colossians he wrote: "I enjoy suffering for you"; and to the Thessalonians, "It was my burning desire not only to announce the Gospel to you, but to give my life for you." St. Paul describes those who are truly charitable with their neighbour: Clothe yourselves with compassion, kindness, humility, meekness and patience. Bear with one another and forgive one another any offences (cf. Col 3: 12-13).

### Way

*We cannot all of a sudden begin to live imbued with love, in the service of the other... We need a conversion: from **me** to **you**; we need more willingness to open up and live attitudes of communion.*

#### **From the "Annual Letter of the Superior General." *Everything I do for the gospel.* "In Love, Communion and Boldness" (2015)**

Love, communion and boldness are three aspects of our Pauline life that, in order to be put into practice, need conversion, that is, to change the attitudes that go against them. This is precisely what the Final Document of the 10th General Chapter states as the General Objective for the period 2015-2021: "Beware of the signs of the times, renew the momentum of our apostolic mission by converting ourselves, our communities and our apostolic structures to reach everyone, especially on the peripheries, also using the new languages of communication". Speaking of the conversion, it seems to me appropriate to remember at least the main points of the Pope's speech to the Roman Curia on the occasion of the presentation of Christmas greetings last year. Francis lists a number of diseases that need to be healed, so that the Curia may be a credible witness in the world today. Surely the speech is addressed to all the people who work in the different bodies of the Church; in reality such diseases and temptations are a danger to all, even for us who try to respond to God's call in Pauline consecrated life. In the wake of that discourse, we ask the Lord to free each of us from feeling "immortal," "immune," or even "indispensable"; excessive industriousness; mental and spiritual petrification, over-planning and functionalism; bad coordination; "spiritual Alzheimer's"; rivalry and boastfulness; existential schizophrenia; chattering, murmuring and gossip;