



Jesus Christ as presented in the Gospel, which is equivalent to “being holy”. A holiness that is reflected in the holiness of Jesus and which, among other things, is visible in his lively communication with God-Father, with his disciples and with the people he encounters, a communication that generates life for all those who open themselves to his message.

Life

To the Sacred Heart of Jesus

O Jesus, Divine Master, I welcome and thank your sweet heart for the great gift of the Church. She is the Mother who instructs us in truth, guides us in the way to heaven, communicates to us supernatural life. She continues your own saving mission above the earth, as your mystical Body. She is the ark of salvation; she is infallible, indefatigable, Catholic. Give me the grace to love her, as you have loved and sanctified her in your blood. May the world know her, let every sheep enter your fold, let everyone humbly cooperate in your kingdom.

Zion, mother of all peoples (Ps 87)

On the holy mountain stands the city he built;
 the Lord loves the gates of Zion
 more than all Jacob's towns.
 Glorious things are told of you,
 O city of God!
 I will include Egypt and Babylon
 among those who acknowledge me.
 It is said of Philistia, Tyre and Ethiopia:
 “So and so was born there”
 But of Zion it shall be said:
 “Every one was born in her”,
 for the Most High himself has established her.
 The Lord notes in the register of the peoples:
 “This one was born Zion”.
 And they will dance and sing, saying:
 “My home is within you”.

"WE ARE ONE BODY IN CHRIST"

The community we are building among us cannot be based only on human relations, similar goals, group benefits or “party” sympathies. The true religious community is a privilege and an effort to build the Body of Christ and to create his credible image for the world. Community, unity, service ... fraternal love are our way of building up the Church and successfully continuing her mission in the world.

Truth

■ *Listening to the Word of the Apostle Paul*

The unity of the community in the richness of the diversity of its members is possible through the action of God. Jesus Christ, who is at the center of the community, is its bond, the source of life-giving strength and apostolic fertility.

From the Letter to the Ephesians (4:1-7, 11-16)

Therefore I, the prisoner of the Lord, urge you to live a life worthy of the calling you have received. Be humble, kind, patient, and bear with one another in love. Make every effort to keep among you the unity of the Spirit through the bond of peace. Let there be one Body and one Spirit, just as you were called to the one hope to which you were called, one Lord, one faith, one baptism; one God and Father of all, who is above all and works through all and is in all. But to each of us divine grace has been given according to the measure of Christ's gift. [...]

As for his gifts, some are to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. So he prepared those who belong to him for the ministry, in order to build up the body of Christ, until we are all united in the same faith and knowledge of the Son of God. Thus we shall become the perfect man, reaching maturity with the fulness of Christ. Then no longer shall we be like children tossed about by any wave, or wind of doctrine, and deceived by the cunning of people who drag them along into error. Rather, with sincere love, we shall grow in every way towards Christ who is the head. From him comes the growth of the whole Body to which a network of joints

gives order and cohesion, taking into account and making use of the function of each one. So the body builds itself in love.

■ ■ *Listening to the Word of the Magisterium*

The deep divisions between people, caused by the selfishness of individuals and societies, are a source of suffering for many people. In the charism of religious life, God has inscribed the “spirituality of communion”, which is still a concrete response to the deficit of true unity in the world. However, before it becomes a proposal for others, it must be practiced in the daily life of our religious communities.

From the document, “Starting Afresh from Christ” (29)

But what is the spirituality of communion? With incisive words, capable of renewing relationships and programmes, St John Paul II teaches: “A spirituality of communion indicates above all the heart's contemplation of the mystery of the Trinity dwelling within us and whose light we must also be able to see shining on the faces of the brothers and sisters around us.” Besides, the spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body and therefore as “those who are part of me’...”. Some consequences of *feeling* and *doing* derive from this principle with convincing logic: sharing the joys and sufferings of our brothers and sisters; sensing their desires and attending to their needs; offering them true and profound friendship. The spirituality of communion also implies the ability to see what is positive in others, to welcome it and to prize it as a gift from God, and to know how to make room for others, sharing each other's burdens. Unless we follow this spiritual path, the external structures of communion serve very little purpose.

The spirituality of communion which appears to reflect the spiritual climate of the Church at the beginning of the third millennium is an active and exemplary task for consecrated life on all levels. It is the principal highway for the future of life and witness. Holiness and mission come through the community because in and through it Christ makes himself present. Brother and sister become Sacraments of Christ and of the encounter with God, the concrete possibility, and even more, the unsurpassable necessity in carrying out the commandment to love one another and bring about Trinitarian communion.

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

One of the phases of the construction of the Body of Christ on earth for us is the correct formation of relationships within the Pauline Family, which is like a parish community in the Church, as the Founder teaches us. The unity of the family is built by the daily

commitment of all its members. At the heart of this process is the Pauline spiritual identity that must always be animated and deepened. We are not generic religious, but we have our own specific character and colour.

From the work “Ut perfectus sit homo Dei” (III, 187-188)

The Union of Spirit is the essence. The Pauline Family has a sole spirituality, and that is to live the Gospel in its entirety; to live in the Divine Master as He is Way, Truth and Life; to live the Gospel as his disciple Saint Paul understood it. It is this spirit which forms the soul of the Pauline Family, notwithstanding that the individual members (constituted by the union of Institutes) are different and work in various fields; yet as a group they are united in Christ and at the goal of the Incarnation and Redemption: “Glory to God, peace among men”. [...] The Gospel unites everyone. Lived out completely it connotes Christian spirituality: the one, the true and necessary spirituality for all. Different pursuits, but one spirit.

To love the Lord with all one's mind, all one's heart, all one's strength and will. To love our neighbour as ourselves. Thus a twofold role: to distance our neighbour from what is evil, error, vice, sin and death and to attract him to what is what is good: truth, virtue, grace. To fulfil this to the maximum means having to leave all to gain all. It is to secure the hundred fold and eternal life. “It is no longer I who live, but Christ lives in me” [Ga 2:20]: this is the mind of Jesus, the heart of Jesus, the will of Jesus. To be members who are alive and active in Jesus Christ's Mystical Body. “Come to me, all of you that are weary and are carrying heavy burdens, and I will give you rest” [Mt 11:28]; “Go out into the whole world and proclaim the Good News to all creation” [Mk 16:15].

Way

The main challenge and duty of the Paulines is to become people of communication capable of being artisans of the “culture of encounter”. However, we must understand communication in a broad sense, not forgetting that it also applies to our relationship with God and with ourselves. Communicating life with others means first of all building a strong bond with the Source of Life. Are we communication people?

From the Annual Letter of the Superior General: “A synodal Congregation at the service of the Gospel in the culture of communication” (2020)

Jesus himself as a “way” becomes a way of life to be assimilated by his disciples. With this in mind, Fr Alberione would say that being a disciple is settling in Jesus the Master, Way, Truth and Life; is to conform to him; is to live